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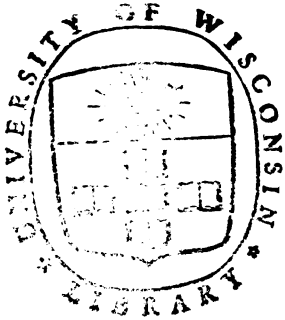

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A FEW HUNDRED

BIBLE CONTRADICTIONS,

A HUNT AFTER THE DEVIL,

AND OTHER ODD MATTERS.

BY

JOHN P. Y., M.D.

---

2 *Chron.* 21; 20:—"Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years."

2 *Chron.* 22; 1, 2:—"And the inhabitants of Jerusalem made Ahaziah, his *youngest* son, king in his stead." "Forty and two years old was Ahaziah when he began to reign."—Just two years older than his father.

Isai. 7; 20:—"Hair of the feet."—*Note* in the *Breeches* Bible: "From the belly downeward."

VOL. I.

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1843.

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ERRATA. VOL. I.

PAGE	FOR	READ
5,	Sweden	Norway
6,	Timour	Attila
9,	wrong, eve	right, night
22,	Asobarbus	Agobarbus
24,	3	8
38,	change	chance
57,	sixth	other six
62,	Hamel	Hamedin
69,	Septis	Leptis
101,	Mishna	Midrash, p. 3
103,	1000 gallons	1500 baths
104,	in both places	in Chron. and 22 in Kings
165,	cannot fast	fast every day
180,	*piety* Dubbys	*prety dubbys*—(see Sect. 54.)
181,	Christianity	controversy
190,	Berachian	Barachias
ib.	Acts 1 ; 12	1 ; 10
191,	The one God. P	The one God people
194,	terr	term. Strike out the . over *x*
196,	1000	1500
200,	Yä, or Zif, is the second Jewish month,	Elul the sixth, Chisleu the ninth, Thebeth the tenth
209,	Gen. 7 ; 2	Deut. 7 ; 2
219,	for *third* read *last;* for *land* read *law.* The stop should come after law. *Delete* "is said on," and put *is* after Hanucah. The Mophter are the lessons from the Prophets read in the synagogues on the Sabbaths, &c.	

PAGE	FOR	READ
220,	Mozul Tour	Mozul Touv
ib	Zibum	Yibum
ib.	Reshiros	Yeshiros
221,	Magog	Mog
223,	Az	Ar, and see Deut. 2; 9, 19: 2 Sam. 8; 2: 1 Sam. 14 ; 47
229,	Aser	Asa
230,	~~Sentemens~~	Sentimens
269,	~~mss~~	MSS.
271,	Section 27	Section 27*a*.
273,	The stop should be after Cerinthus	
ib.	scone	scene
316,	Isai. 23 ; 6, (twice)	Jer.
321,	Kethurim	Kethubim
ib.	Abyah	Abiyah,—my father is God
ib.	Yehovah le Adonai,	Yehovah el Adonai
327,	Ezra 38; 2: 39; 18:	Ezek.
ib.	in in	in it
330,	*Ameem*	Yameem
331,	Bal	Tal
341,	1 El. 1, which	*delete* which
361,	add Phinehas after Ithamar. If they had any sons they are not named here, and the Jews were very attentive to their genealogies, which makes Matthew or Luke's blunder the more remarkable	
362,	~~Ramathayim~~, Ithamar, Kiryath	
366,	Shenishai	Shimshai

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INTRODUCTION.

SECTION I.—THE INTRODUCTION.—I have always been puzzled whenever I have attempted to find out what was the end and use of us human beings. Here we are, generation after generation; we rise, grow up, perchance get old, and fall—and for what purpose? If we exclude the few who add to the stores of human knowledge, I see none, except that we exist to humbug, to be humbugged, and to pay our taxes. These seem the main duties of mortality, and yet nothing is so clear to my mind than that not a single atom of created matter, animate or inanimate, was brought into existence by the Great Architect of the universe without a purpose, although short-sighted man, perhaps, cannot see it; for as we do see these things, almost every living being is employed in destroying some other living being, the prerogative of destroying his own species, with or without feeding on them, being generally conceded to man. Nevertheless, under all our distress there is one consolation; a bull terrier dog is, if anything, rather worse than a human being.

Good as it is for us sometimes to remember what insignificant atoms we are amidst the works of the great Creator, and that there are many points which our intellects dare not even contemplate, to which we cannot raise even our imagination, yet while we survey these limits to our mortal grasp, man has, after all, a magnificent soul. He cannot know all, because he is but a man; yet how much he knows! Who can for a moment conceive the idea that such a soul as that of La Place was annihilated when his body ceased to be its tenement? Perish such a thought; humble as I am I hope for and firmly believe in an immortality—that great hereafter, that one truth amidst the ashes of interminable errors, that life which is to be after death—and I have been accustomed for many years to look calmly at the "last sad scene" with any feelings but those of dread; I look at it with calmness, and I may almost say with pleasure, although I do not happen to believe in the inspiration of certain Hebrew and Greek books. I know that when I have fulfilled the purposes for which the great Creator placed me on this earth, that he will, in his own time, at his own place, and in his own way, call my soul out of its present frail habitation to a better state of existence, when I hope to know that which I am now and ever must be ignorant of while on this earth.

This brings me to the subject of the present volume, which, it appears, was one of the tasks I was destined to perform, and that is

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to examine whether certain Hebrew and Greek books are or are not inspired, and also whether Christ was more or less than a man. All this arises from chance position, although I by no means deny a Providence, or, in other words, that the great Creator *can*, if he so pleases, regulate the actions of even so insignificant a being as myself, yet I doubt that he does. I am a solid, old-fashioned believer in free-will, without which there can be no responsibility, although I think it is extremely likely that now and then, for some great and all-wise purpose, God has, in certain instances, governed some of the great movers of the human mind when they were about to set their seal upon masses of their fellow creatures.

Yet it is chance position which regulates my present task. I am going to examine the Hebrew and Greek books just because I happened to be born on the banks of the Thames. If I had been born on the banks of the Ganges, I should have pored into the Vedas, and the Shasters, and the Puranas. If I had been born on the banks of the Yellow River, I should have examined the labours of Confucius, and read his learned volumes on the history of Fohi, the Chinese Noach. If I had come into existence on the banks of the Glommen, I should have discussed the Edda, and pondered over Woden and Thor, with their cups made of the skulls of their enemies. If I had first seen the light on the shores of the Tigris, I should have discussed the Sadder and the Zendavesta; and if the poetical banks of the Red Sea, or the Nile, or the Golden Horn had been the place of my birth, I should have discussed the Arabian apostle deeper than I did, albeit I have dipped a little into all these matters in the course of my wanderings, willing, if I could, to find, as Byron says—

"Something to make, or shake, or break a faith,"

in which search I have as yet had no success, or at best have got a faith which is not very orthodox, always remembering Byron's definition of that word:—"Orthodoxy is my doxy, heterodoxy is any other man's doxy." In looking at the Hebrew and Greek books the first thing which strikes the mind is, that here are systems of religion, things which ought to make men better, yet that have practically been perfect curses to their existence. It is an admitted and undeniable fact, that of all wars religious wars are the worst; and it is undeniable that for nearly 4000 years all us human beings have been most religiously cutting each other's throats by countless millions, often in the name of a God whose attributes are, above all, peace and mercy, as those books tell us; and for what purpose? To find the way to heaven, where murderers ought not to be supposed to dwell.

There seems to be no medium either; on the one hand we are told, "Here are two sets of holy books, each and all of which are the word of God; these you must believe, you must not doubt, far less examine; they are holy mysteries to be believed, not can-

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vassed, and you can only do this through faith." What says the other side? "Throw the infamous, the doubly damned, the despicable trash behind the fire." Now in this case may not both extremes be a little in the wrong? On the one hand it is quite clear that both the Hebrew and Greek books contain numberless contradictions which can, by no process, be reconciled; errors and mistakes which nothing, by any possibility, can rectify. My opinion, therefore, is, that none of them can be inspired, that they are mere ordinary histories, subject to all human errors, both of writers, transcribers, and translators; and I never can believe the great Creator would suffer his word to be in this state; I cannot form to my mind God working in vain. If these books contained his word they were given to man for some use, and they would have been given with directions for their preservation; they would, too, have been universal—all human beings are alike the children of our great Father, who "is no respecter of persons." If we could once get thoroughly rid of this idea of inspiration, how much good would arise on every hand. How many men of learning, sincerity, and deep religious feeling, which may exist without these books, are to be found in the priests, for instance, of all denominations, whose labours, if exerted in the right cause, would be so valuable, yet when directed to support this fast-falling edifice, are but of little real benefit to mankind.

Let us now look at the other side. To them I should say the Bible is not a book to be thrown behind the fire; none but a madman or a fool would do such a thing. We have history in the Hebrew books which we should in vain look for elsewhere, a history most likely, from at least the time of Abraham, as veritable as any history, excluding, of course, the miracles. We have fine language too, and beautiful and richly poetical imagery in the Hebrew books. I frequently for this and no other reason read them, and I should think lightly of that man's feelings who could say there was no beauty in the narrative part of the book of Tobit, the History of Joseph, the book of Ruth, &c. Some think Joseph's story would be better without the cup, but in that and the book of Ruth reference must be had to ancient and eastern manners. Look, too, at the 29th chapter of the 2nd book of Chronicles, read from the 13th to the 20th verse, both inclusive, particularly in the Douay translation, and say where can be found a more striking and complete picture of the total desolation, the utter ruin, the entire destruction of a whole nation. I know of none like it.

Let us take another specimen: turn to the 19th chapter of Judges and the 28th verse. Here the Protestant translation is the best; it is a horrid story, but what can convey the truth with such energy than the simple words there used—"But none answered," and the whole description so veritable as it is of the poor unfortunate, ill-used creature, with "her hands upon the threshold." One

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more instance, and I have done, for if I went on quoting beauties from the Hebrew books I should have a long task; take then the 1st of Samuel 4; 20, where under all the deepest distress in which a woman could be, herself in bodily agony, her husband and her father killed, the grand symbol of her religion and the existence of her people captured by the enemy, how could it be more fitly described than it is, that in this deep distress, when words of comfort were spoken to her "she answered them not, neither did she heed." The most lengthened description would not convey half so ample an idea of a broken heart as these few simple words.

Looking then on the right hand and on the left, how comes it that enquiries into religion, the most serious of all enquiries, one in which we are so deeply interested, are, of all others, those which are pursued in the most violent and persecuting spirit? Whereas upon no subject should we have more brotherly love, and be so ready to bear with our neighbours. Each one is alone interested in his own particular salvation, yet each is so ready to butcher his opponent. For my part it is a standing article of my creed that no religion can be a true one which persecutes its opponent; that at once with me stamps it with "the mark of the beast," yet we have had little else for nearly 4000 years. Even common religious discussions are seldom carried on without all kinds of vituperation. Let any one who wants to be convinced of this be present when a discussion takes place between a Protestant and a Catholic. On the one hand he will have plenty of whores of Babylon, men of sin, Antichrists, marks of the beast, scarlet whores, &c.; and on the other schisms and damnable heresies without end. Here is one at the destruction of Cheapside Cross, *Parliamentary Register*, 1643. After giving a list of a few "Babylonish trinkets," it goes on— "the gorgeously gilt leaden coat of Cheapside Cross was plucked over its ears, and its accursed carcass tumbled down to the ground." "Nor did the Babylonish bawd receive this shame in secret," but among firing of guns and "joyful acclamations at the happy downfall of Antichrist in England." A fire was afterwards made "whereinto the leaden gods, saints, and popes were cast and there melted to make bullets, to bang and beat down the living idols or idolators of Rome," while "St. Peter's, hard by, rang out a fatal knell for the whore's death," and "the city waits" were "playing all the while on St. Peter's leads right against it." This is a Protestant writer, now let us see a Catholic. "Thus you see these pretended reformers have torn out some one piece or book of sacred Scriptures, some another, with such a licentious freedom, rejecting, deriding, discarding, and censuring them, that their impiety can never be paralleled but by professed atheists."

One would suppose that nothing could still such fierce disputants as these. Yes, I know a charm that will work that wonder; throw in the midst of them a Jew, and all their fangs will be

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fixed in him;—the unfortunate, the despised, the insulted, the persecuted Jew, who has been now nineteen centuries under the hand of affliction, robbed, tortured, and murdered in almost every country under heaven, and deprived of his civil rights throughout almost all the world. Alas! with what heartfelt pleasure is it that I stop for one short minute to pour oil into his wounds. Among all religions heaven only can say who is right; but verily the Christians have foully treated their Jewish brethren. Let us charitably hope none of them are damned for it. I should not desire to see any one damned, but could almost wish Henry III., John, and all like them, half way in hell for about four or five minutes.

In Protestant Germany, too, they are only allowed to live in certain numbers in certain towns; in Protestant Sweden not at all. In other parts they can only be married in certain numbers every year, and cannot be apprenticed to any trade. A Jew seems to live only to be persecuted. It is such a thorough cowardly thing, too, striking a man when he is down; and for what? For doing that which ought to command our respect and esteem—for adhering through fire, or through water, through plunder, and bloodshed, and death, to the religion which his fathers have followed for more than 3000 years. He is ever the same; his existence is almost a miracle—yet there he stands with his phylacteries as he stood before the Tabernacle. With his amiable and deeply religious prayer book, most of it as old as the days of Ezra, and his one God, he looks like some emblem of eternity in the midst of time. To be esteemed and respected a Jew only requires to be known, and I may say the same of his literature; but what do we know of him? If he is well dressed, we think of money bags, and bonds, and star securities, and usury; if he is ill dressed we remember black lead pencils, oranges, and old clothes. This is the end of our knowledge. I, who in all parts of the earth have shared with him my hospitality and partaken of his—I, to whom the face of a Jew always appears the face of a friend—can conscientiously assert, that in all the exalted feelings of the human race I never found the Jew below his fellow mortals. I once owed my life to a Jew. I believe there are very few to be discovered who have not more than an average warmth of heart. In their religious duties they would shame many Christians, and of their patience and resignation under their manifold sufferings, mental and bodily, all can speak. Truly it needs much resignation, for even the immortal Shakspeare has, among others, lifted his hand against the Jew, I hope unknowingly. In his *Merchant of Venice* he has dramatised a fact; but, tell it not in Gath, it was the Christian who demanded so bitterly his pound of flesh, and that pound of flesh was to be cut from the body of a helpless Jew.

Leaving both extremes and taking to a middle path I shall, I

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presume, please neither party. I do not care for this, nor is it my object; my object is to put before all parties some kind of consistent statement of the difficulties which I find in these Scriptures. Several of my religious friends tell me they can all be cleared away; to which I reply, I shall be, for one, right glad to see it, nobody more so. I am quite aware of the value of a revealed religion, and I should be heartily glad to find one, and have taken not a little trouble in the search. There are so many revealed religions, that it is difficult where to choose; I am now, however, to discuss the Hebrew and Greek systems. These are two revealed religions, and if one of them is true the other is false; they cannot be both true, that is impossible. I know of not a single work which gives any freethinker a "reason for his unbelief." Besides which, many books of this kind contain much objectionable matter, and both abuse and ridicule. This is of no utility whatever; what is required is argument alone, and as little of that as possible. When I conceive one text contradicts another, I shall often only give the chapters and verses of the two; to abuse these books would never do for me, because I want to be answered, and if possible, turned round in the opposite direction, and I cannot expect my esteemed Jewish or Christian friends to do this, much less strangers, if I abuse their books; neither could I do so if this was not the case. I have lived long enough to learn that every man's creed deserves respect, be it what it may, for I have a right to assume that every man is doing what I am doing myself, enquiring after the truth.

When I look at the general question it is not a little puzzling. Take the Jewish books for instance; here we are told is a revelation from God to man; a straightforward line of conduct is laid down for him, easily understood, and as easily put in practice; the laws generally speaking sound, but evidently never intended for the whole world, which, had the Jews gone on increasing as they did in Egypt, they would have nearly filled by this time, and, therefore, they never could have gone three times a year to Jerusalem. It is evidently a local system. The Jew is preëminently mankind, and Judea is the world, (there existed only the Jew and the Goyim, or Gentiles, all classed in one,) whereas God should regard the whole race. It is contradictory too; God, who in one part tells man "Thou shalt not kill," in another tells him he is indiscriminately and mercilessly to butcher whole nations, relentlessly cutting off man, woman, and child. I know of no other history so horrible as that of Joshua; no other conqueror ever acted on such a dreadful scheme as is laid down in Deut. 7; 2. The irruptions of Genghis Khan, Tamerlane, Timour, or Mahomet, were angels' visits compared with the conquest of Canaan. It is the climax of all human horrors; several hundred thousand men, with the sword in one hand and the Bible in another, overrunning a peaceful and

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smiling land to ruthlessly butcher whole nations, even to their women and infants, and that by the order and with the assistance of a God, who, in these same books, is called a God of mercy and beneficence. My God, in whom I firmly believe and whom it is my delight to worship, is not the God pictured to me in these Hebrew books most assuredly.

I know it is said this was a punishment for their sins. We have no proof of these sins, nor no religion for man's direction till that of Moses, neither before nor after the deluge, except in tradition. Where too is the consistency of God? He destroys these people for their sins, to bring into the land the Jews whom their own historians tell us were worse than the Canaanites, see 2nd Chron. 33; 9. In the same way Sodom and Gomorrah are destroyed for sin, while Israel is not harmed who were as bad, see Isaiah 3; 9, Jeremiah 23; 14.

What was the practical effect of this religion? A constant state of warfare between the rival religions, Jehovah and Baal, attended with more or less of almost every human crime and repeated idolatries up to their return from Babylon. A Jew is certainly not behind a Gentile in intelligence, and yet we are told that after witnessing all the miracles they did, they were actually so insane as to leave their worship of God and turn to an idol. To me, that is a most convincing proof that whatever they saw they did not believe to be any miracles at all, and the same of the miracles of Christ, see John 12; 37: for as to referring this to Isaiah 53; 1., it might have been as well referred to any thing else. I never yet believed in a miracle, and I do not suppose I ever shall, because I never can conceive God doing work uselessly. A miracle is only a proof to him that sees it, and my idea of God's justice forbids my believing he would give miracles to one people and one country and one age, and not to another. When those, whom we are also told in the Greek books, saw so many miracles yet did not believe, I do not fear trusting myself to an all-merciful God, when, not having had these advantages, I do not believe these books to be inspired. When spices were expended on the body of Christ, no one could expect it ever to rise again; and when Thomas was not punished, but made a worker of miracles and a future judge on a throne of one of the tribes of Israel, although seeing he would not believe, I claim the similar right. If I happen to be in the wrong, I may well leave myself to God's justice on that point, albeit I shall want a little of his mercy on others.

What was the aim and end of this religion too? The Sabbath, so rigidly instituted by Moses, even to killing a man for picking up a few sticks on it (a horrible enormity) is not even mentioned in the second delivery of the law, except in the commandment. There was doubtless a reason for this; Moses found, perhaps, he had ventured quite up to the point of endurance. Looking again at consistency;

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here are centuries expended in establishing a religion and unity of God, and just as this is done, it is to be knocked to pieces again and the one God divided into three. If all the contradictions in the Hebrew books were to be set straight, I should then become a very rigid and devout Jew, but that very thing would, I honestly confess, render it impossible for me to be a Christian. Both these systems cannot be right. Christianity, too, is a thoroughly impracticable religion, and it is a curious fact that in the Hebrew prophecies, as I shall show, you may apply them to any thing whatever; so may all religions be made out of Christianity or Paulianity, for these are two very different anities. Paul, for at least three years, never went near the Apostles, and was but gingerly received when he did. These two anities, I am afraid, are but what Pliny called the whole *excitabilis superstitio*, a pernicious superstition. It appears to me so absurd, Christ claiming to be both the Jewish Messiah and the Son of God, which two things are utterly distinct and different. The Jews never dreamt of their Messiah being anything more than a man; they had not the slightest idea he was to be a god and to be worshipped; he was simply a man descended from David. And those unfortunate genealogies, too, in Matthew and Luke, in which Luke, copying the Septuagint and being inspired, yet is unable to find out that the Septuagint makes a mistake, and puts in a name Cainan, which has no business there, besides bringing down the line through Nathan, the son of David; whereas, Matthew brings it down through Solomon and the Jewish kings, all which are left out by Luke, and three of them by Matthew. These things were looked at by early people, for Paul tells his followers not to trouble their heads about "fables and endless genealogies," 1 Timothy 1; 4, and "foolish questions and genealogies," Titus 3; 9. He might well call them fables and foolish questions. They are enough, however, to settle Christianity; for besides their total discrepancy after David, and their other blunders made by, remember, inspired writers, what do they prove? That a carpenter, named Joseph, was descended from David. What, in the name of common sense, has this to do with Christ being the Son of God? Joseph had no more to do with the physical making of Christ than I had; and as to the nonsensical traditional story of one being the genealogy of Mary, it is too absurd to require a moment's consideration; Joseph was not the father of Mary, but her husband. It is really very near a miracle that ever people could believe in these absurdities, especially when we look at the prophecy, which was proved to be utterly false 1,800 years ago, that the end of the world was to come in that generation. It is truly wonderful for thousands and millions to have been looking for this through so many centuries, when, in the most solemn manner, it was pronounced to arrive in "this generation," see Matthew 24; 34,

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Mark 13; 30, Luke 21; 32, and this idea, as I shall prove, is carried through every writer in the Greek books, more or less strong, down to Paul, who, in 1 Thessalonians 4; 17, declares that "we who are alive," these the people of that day, will be "caught up" and go to heaven, after having first been, "in the twinkling of an eye," (1 Cor. 15; 52,) "changed" into incorruptible bodies while they were alive. This latter operation is not a part of Christianity, it is only Paulianity; these two religions are widely different.

It is universally admitted that the three first historians in the Greek books had some common documents to copy from, and equally universal is the belief that they did not write in concert. This may be all but proved in the first part, by their having each fell into a singular blunder about the same thing and in the same words. Matth. 12; 3, Mark 2; 25, Luke 6; 3, "and they that were with him;" the word "that" is in Luke translated "which;" this is wrong, see the Douay Bible. Now turning to the 1st of Samuel 21; 6, and reading from 20; 1, the whole story, it is utterly impossible that David had any one with him. He tells a falsehood to the priest to get from him the shew bread, or loaves of proposition, set before the altar, according to the law of Moses, and which ought only to have been eaten by the priests, for which the priest was afterwards killed and ~~seventy-four~~ others, 22; 18; but so impossible is the matter that the very first thing the priest says to him is, "Why art thou alone and no man with thee?" Now is it not perfectly monstrous to talk of men being inspired who fall into such mistakes as these? John makes nearly as curious a one, if the first three are right, for while they make Christ keep the passover on the ~~Friday~~, John makes him keep it on a ~~Thursday~~. Now the Jewish passover can never fall on a Monday, Wednesday, nor ~~Friday;~~ it never has nor never will, hence the three first writers are ~~wrong~~. Nothing either could be bought or sold on passover ~~eve~~, see John 13; 1, 2, here is the supper; 29, here is preparation for the passover spoken of as yet to come; 18; 28, here is the next morning, keeping clean for the passover, which would be that evening, a day after Christ's supper; 19; 14, this is the day before the passover, the ~~Friday~~; see xix. 31, where he is wished to be taken down before the Sabbath commences, at sunset, and the passover also. Two of the historians make a woman anoint the head of Christ, the other two make her anoint the feet; which are the true men? See John 12; 3, Luke 7; 38, Mark 14; 3, Matth. 26; 7. We want, too, when we come to the ascension, no less than five people to fulfil all the conditions; for he is seen last at Bethany, the Mount of Olives, a mountain in Galilee, the shores of the Lake Tiberias, and a house in Jerusalem, and, strange to say, John, the beloved disciple, always with him, says nothing about his being metamorphosed, nor of his ascending to

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heaven, nor of his ordering his last supper to be kept up. There is a degree of humbug about our translators, too, in many places, strongly indicative of roguery; the above is one instance. The word in Greek is, Matth. 17; 2, "metamorphosed," and that Greek word being imported into our language, why was it not honestly set down in the translation? Why are we to call it transfigured? I know of no reason except to keep us from recollecting Ovid's Metamorphoses. I wish this was the only instance. Mark 9; 2, and Matth. 17; 1, make it six days, while Luke 9; 28, makes it eight; in the first and last of these the Greek word is transfigured.

Barnabas in one gospel, which, however, I have not seen, expressly says Judas was crucified, and not Christ. Why was this apostle's gospel not retained, while those of Mark and Luke, who were no apostles, have come to us? Is it not highly probable that Paul's determining to preach "Christ crucified," (1 Cor. 1; 23) caused the quarrel between them. Barnabas was called (Acts 11; 24) "a good man, full of the Holy Ghost and of faith," yet he says Christ never died. Some people ask what had the apostles to gain by their system. Let them read Acts 4; 34, 35. In my Gospel of Barnabas, Christ is crucified.

What is the end of all religion, if it is not to make people better? In this both the Jewish and Christian have preëminently failed. The Jewish books themselves tell us that their people were worse than the Canaanites and the inhabitants of Gomorrah; and of the Christian enormities we know enough, what with persecution, bloodshed, wars, murders, rapes, robberies, and every crime under heaven. We have to maintain armies of soldiers, sailors, and police, to keep matters at all near the mark, and with these and dungeons and chains and the gallows, we get along the best way we can, with the help of magistrates, lawyers, judges, whips, pillories, and tread wheels, although, notwithstanding spring guns and watchmen, we are now and then robbed. It is a melancholy fact that in Christian countries there is far more crime than in Mahometan and Hindoo ones, and I never yet knew a man professing extra religion, that did not turn out a thorough scoundrel. I have all my life avoided the canting tribe, those who have eternally the word God in their mouths, for I have invariably found out they had but little of it in their hearts. Here is one example from the *Christ. Remembrancer* 1819. In two small villages in Somersetshire, four or five shopkeepers, who were also preachers, were detected in using false weights. As to crime, where does it more abound than in our own country? There are reckoned 60,000 prostitutes in London alone; 70 or 80,000 persons have been taken into custody in one year in that city, and the annual robberies amount to about two millions. O'Croly's Essay declares the catholic priests in Ireland state, that nothing but the fear of the law keeps the people from "reducing

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to one frightful chaos all the elements of society." Wherever we look round in the Christian world we see, as the Rev. S. Chandler truly says in his History of Persecution, that no one, if he judges the religion by the conduct of its professors, "in all nations, and almost through all ages of the Christian church, he could scarcely fail to censure it as an institution unworthy of the God of order and peace, subversive of the welfare and happiness of societies, and designed to enrich and aggrandise a few only at the expence of the liberty, reason, conscience, substance, and lives of others." Ecclesiastical history, too, the same author admits, is, in in the main, only a record of "the avarice and tyranny, the treachery and cruelty of some, and the persecution and dreadful misery of others." Bishop Kidder, in his Essay on the Messiah, says, "were a wise man to choose his religion by the lives of those who profess it, perhaps Christianity would be the last religion he would choose." (2; 78.) What was their practice in even the apostolic age? Read 1 Cor. 5; 1, 2 Cor. 12; 21, Gal. 5; 19 to 21, Ephes. 5; 5, Coloss. 3; 5, 1 Thess. 4; 3, James 4; 1, 4—5; 12, 1 Peter 2; 11, 2 Peter 2; 1, Jude 4, 8, 10, 12, 13, 16, &c., and for a picture of a religious rite look at 1 Cor. 11; 20 to the end, and all this notwithstanding the daily expectation of the end of the world, which Paul decidedly looked for during his own life. I shall revert to this further on, but 1 Cor. 11; 21, is a sufficient proof.

Now these things are not the sayings of infidels, but of Christian priests and apostles. Christianity, then, as a means of mending the mass of mankind, is a most decided failure, and all sects but one, I presume, have been, according to the Christian doctrine, damned. This is not a very good result to arrive at. I really do not wonder at the first part of it; I do not see how Christianity can mend only a few peculiarly constructed minds. A man may take a certain verse, for example, John 3; 16, and when he fancies he believes Christ is the Son of God, he may throw the rest of the Bible behind the fire, and become the most utter scoundrel in the whole world with perfect impunity, except from the laws of the land. It is no use to tell me these books tell us to do a great deal more than this; it is quite enough for me they have told me that, and when a man believes Christ to be the son of God, he is then safe after death, and may do what he pleases, unless the above verse is not true.

These people say, you take away our religion, what do you give us in return? I am not bound to give anything in return, although I shall; if your religion is not true, if these books are not inspired, that is all I have to say. Let us first get out of error, and then put our shoulders to the wheel, we shall soon make a moral code, and whether we take our materials from these books, or from any other quarter, this consequence follows, that if these books are not inspired, religion and law amount to much the same thing, and we may

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either take our lawyers for our priests, or our priests for our lawyers. In either case, we have but one payment to make instead of two; in the mean time here is what I take as my religion, and it is worth discussing; I have no Saviour, no Redeemer, no texts of books to fall back upon, and I then ask myself this question: I believe as firmly in a God and a future existence as any man in the world, is it not then right that, as a mere matter of worldly prudence, that sort of prudence which makes me hold on my purse in a crowd, that I endeavour to act as uprightly as I can, so that when I do meet my Maker, which I firmly believe I shall, I may have to suffer as little punishment as possible. This is enough for me; I have no Bible promises to protect me, therefore I cannot afford to be a rascal; I feel happy in doing a good action, not only from a love of virtue, but because I hope my heavenly Father will allow it to outweigh a bad one; and after all this, I look to God's mercy, because I shall not be able to face his justice. I sincerely wish every man's conscience kept him as tightly up to his collar as mine keeps me, verily we should have a widely different world.

A word or two on the justice of God. When I use that term I use it in this sense, that the great Creator cannot himself do an unjust action; I do not mean that he will judge the actions of us poor fallible beings with justice, that would be tantamount to sending every human being to the left hand road; and when I speak of a future state, I mean of temporary punishment for our sins, and then an eternal happiness. I do not know a word more than my neighbours about the truth of this, but I act as if I did know, and find it a useful check upon poor human nature. The usual ideas of hell are perfectly absurd, and a pure Christian fiction, taken from a Jewish symbol of uncleanness, Ge Hinnom, or Tophet, the valley of the sons of Hinnom, where the filth of Jerusalem was burned, and where Moloch was sacrificed to. It was the usual word for the Jews' detestation.

Pronouncing the Aum, the Tetra Grammaton or Semhamphorash, the four letters, the mystical name of God, was, with the Jews, the height of iniquity; the Indians, on the contrary, teach their people to be continually repeating it, so we go on from right to left. There was, strangely enough, no attempt made by the descendants of either Moses or Christ to continue any hereditary greatness. The grandsons of Jude, Christ's brother, were examined by the procurator of Judea in Domitian's reign; they were peasants, owning a farm of about twenty-four acres, value about £300, which they tilled with their own hands, and were considered too contemptible to be killed. We, however, only get this account from one author, Hegesippus, who is not a very decided authority.

The date of John's writings are subject to much doubt, given, as they generally are, at the close of the first century. Eusebius tells us that in his latter days he was so feeble as to make his ser-

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mons only consist in this one sentence, "Little children, love one another," declaring this to be the whole of Christianity, (Ecc. His. 3; 22.) All the modelling of the early communities of the new sect was on the old. The Jews in the first century had their elders or zakenim, and their parnasim or pastors. Asceticism, too, formed a signal feature of this age over nearly the whole world. "On the cold table land of Thibet, in the forests of India, among the busy population of China, on the burning shores of Siam, in Egypt, in Palestine, in Christianised Europe, in Mahometanised Asia, the worshipper of the Lama, the Faquir, the Bonze, the Talapoin, the Essene, the Therapeutist, the Monk, and the Dervish have all withdrawn from the society of man in order to abstract the pure mind from the dominion of foul and corrupting matter."—*Milman H. Chris.* 2; 86. These superstitious devils generally fall out with the women, too; holiness often has consisted in a resistance to that law of nature,—increase and multiply. Paul was a great hand at this, although, strange to say, Clement of Alexandria says he was married, but left his wife behind him. 1 Cor. 9; 5, contradicts this completely. Other religions went to the very reverse; the Eleusinian Mysteries, Priapus, the Lingam, &c. are instances. The Procidian Gnostics, Clement tells us, held public prostitution as a holy mystery. Other sects have done the same thing; there is no end to the vagaries of the human mind. Hadrian, in his letter to Servianus, says, "Those who worship Serapis are Christian, and those who call themselves Christian bishops are worshippers of Serapis. There is no ruler of a Jewish synagogue, no Samaritan, no Christian bishop who is not an astrologer, an interpreter of prodigies, and an anointer; the Patriarch himself, when he comes to Egypt, is compelled by one party to worship Serapis, by the other Christ." The early Christian sects were innumerable; these were finally ingulphed by Rome; then came the reformation and set us all adrift again. All the early writers are full of almost nothing but heresy; Irenæus, with his not the best Greek, Tertullian, in his African Latin, Eusebius, and most other writers, are made up of heresy; it is the constant burthen of their song, and among all their religion, slavery was carried on both by Jews and Christians. Paul, the Bishop of Antioch, in the reign of Aurelian, went about guarded, and sat on a throne, organised a regular choir in the church, among which were women, and he rolled in the wealth drawn from the poor deluded Christians. He was supported by Zenobia, and defied the excommunications of the other bishops till long after her fall, for at this time the Christians, perhaps by exclusive dealing, had become rich; there was no common stock for any length of time. Clement, of Alexandria, in his Paidagogos, reproves them for not giving to the widows and orphans, but preferring rich dresses, jewels, gold and silver vessels, gilt litters, chariots, peacocks, monkeys, &c.

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The Jews never really fell till the great Arabian wave of desolation rolled over them. After the total destruction of Jerusalem they were at Tiberias, where the patriarch and priesthood mostly settled, but the main body were in the province of Babylon, where their Resch Glutha, or prince of the captivity, kept for many years a splendid court; numbers were in Pumbeditha, Sura Nahardea, &c. Their schools may be judged of by their Talmud, twelve tolerably desperate volumes in folio, which is a work taking a great length of time to even read, much less study, as they do. This work has been most falsely abused by Christian writers.

In the midst of all these uncertainties, what do we behold in this "free, enlightened, and liberal country," as poor John Bull is so fond of roaring out? On this very subject, confessedly the most important one of all, and for discussing which, every mind should be brought to bear, and every inquirer be fully heard; yet people are met, not with a helping hand, but by prosecutions, and I blush while I write it down, by a government calling itself liberal. I have no hesitation in saying, and I have large means of deriving information, that the prosecution of Mr. Hetherington had more to do with the late change of ministers than any other thing. We fly determinately from the whole spirit of the reformation, as I could prove by quoting a hundred authorities, when we do such things as this, which spirit was, "the Bible, the whole Bible, and nothing but the Bible," together with "the full right of every one to interpret it his own way." These were the war cries against the Catholics both in Luther's reformation and Henry the 8th. All the fine stories we are told about "not bringing religion into contempt" are perfect nonsense; nothing will bring a religion into contempt except its being contemptible, and if it is so, nothing can save it from its fate. Suppose anybody puts into a man's hand for the first time a Bible, and tells him that it is in every word entirely an inspired book, to be his guide through this world to a better world to come. Well, it may so happen that he opens the book at the 21st chapter of the 2nd book of Chronicles, and if he begins to read at the 20th verse, and reads also the 22nd chapter and the 2nd verse, he will find that Ahaziah was two years older than his father. Is not this contemptible? If he turns to the similar passage in the Kings he finds the man was only 22 years old. Which of these is the inspired writer? Which is the word of God? If he turns to the Septuagint he finds there that he was only 20 years of age. There is not much inspiration in this. We, who know the Jewish books better than the Jews themselves, are in a mess, because every word is called inspired. A Jew honestly says, "We do not consider our hagiographical books inspired at all, but that they ought to be received with great caution, and invariably set aside when they differ from the others; they are canonical, but not inspired." Does the Attorney-General make this distinction?

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It has been said, I believe, that the manner was more objectionable than the matter. I do not think this forms a valid excuse. It is all very well for me to sit down and argue in a quiet, gentlemanly way upon the subject, in fact, to consider myself more as writing to my friends than anything else, some of whom I hope to get an answer from; but I have lost nothing by the question. At the early age of fifteen I saw quite enough to make me lay down these books, and I have gone on good naturedly looking at them ever since; but this a is very different case from that of a man who has spent perhaps as long a life in religious observances, and only late in the day finds out he has utterly thrown away his time. Such a man may well be allowed a warmth of expression which is confessedly best left out. If a religion is worth anything it is only more firmly founded by being examined; prosecutions, too, generally fail in their object. Two atheistical newspapers were lately started; one has been let alone and has come to a natural death in ten numbers, the other has been prosecuted into importance, into, in fact, a second edition. The Catholics finely laugh in their sleeve at this working out of the great principles of the reformation. By the bye, who can tell me how we got rid of the "real presence" in England? On the Continent it was got rid of by the devil, much against Luther's will. I will give chapter and verse for this farther on.

A word or two to those who may be inclined to reply to this book. I look at these questions not as a theologian but as a philosopher, and I require that sort of proof which I should upon any other matter of evidence. I require nothing answered which is not found in the Bible, and as we must say some Bible, I take the English one at present in use. It has its errors, and the Douay one is preferable; but the errors, as far as its being inspired or not, are very unimportant. There will be no use in preaching at me, I am miles beyond that; I want solid evidence. It will be of no use to hand me over to 3,000 manuscripts and 800,000 various readings, because that sword cuts two ways. Give me those manuscripts, and see what a far worse mess I will make of it all by their assistance. I stand or fall by the book itself, and have not gone one step out of it, except in notes, on which I raise not one shadow of an argument. I have put them in because as they had been useful to me, I conceived they would be so to others; but I do not ask the smallest reply to anything outside the Bible itself.

Many of my positions will be found very weak, and my contradictions slight. It may be asked, then, why say anything about them? I had three reasons for doing so:—First, ten slight contradictions may equal one strong one; second, I wished to show the constant stream of contradictions running from Genesis to Revelations, to the amount of many hundreds; the third reason is I mortally hate "more last words." If I had collected

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the strong points, and then, when they were replied to, have had to run in with an "oh! but here are plenty more," I should not have liked it; so that great and small I have made a clean breast of it, and if these things are set straight I will not bring out any more. I think my objections from the Hebrew books had better be hammered hardest at, for I have no hope of the Greek ones; certain it is that unless it can be shown that Christ only claims to be the Jewish Messiah, and not to be also the Son of God, and that his prophecy of the end of the world coming in that generation, has no business in these books, there is not the slightest use in attempting to reconcile the other differences. Each of these two is a *sine qua non*. When I say I will bring no more objections, I mean I will not even look for any. I have not the vanity to suppose that in only once reading the Bible I have gathered all its difficulties, nevertheless I have brought out something to talk about. I came to the task with a fresh mind, for I had not read it before since the age of fifteen, except now and then as a book of poetry, and then only in particular passages, perhaps not to the extent of five average sized chapters. What I call reading a book is to go at it right through, comparing one part with another. I know of nobody who reads the Bible in this way. To think of understanding a book by reading two or three chapters a day is all moonshine; even my head, which is a tolerably analytical one, would have been lost at that work. I went right through it as a daily task, noting down what I thought amiss.

It is hardly necessary to caution any one who may go through my objections, that I merely give the chapter and verse; to lead to the point I speak of, it will be necessary to read both before and after this, so as to see the whole drift and bearing of the two quotations. With respect to what is figurative and what is literal, this has been disputed from the time these books were written till the present day, and I shall be of course differed from on both sides. This is the fault of the writers; the words of God should be so clear and distinct that none could misunderstand them, and the prophets, &c. had the choice of their language; if they took wrong words they must abide by it, it was their own fault.

Religious writing seems mainly to consist in hearty abuse, and religious notions in perpetual change. The Rev. J. Mason, a Methodist preacher, quotes to us that truth has the variety of a camelion, (Earnest Appeal) and shews us Wesley saying, "When I and my brother taught this doctrine, I wonder the people did not stone us."—p. 14. As to the unity of the church, where do all the dissenting churches derive their succession from, and the church of England, and the Greek, Abyssinian, and Georgian churches, together with those of Macedon, Bosnia, Servia, Natolia, Wallachia, Moldavia, Thrace, Epirus, and many others, who still hold,

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with that of Rome, the "real presence?" John Wesley had some peculiar notions on the virtue of baptism, for he says, "I believe till I was about ten years old I had not sinned away that washing of the Holy Ghost which was given me in baptism;" and he quotes Luther's saying that "the Epistle of James is an epistle of straw;" and points out that those who are for only the Bible are better than Paul, who says, "Bring the books, especially the parchments," 2 Tim. 4; 13, into which sentence we so unnecessarily poke the word "but." The eleven subscriptions to Paul's letters are now generally admitted as forgeries by all parties. Let us hear the Rev. J. Mason again, (p. 38): "It is a fact indeed as lamentable as it is notorious that the evangelical clergy, so called, are either the dupes or creatures of Methodism." "They are in league with the methodist preachers in all the biblical rant of the day." "Beware, I say again, and I would thunder it to the poles, beware of the teeth of Methodism." He was a Catholic priest when he said this; and p. 39, "I have proved Methodism is not of God." Wesley himself says, in his journal, April 28, 1757, "I have talked with one who, by the advice of his pastor, had very calmly and deliberately beaten his wife with a large stick, till she was black and blue almost from head to foot, and he insisted it was his duty to do so, because she was surly and ill-natured, and that he was full of faith at the time." Mason tells us, p. 41, that a Methodist lady once said to him, "I am weary of plain bonneted servants, their justification makes them equal to their mistress." "Class meetings were designed by Mr. Wesley as a confessional."

After James 5; 16, our translation and Wesley has it "faults," the Douay "sins," the Unitarian "offences."—we may believe anything. Mason quotes, p. 42, a class leader who openly said, "I have walked before God for these thirty years, and have not deviated an hair's breadth from the path of rectitude." This man must have, doubtless, been a tolerable villain. P. 43. "Class meeting becomes a mere meeting for religious gossip, full of cant phrases" and "lying pretensions to sanctity." "Wesley commanded four fasts in the year, yet these are not observed by one in a thousand;" "the preachers neither command nor practise it." The class meeting as well as the love feast is "a hot-bed of pride, hypocrisy, and concupiscence." "Whatever flows from Methodism as a system, bears the marks of error, deception and impiety described by the apostles." "A Methodist, while railing against the Catholic religion, was asked whether he would not embrace it if he knew it to be the truth," replied, "No, I would sooner go to hell." P. 44. A Stourbridge Methodist priest declared of this same Rev. J. Mason, that "he should think it no sin to drag him from the altar and murder him." This is Christian charity! Mason himself says, p. 47, "could I discover one fibre of Methodism, I would tear it from my heart."

Error is full grown, truth infantine: unloose its swaddling

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clothes, give it air and exercise, and its fair proportions will be soon developed. What had the Jews to do when they established their religion upon more ancient superstitions, and the Christians again, and the protestants, and the dissenters? These could not have been brought into existence without free enquiry, nor could the Pagan theology have been extinguished. Look at our horrible system of laws too, which, as Jeremy Bentham says, "wont tell a man beforehand what it is he should not do; they wont so much as allow of his being told. They lie by till he has done something which they say he should not have done, and then they hang him for it." Why do not believers in these books take the laws of God which they say were given to Moses, instead of pretending to know better, if the whole thing is not a farce. Bishop Shipley says, "the men I am afraid of are the men who believe every thing." It is too true; for after believing these Hebrew and Greek books to be inspired, a man is really prepared for believing "any thing," as the bishop says. One very amusing thing is, that Paul actually owns himself a liar, see Rom. 3; 7—in 3; 10 he contradicts Christ in Matt. 9; 13. Here is a horrible idea of God, Rom. 8; 29, 9; 18, and Eph. 1; 5, 11, which he opposes with Rom. 15; 21; and in 1 Cor. 4; 16, he speaks plainly that they are to follow him, he sending them his son, as it is said God sent his. In 6; 12, and 10; 23, he claims universal liberty, but so far from claiming inspiration, he only thinks so, 1 Cor. 7; 40. In Gal. 5; 4, he expresses that circumcision destroys Christ as a Saviour, yet he himself causes this to be done, Acts 16; 3. We had but one God in his days, see Eph. 4; 5, 6, Col. 1; 15, although he says Christ made the world in the next verse. Altogether he was a strange compound.

Sir W. Jones has told us that the Brahmins, at least 300 years before Christ, had in writing the precept, that man should not only forgive, but even benefit his destroyer, like the sandal tree, which, "in the instant of its overthrow, sheds perfume on the axe that fells it." He cites poetry to the same effect from Hafiz, see his "Phil. of the Asiatics." No particular class has a patent for being good; it is the religion of nature. Wherever we go we find the idea of God and a future state in all minds; it is to some cursed system or other that mankind owe their misery. There are, doubtless, many good Christians, but, as a whole, Christianity cannot hold a candle to Mahometanism or Brahminism.

Lord Dynevor can now, I believe, claim 10s. as maid's fee, or Gwarb Merchad, for every tenant's daughter who marries, if he does not sleep with her the first night. I do not know whether this is part and parcel of Christianity. Paul destroys the Sabbath ordered by God, as we are told, see Rom. 14; 5, 6, Gal. 4; 10, Coloss. 2; 16. We have burnt hundreds of poor innocent creatures for witches and wizards, on the faith of the Bible. April 1, 1764, a girl was burnt alive at Monmouth for killing her mistress;

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Ann Sowerby was burnt at York for poisoning, 11th of August, 1767; and about ten years after, Phoebe Harris was burnt in Smithfield for coining copper. Our Liturgy had a form of prayer used in touching for the king's evil, till about 1719, when it was quietly dropped; it now has one for confession and absolution. Catholics and Protestants, Presbyterians and Episcopalians, as they got the upper hand, murdered their opponents in the name of God. The Puritans hung the Quakers in America, and when stopped in this, turned round and did the same to the Anabaptists. One law in Massachusetts, as late as 1656, ordered that "none of that cursed set of heretics called Quakers" were to be imported on pain of £100 fine; they were banished if they did come, and if they returned, were hung. Other laws were for flogging them, women as well as men, cutting off their ears, boring their tongues with red hot irons, &c.

A man lately was transported for life for stealing 1d. Feb. 16, 1814, a child of eight years of age, named Morris, another nine years old, named Solomon, and a third eleven years old, were condemned to death for burglary and stealing a pair of shoes, at the Old Bailey. Richard Horton, for stealing £1, Henry Warner, stealing £10, were each transported for fifteen years; and in the same week, W. Whipp was, at Marlborough-street police office, fined £5 for trying to gouge his aged father-in-law, in which he succeeded so far as to render him totally blind. What sort of a system is this?

That a thousand religions can be made out of both Christianity and Paulianity no one will deny, for more than that number have been known to exist, all rigidly proved from these wonderful Greek books. The ranters and shakers and jumpers, the followers of Joanna Southcott, the unknown tongueites, and the latter-day saints, a relic of the Waldenses, all prove their doctrines out of scripture. So Mrs. Pratt quoted scripture for De Loutherbourg's ridiculous mesmerism, (Acts 13; 41, John 14; 12); so did a man not long ago to me, who was reeling out of a gin shop royally drunk, (Eph. 5; 18); and the puritans in Cromwell's day proved all their acts out of scripture.

Christ says "swear not at all;" Jehovah is made to say, Swear only by my name; the Custom-house people say, "Swear continually, we will do nothing without swearing." The following is one mode of enacting this farce. At the Old Bailey, January 6, 1842, the prosecutor, a Chinese, knelt down in the witness box and broke a saucer, saying after the interpreter, "You shall tell the truth, and the whole truth; the saucer is cracked, and if you do not tell the truth, your soul will be cracked like the saucer." The ridiculous custom of taking oaths, a relic of bygone barbarous ages, is alike opposed to reason and the commands of Christ, and can never have the slightest effect on any but the most ignorant minds.

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I am very doubtful of the propriety of missions. A missionary is seldom anything else than a hireling. He goes forth to substitute in foreign countries one set of absurdities for another. If an African was to come to this country and preach up his wooden god he would be fined or imprisoned; yet we send forth people to do the same, and to propagate what Pliny calls a "pernicious superstition." They begin by dipping into the pockets of the credulous but well meaning people who send them out, and go on by fleecing the natives. They often end by becoming large landed proprietors, and now and then bring in the sword to aid the gospel. One of our men-of-war was actually thrashed by the savages lately, while thus attempting to shoot them into orthodoxy.

"The oldest Hebrew manuscripts now known to be extant do not come within many centuries of their authors, not nearer than about fourteen centuries to the age of Ezra, one of the latest of them, who is supposed to have revised the books of the Old Testament then extant, and to have reduced them to a perfect and correct standard, so that we can hardly expect much more from this vast collection of variations," "than to be able, by their means, to discharge and eliminate the errors that have been gathering and accumulating in the copies for about a thousand years past." "Nothing is more apt to affect, and sometimes utterly destroy the meaning of a sentence, than the omission of a word, than which no sort of mistake is more frequent. I reckon that in the book of Isaiah the words omitted in different places amount to fifty whole words, not including particles, prepositions, and pronouns affixed." "The version of Isaiah, as well as other parts of the Greek version, is come down to us in a bad condition, and with frequent omissions and interpolations." "An infinite number of variations have been collected, from above 600 manuscripts, by Dr. Kennicot, and published in his edition of the Hebrew Bible." "The true pronunciation of Hebrew is lost, lost to a degree far beyond what can ever be the case of any European language preserved only in writing; for the Hebrew, like most of the other oriental languages, expressing only the consonants, and being destitute of its vowels, has lain now for 2000 years in a manner mute and incapable of utterance; the number of syllables is, in a great many words, uncertain—the quantity and accent totally unknown."—*Bishop Lowth, on Isaiah.*

Sir I. Newton says Christ's birth was fixed on the Winter solstice, which going back, the day came at last to be December 20. The saints' days were also fixed on astronomical days; thus, St. John on the summer solstice, Mary on the vernal equinox, St. Michael on the winter solstice, and others on the sun entering the signs. No one can tell the year Christ was born or died; seeing the new moon settled the Hebrew days, and if one from a distance had seen it before, the date was changed. The Christians made their festivals on the heathen days; Christmas was in the room of

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Bacchanalia and Saturnalia. The Council of Eliberis, in Spain, 305, ordained that no one was to go to false martyrs; the monks of Alexandria sent relics of martyrs to all the world in the 4th century.

Hunter, the Unitarian, says one God was alone worshipped by the Christians for at least the first two centuries. St. Jerom said that the generation of the Son from the Father's substance was not believed by the Apostles; and Taylor, the Vicar of Portsmouth, said that at the Nicene Council, if a third God had been proposed, many would have voted for the Virgin, who then began to be called the mother of God. The Ghost was made God at the Constantinople Council, 60 years after that of Nice, which had not more than one-fifth of the whole Bishops. The idea of three gods arose in Egypt.

Taylor says, 1014, Ethelred, in Parliament, divided the tithes into three: one to repair the church, one to God's servants, the other to God's poor.

An epistle of Cyril, from Jerusalem, on the miracles of Jerom, was forged, in which purgatory, and other similar things, were defended, yet Cyril died thirty years before Jerom was born. Augustine tells us the Latin Church had numerous versions of the Bible, the authors of which were unknown, and they were remarkable for their Hebrewisms and Syriasms, particularly the copies of Matthew and Mark; these versions became public, and universally contradicted each other, see Col. 2; 15, as cited by Hilary de Trin, lib. 1, c. 13, and the same quoted by Augustin contra Faustum, lib. 16, c. 29. These confused and contradictory versions were used till Jerom's time, who re-translated the whole, after which other errors crept into the multiplied copies of the new from the old. Cassiodorus first gave the old and new in parallel columns. In Charlemagne's time, Alcuin, a monk, tried to correct the work in vain, his Bible was unlike the original; and so with Lanfranc, in the 11th century, and Cardinal Nicholas, in the 12th, who declared the MSS. of the middle ages bore no resemblance to the earlier ones, nor they to one another. Stephens, 1528 to 1546, tried to remedy all this distraction, but the Sorbonne condemned his work, and Hentenius was employed on a new edition, which was condemned by others. Brugensis, 1573, gave another edition. Sixtus V. condemned all, and himself gave another so incorrect that Gregory XIV. actually suppressed it. Clement VIII. gave another of the Vulgate of Jerom, 1592. Which of these Popes is infallible? Cardinal Cajetan, Melchior, Canus, Payva, Andradius, Cardinal Bellarmine, and many others, threw aside the decree of the Council of Trent, and went to the originals. Adrian 6 de Sac. Confir., art. 4, says, many Popes were heretics; and Councils, more than one, condemned Pope Honorius for heresy. The Fathers have been corrupted. James has shown that 187 treatises of them have been forged by the Catholics. The Decretal Epistles and Donation of Constantine

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were notorious forgeries; they forged councils which never existed, as the Council Sinuessan, Consil Rom. sub. Silvestre, &c. Asobardus, Bishop of Lyons, 800 years ago, complained that his Antiphonary had many fantastical things in it, which he altered; and Lindanus complains that matters from the gospel of Nicodemus is in his Bible, as well as other "filthy faults." The 16th Canon of the Council of Laodicea gives a list of the "Oracles of God," and Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, both Maccabees, Esdras, and new parts of Esther and Daniel are not in it, yet these are in the Romish Bibles. From Nicholas IV. to Celestine V. there was no Pope for two years and a half; what becomes of tradition, or in the wars which took place in the election of Damasus? Tyndal's, Coverdale's, and the Bishops' Bibles were incorrect, hence Henry 8th's religion was founded in error. James gave a new translation. Job, Isaiah, Ezekiel, and Hosea, cannot be correctly translated, they are so figurative; the two first are polished, the two last harsh and elliptical. The idioms in Job absolutely require a knowledge of Arabic, and in most of the books it is useful. Boniface VII. put out the eyes of his cardinals; Pope Stephen defiled the chair with a nameless sacrilege; John XXIII. denied the immortality of the soul; John III. alias XII. drank the devil's health "with all the honours."

We think we have done wonders by making the giant steam do what he does, but the followers of the Grand Llama have beat us hollow; they have got praying jennies. They believe that as often as the substance on which a prayer is written is turned over it is the same as if they said the prayer, which they mostly are unable to do, as Calmucs do not often learn to read. Their praying jenny, the Kerada, is like a barrel churn, the prayers of all the family are put inside two cylinders, and some one gives them a turn round, which answers for all the rest. A bottle jack would save this too. Or if they like to erect a public one by subscription, with a water wheel, then the whole village population never go to church, unless there is a drought. See *Bergman's Wanderings among the Cossacks.* The prayers are all in the Tangotian, or sacred language.

The following quotations will show that it was soon, or in that day, Christ was to come in his power and glory, besides those in the gospels:—Acts 20; 31: Rom. 13; 11, 12—16; 20: 1 Cor. 1; 7, 8—4; 5—6; 2, 3—7; 29, 31—10; 11—11; 26—13; 10, 12—15; 52: Phil. 1; 6, 10—3; 20—4; 5: 1 Thes. 1; 10—2; 19—3; 13—4; 15, 16, 17—5; 1 to 23: 2 Thess. 1; 7 to 10—2; 1—3; 5: 1 Tim. 6; 14: Titus 2; 13: Heb. 9; 26—10; 25, 37: James 5; 3, 7, 8: 1 Peter 1; 5 to 7, 13, 17—2; 12—4; 7, 13, 17—5; 1, 4: 2 Peter 3; 12 to 14: 1 John 2; 18 to 28—3; 2—4; 17: Jude 24: Rev. 1; 1, 3—2; 25—3; 3; 11—22; 10, 20.

[In p. 9, *for* Thursday and Friday, *read* Wednesday and Thursday.]

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SECTION II.—NOTES FROM THE ARABIC.—Much is said about Mahometanism being propagated by the sword. Are we not to recollect that it was "embraced by nations which never felt the force of the Mahometan arms, and even by those which stripped the Arabians of their conquests, and put an end to the very sovereignty and being of the Khalifs." We ought to remember also, the edicts of Constantine and Justinian, which Mosheim dishonestly passes over. Christianity had two of the very best human aids, bitter persecution first, and then the sword. The Gospel of Barnabas foretells Mahomet, calling him the Messiah; whereas the Koran says al Masih or Christ was Jesus, and the Gospel is false, although once religiously believed. Mecca is most likely the Mesa or Mesha of Gen. 10; 30. The Arabians were originally idolaters, having hollow statues, from whence the priests pretended to give out oracles. They had 360 idols, one for each day of the year, at the Caaba of Mecca, the chief being an image of Abraham, made of red agate; one hand was of gold: it held seven divining arrows in its hand, which were much used by many nations. Ezek. 21; 21. When the Jews fled before the Romans, many went into Arabia and converted several tribes of Arabs. We have here another hint of the Christian hell, derived from the Jewish Gehinnom, for Yusef Dhu Nowas, a furious Jew, King of Yaman, threw those who refused to be converted into a pit of fire; hence he was called "Lord of the Pit." He was driven out by the Ethiopians and drowned. Many Arab tribes were Christians before Mahomet's time, converted most likely by Paul. Gal 1; 17. Gregentius, Bishop of Dhafâr, and Herbanus, a Jew, had a famous dispute on their religions, and on the third day of it, the Jews demanded to be shewn Christ and they would then believe—a very natural demand; wherefore, after a lightning and thunder storm, Christ appeared in the air walking on a purple cloud, a crown on his head and a sword in his hand, crying out, "Behold, I appear—I, who was crucified by your fathers." Whereupon the Christians duly cried out, "Kyril eleeson," or "Have mercy on us, Lord." The cloud received Christ, and the Jews were struck blind. All which is contained in a Latin book, entitled "The dispute of Gregentius with the Jew Herbanus."

The Arabs' tradition is that Abraham, when he turned Ishmael out of doors, told him he might take all he could find in the desert. Yet Herodotus, 3; 8, commends them for adherence to their word, and Strabo, 16, page 1129, for their adherence to their relations. One great cause for the spread of Mahomet's religion was, that in these and other countries Christianity, after about the third century, had been nearly driven out by their own disputes and worshipping images, so that they were looked on as idolaters, as we find in Boulainvillier's Life of Mahomet; and Procopius, in his anecdotes, and other writers, shew us the Christian emperor Justinian slaughtering those whom they could not refute. Through the indepen-

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dence of the Arab tribes in that day, almost each one became a sect. Eusebius relates several of these, of various degrees, down to the Collyridians, who, Epiphanius informs us, de Hæresi, H. 75, 79, set up the Virgin Mary for God, offering her a cake called Collyris. This was believed by some at the Council of Nice. (Elmacin. Eutycheus.)

The Koran says God has given in writing 104 books. Ten were given to Adam, fifty to Seth, thirty to Edris or Enoch, ten to Abraham, one to Moses (the Pentateuch), one to David (the Psalms), one to Christ (the Gospel), and one to Mahomet, who seals the series for ever. All these are lost except the four last, and the first three of these are so corrupted, that although a small portion of the words of God may be still in them, yet no credit is to be given to the present copies. There have been six lawgivers, Adam, Noah, Abraham, Moses, Christ, and Mahomet, each of which abrogated all the preceding ones. Epiphanius, H. p. 6, calls Adam a prophet; so does Josephus, Antiq. 1; 2. Many of the Arab prophets are found in the Hebrew books: Jethro is one, under the name of Shoaib, so that besides having three Hebrew names, he has got an Arabic one. The Mahometan bridge over hell is taken from a Jewish tradition in Midrash Yalkut Reubeni, § Gehinnom, where it is described as no broader than a thread, but only the idolaters have to go over it. They have literally imported Christ's speech, John 4; 14 into their heaven. But it is the apocryphal Gospels which Mahomet generally used, particularly that of Barnabas. Origen had several heavens; Paul had three. The Mahometan seven heavens are copied from the Jews, (see Gemarrah Tanith. f. 25,) who have to it three gates, (Megellah Anikoth, p. 78) and four rivers flowing with milk, wine, balsam and honey, (Midrash Yalkut Shem.) Their Balam and Hun are evidently the Behemoth and Leviathan of Gemarrah Bava Bathra, f. 78. There are also seven degrees of happiness in the heaven of the Koran and the Talmud (Nishmat Hayim, f. 32) and the highest is perpetually to see God, Midrash Tehillim, f. 11. Christ has also dipped into Talmudic lore, Luke 22; 29, 30, Rev. 21; 10—22; 1, 2, although I am of opinion Cerinthus wrote this latter book, and John wrote his Gospel to refute it. Mahomet got his black-eyed damsels from the Persians (Sadder, por. 5). They call heaven "Behisht," the girls are "Hurani Behist," and their "mother of the maids" is Zamiyad, an angel. Irenæus makes Christ say, "The days shall come in which there shall be vines each having ten thousand branches, and each of these ten thousand lesser ones, every one of which has ten thousand twigs, and each twig ten thousand bunches of grapes, in every bunch ten thousand grapes, each grape yielding 275 gallons of wine, and when a man shall take hold of one of these sacred bunches, another shall cry out 'I am a better bunch, take me, and bless the Lord by me.'" Iren. 5; 33. Mahomet's

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purifications are copied from the baptisms of the Jews and Christians which all degenerate to a mere washing when rightly looked at, for Cedrenius (p. 250) tells us the latter have used sand instead of water, which the Mahometans also do now when they have no water. The Persians had the same rules, so had the Jews. (Gemarah Berachoth, c. 2.) Mahomet did not institute circumcision, it was practised long before, derived probably from Ishmael. It is not mentioned once in the Koran, but their doctors trace it, some to Abraham, some higher; so do the Jews, who say (Shalshel Hakkabala) that Adam was created circumcised. The Jews pray three times a day (Gemarrah Berachoth) inferring it, from Gen. 19; 27—24; 63—28; 11, to have been done by Abraham, Isaac, and Jacob. Mahometans, to get nearer heaven, pray five times, (Abulfed, Life of Mahomet, p. 38, 39.) The Sabians are better still, they do it seven times each day, (D. Herbelot, p. 726). The Jews pray toward the Temple, (Gemarah Bava Bathra and Berachoth) so did the Mahometans for some months (Abulfed, Life Mahom. p. 54) he then altered it to the Caaba. The Jews separate the men and women in their synagogues; the Mahometans separate the time of each going there. The Mahometans are very charitable, (Busbeq. Epis. 3, p. 178) so were the Jews, Sedaka being considered better than sacrifice, (Gemar. Bava Bathra) which the Christians have copied in their δικαιοσύνη Matt. 6; 1.

The Jews think alms will preserve the soul from hell, (Gemar. Gittin) and bring it to heaven, (Gemarah Rosh Hashana). The Mahometans fast much, (al Garali, Koran c. 2). They each distinguish daybreak the same way (Koran c. 2)—a white thread from a black, and a white thread from a blue, in the phylacteries; but at Jerusalem it was when the barbican of the Temple could be seen. Most of Mahomet's ceremonies at the Caaba were practised by the Arabs before his time. The nonsense we hear of, about his coffin, is only known by Mahometans to be laughed at. One difference which he made at the Caaba was to make them go round dressed; they before went naked, thinking they had thrown away their sins with their clothes. See Isaiah 64; 6. Mahomet was more strict in marriage than the Jews; he restricted his people to four wives, although he broke this law himself. In divorce too there is a curious difference. Moses ordered (Deut. 24; 4) that if she remarried, her first husband could not marry her again, while Mahomet ordered that if a man divorced his wife three times, he should not have her again till she had married some other man. Mahomet's Sabbath is on Friday, Abraham's on Saturday, Christ's on Sunday. The latter is a gross inconsistency. These religious founders are not very polite. Moses makes sad work with the followers of Baal, and Mahomet calls both Jewish and Christian priests "devils," and as to charity, Heaven help us! Jewish charity may be found in Deut. 7; 2, Christian charity in Mark 16; 16,

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and here is a mouthful of Mahomet's charity: "When they meet those who believe, then they say they believe also, but when they are among their 'devils' they say, 'We are really with you, and only mocked before,' God shall mock at them, and continue them in their iniquity; they shall wander in confusion." Here is another. Al Beidawi says, Mahomet declared the Jews were split into 71 sects, the Christians into 72, his own would be split into 73, and all would be damned except one of each. The Arabs have a tradition too, that at Sinai the Jews refused the laws sent down, but that God, tearing the mountain up by the roots, shook it over their heads till they agreed to them. The Koran says the mountain was shook over them.

The Koran, like the Bible, contains much good, and has been much perverted. Take the following from chap. 2: "Surely those who believe, and the Jews, Christians, and Sabians, whoever believes in God and the last day, and does that which is right, shall have their reward with their God;" "To God belongs the east and the west; hence, wherever you turn yourselves to pray, there is the face of the Lord, for God is omnipresent and omniscient. Do they say he has begot children? God forbid; to him belongs all that is in heaven and on earth." "When he decrees a thing he only speaks to it, Be, and it is." The children refers to Jews and Pagans as well as Christians. Some of the former held Ezra to be the Son of God, and some of the latter held the angels to be God's daughters. Again, "God! there is no God but he, the living, the self-existing being: he neither slumbers nor sleeps: the heavens and the earth are all his: who can plead with him but as he pleases? he knows that which is past, and can behold all that is to come: who can comprehend his knowledge except as he pleases? his throne covers the heaven and the earth." Neither of the two European translations of the Koran do it justice. Sale has too much of the letter, a good fault, perhaps, and Savory, who seizes more of its spirit, is inaccurate. The right name of the religion is Islam, which, from the root Islama, means devoting ourselves to God. The Koran, although it allows four wives, recommends one, c. 4. These things are in a great measure a matter of climate, and the best commentators differ on the sense of the passage. See al Beidawi, Jallalo'ddin, &c. The names to the chapters in the Koran is a copy from the Hebrew books. For example, Judges 19, "the Concubine," Exod. 3, "the Bush," &c. It must be remembered that the palm tree is also the date tree in reading all these books.

The custom, Ruth 3; 9, extended to the early Arabs, where, when a relative died, the next in blood threw his garment over the widow, and either married her himself or gave her to another. It led to much injustice and was abolished by Mahomet. They also married their father's wives, their mother's daughters, and also two

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sisters, &c., which he also forbid, "except what is past, for God is gracious." They are allowed, also, to marry their captives, but Abu Hanifah decides not when their husbands are captives also. Fire is the punishment after death, before which word, Sale most religiously prefixes "hell." Mahomet declares the very probable opinion that the Jews did not kill Christ, (chap. 4), nor crucify him, but some other person in his likeness, (this will not do) while he was taken up to heaven like Enoch; he merely considered him a great prophet, but not anything more than a man. C. 4, "God is but one God; far from having a son, he governs alone the heavens and the earth." Also c. 5, "they are infidels who say verily God is Christ the son of Mary." R. Eleizer Pirke, c. 20, makes a raven learn Adam how to bury Abel by killing another raven and burying it; the Koran says the same, only the raven comes to Cain. The Koran makes Christ confirm the laws of Moses, and that the Gospel adds to it; and the Koran, disagreeing with neither, confirms and explains both. The mode of beginning the chapters of this book is evidently taken from those of the Persian Magi, and the signs of the last day from a compound of Ezekiel, Daniel, and the Revelations; they almost equal the latter, see Bereshit, Rabbah, &c. They contain a beast sixty feet high, with the head of a bull, the eyes of a hog, the ears of an elephant, the horns of a stag, the neck of an ostrich, the breast of a lion, the colour of a tiger, the back of a cat, the tail of a ram, the legs of a camel, and the voice of an ass. This beast is to mark all true believers, and also the Cafers, or infidels, and he is to speak Arabic. How he is to do this with the "voice of an ass" is not stated. The sun, also, is to rise in the west; Christians maintain this latter nonsense. See *Whiston's Theory of the Earth.* Antichrist is to come also,and to be one-eyed; his name is Al Dajjal, he lasts forty days, one of which is to be equal to a year, &c.; then Jesus is to descend near Damascus, become a Mahometan, marry, make children, kill Antichrist, and live forty years, the lions and the lambs living sociably together. See Isaiah 11; 6. Yagug and Magug, or Gog and Magog, are also to make their appearance with vast armies, which are to be all killed, and it is to take the Moslems seven years to burn all their bows and arrows. See Ez. 39; 9, Rev. 20; 8. The Arabs are also to worship their old idols, Allat and Al Uzzah; a smoke is to fill the earth. See Joel 2; 30: Rev. 9; 2. A trumpet is to sound three times; the mountains are to be shook level, the sun is to be darkened, the stars to fall, &c., at the first sound; at the second all are to die, and forty years after, Israfel, the angel, gives the third blast, and then all rise up to judgment, which is to last 50,000 years, c. 70; c. 32, however, says only 5,000. Many of these are very ancient traditions among eastern people. Mahomet's Book of Record is in Midrash Yalkut Shemuni, f. 153, c. 3. The balance for weighing the sins is in Gemarrah Sanhedrin, f. 91.

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See also Ex. 32; 32, 33: Daniel 7; 10, and 5; 27: Rev. 20; 12: Matth. 24, Mark 13, &c. The Persian Magi, also, have this balance, and the Pul Chinavar, or bridge over hell, agreeing with Mahomet's Al Sirat. The first hell of Mahomet, Jehennam, is evidently derived from the Jewish Ge Hinnom, whence comes the Christian hell; this is for Mahometans; Sadha is for the Jews; Al Hotama for the Christians; Al Sair for the Sabeans; Sakar for the Magians; Al Jahim for the idolaters; Al Hawiyat, which is the worst of all, to the hypocrites. All their writers agree to the last, but they differ about the first six. Both Jews and Magians have seven hells; the Jew's hell is cold as well as hot, (Nishmat Hayim, f. 32, Zohar ad Ex. 19—Yalkut Shemuni, u. s. f. 116,) the latter have only cold, (consult Hyde de Rel. V. Persa.) Before any one laughs at these absurdities I should recommend him to look at home.

Al Beidawi and other writers all agree that the punishment of the Jews under Titus, Bakht Nasr, (as they call Nebuchadnessar,) the Persians, Mahometans, &c., was for their breaking the law. Mahomet states the clay birds made by Christ, from the Apochryphal Testament, coming to life. Al Beidawi says Christ brought down a red table from between two clouds, having all sorts of food on it, and among the rest a ready cleaned and dressed fish, dropping with oil, with salt at its head, vinegar at its tail, and herbs all around it, This, before his followers, he brought to life again with its scales on; after which, returning it back to the cooked state, 1300 people dined off it and were satisfied, the fish remaining whole as at first. The table then went to heaven, but came down again for forty days every day at dinner time; the people were all poor or infirm, and were all cured. The table came down first on a Sunday, which occasioned that day to be kept holy. Some men were changed into swine for not believing this miracle. Here we, in all likelihood, have blended together, in most admired disorder, the feeding in the wilderness, Peter's vision, Acts 10, the last supper, the devils sent into the swine, and healing the sick.

Abraham figures largely in the Koran, and his father is called Azar, from his idolatry; the word being derived from Iazah, O thou who art wrong, or in error. The Hebrew books call him Terah, the Talmud calls him Zarah, Eusebius calls him Athar. His trade was a maker of idols, and he first made clay Gods, (Epiph. adv. H. 1, p. 7, 8.) D. Herbelot says he was the son-in-law of Nimrod: the Rabbins mostly make him a chief priest, (Shalshel Hakkab, p. 94.) Abraham must have been an idolater also in his young days, Josh. 24; 2. His wife (Gen. 11; 29,) Sarai, is, by Rashi, said to be traditionally the same as Iscah, or more properly Yiscah, and this betters the sense of the verse, Josephus, Ant. 1, 7. Rambam, and many other Jewish writers, admit that he was an idolater. Josephus and the Koran, c. 6, take their

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account of his worship from the Talmud, (R. Bechai in Midrash.) He first laughed at images for gods by his own natural sense; he then worshipped a star, then the sun, but as these set he thought there must be some superior being, and so worshipped one God. This was at three years old, says Nederin 32; 1. Rambam says he was a middle-aged man of forty, so does the Koran; while Hotting, Smegma, Orient, and others, say sixteen. When the Chaldeans were in the fields at a festival, Abraham broke all their Gods, and hung the axe he did it with round the neck of Baal, as if he had done it, (al Beidawi.) This is taken from the Jews, (R. Gedal, in Shalshel Hakkab. p. 8, &c.) The Koran, c. 21, says he was put in a fire for it, but it would not burn him by God's means. Al Beidawi says his persecutor was a Persian Curd, named Heyyun; D'Herbelot, p. 115, says it was Andeshan, a Magian priest. Al Beidawi and others say Nimrod made so large a fire that no one could come near it, and Abraham was shot into it by an engine, and that the angel Gabriel preserved him. The gospel of Barnabas says there were 2000 men destroyed by this fire, while to Abraham it was a pleasant meadow. These tales, perhaps, arise from Gen. 15; 7, being misunderstood; Moses saying God brought Abraham "out" of Chaldea, translating "(uz)" as "fire," (see Targum Jonath, Hierosol, &c.) Hyde (Rel Persar) says it was believed by many Jews and Christians, the 25th of the second Canun, or January, being, in the Syrian calendar, set apart for the burning of Abraham. R. Eliez. Pirke, c. 26, says he was imprisoned 10 years, but some say by Nimrod, others by Terah.

Job is descended from Esau by the Arabian account, (al Beidawi.) Elisha is, by the Arabians, the son of Ohktub (al Mansor.) Noah was a great prophet with the Arabs, who say he was a carpenter. What a pity this is not in our Hebrew books. He was also, they say, a preacher. See 2 Peter 2; 5. Al Zamakhshari says his mission was at forty years of age. Eutychius Ana. p. 37., says, Eastern Christians believed he was told to, as they do at Church, strike three times on a wooden instrument called Semandra by the Greeks, and Nakkus by the Arabs, to call together the workmen and preach to them. Al Zamakhshari, Jallalo'ddin, Ebn Shohnah, &c., variously state the inhabitants of the ark from six to eighty. They derive the pure Arabs from Kahtan, or Joktan, the son of Heber; these are al Arab, al Ariba, (Phil. 3; 5.)

Saleh, one of the Mahometan prophets, perhaps Phaleg, called a camel with young out of a rock; she drank a river at one drink, and then gave to all Arabia milk, (D. Herbelot.) The Mahometans say Lot was the son of Haran, the Son of Terah. He offered his daughters to the inhabitants of Sodom; Gabriel blinded the latter with a stroke of his wing. Gabriel also lifted the cities up with his wing so high, that the people in heaven heard the barking of their dogs,

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and then threw them down, (Al Beidawi) Heaven raining bricks on them baked in hell, each being marked for a given person, (al Beidawi.) I should have thought this was needless after Gabriel's feat. The Pharaoh of Moses is thought to have been al Walid, an Arab of Ad, (Abulfeda, &c.,) but there is great differences ;—the serpent into which the rod of *Moses* became was a hairy serpent, with jaws eight cubits apart, when open. Pharaoh was so frightened that he had a sad accident relative to his breeches ; 25,000 persons were killed in the hurry of running away, (al Beidawi). Moses was a swarthy man, and when he pulled his hand out of his breast it surpassed the brightness of the sun; this was before Pharaoh, (ibid.) The Egyptian magicians were, Simeon, the Chief Priest, Sadur, Ghadur, Jaath, Mosfa, Waran, and Zaman, with their disciples, amounting to several thousands, (Al Kessai) ; they had ropes and wood, and caused them so to move that they were thought to be serpents, (al Beidawi.) When Moses slept his rod of itself became a serpent and guarded him. There was a flood in Egypt through Moses at this time ; the rock at Horeb was thrown down from heaven by Adam, (Idem.)

Mahomet's account of Eve and the devil is, that he told her when with child that perhaps she carried a beast, and that he would make it a child like Adam if she would name it Abd'alhareth, a servant of Alhareth, that being his name, instead of Abd'allah, the servant of God. This was done, and as soon as named, the child died (al Beidawi). Respecting Ezra's being the Son of God, c. 9 : the law was lost during the captivity ; Ezra, who had been dead one hundred years, was rose to life again, and dictated it all anew to the scribes, which they said he could not have done if he had not been the Son of God, (al Beidawi). At the deluge, the expression in the Koran is, " the oven poured forth ;" this agrees with the rabbins, who say the water was boiling, for the literal Arabic is " boiled over ;" the Persians say the same, (Hyde Rel. Persar) out of the oven of the old woman Zala Cufa. The Arabic tannur, or oven, was the one Eve baked her bread in, (D. Herbelot). Noah had his wife and one unbelieving son drowned. Al Beidawi calls the latter Canaan ; Ebn Shonar, Yam. Yahya has for the ark's dimensions far more than Moses ; so has Origen, (see Celsus and Kircher on Noah's ark, c. 8). The ark was built of plane tree, in two years, (Yahya) ; the lower floor was for the beasts, the middle for the men and women, who were kept separate by the body of Adam, and the upper one for the birds, which last story comes from the eastern Christians, (J. Edessen. ap Barceph. de Parad), who said no matrimonial duty took place in the ark, (Heideg Hist. Patriar). R. Benjamin Itin., p. 61, says a Mahometan temple was built with the remains of the ark, which rested on al Judi, a mountain between Armenia and Mesopotamia. All I know is it could not have rested on Ararat, for nobody could have got down from there. This story is absurd, for the summit

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of Ararat is 5,000 feet above the line of perpetual congelation, and if covered with water, that water would in an instant be turned into ice, so would the whole surface if the present mountains were covered. Moses was not aware of this. In Gen. 7; 2, the expression is seven and seven, and two and two, the male and his female, from which Aben, Ezra, Justin, Origen, and others take it to mean fourteen pair of clean and two pair of unclean. Jallalo'ddin supplies another necessary miracle to this affair, by making God gather the animals and send them into the ark. It is certain man could not have done it, for while he was running after the distant ones, other species would die.

Al Beidawi says Moses ordered the Jews to keep Friday like the Moslems, but they would not do it. Mahomet orders every one to add, when promising to do a thing, "en eha Allah," "if God pleases," and this is rigidly followed by both Turks and Arabs. He borrowed his story of the seven sleepers from the Christians. See Greg. Simeon, Metoph, &c. Father Maracci calls Hottinger a monster of impiety and the offscum of heretics, for calling it a fable. Mahomet says they slept 309 years, c. 18; the above Simeon says, 372. Mahomet, misunderstanding Luke 1; 61, says no one bore the name of John before the Baptist. It was a common name, Johanan, called by the Arabs Yahyd, the Russians Ivan, the Portuguese Jao, the Latins Johannus, &c. In his relation of the message to Mary he has sins enough, but al Beidawi says, Gabriel, who bore the message, opened her shift and blew into it. The same writer says Mary was a Levite woman. The Koran is much more just to women than Moses. No instance is known among the Jews of the waters of jealousy ever being resorted to. Mahomet required four witnesses to prove fornication against a woman, or the accuser was whipped and rendered incapable of being a witness. He, in more than seventy places in the Koran, orders injuries to be borne patiently, not revenged, comparing the reverse process to the serab or mirage. His opinion of the resurrection is much the same as the Christians': "Who shall restore bones to life which are rotten." "He shall restore them to life who first made them." "Is not he who created the heavens and the earth able to create their like?" "What is his command when he wills a thing? He merely speaks, Be, and it is." c. 36. No one in a translation can appreciate the following from c. 67: "Blessed is he who holds the reins of the universe, and whose power knows no bounds." Again, c. 69: "When the water arose, we carried you in that which swam: let it be a memorial to the whole earth; preserve the remembrance of it for ever." C. 50: "God knows all that is in heaven and in earth, his eyes reach all things." C. 58: "There comes a day when God shall raise all to life, and bring before them every action of their existence. They may have forgotten them, but God has taken an account, for he knows all both

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in earth and heaven. When three persons think they talk privately together, God makes a fourth; with five he makes a sixth: with a small number and with a large number, God is in the midst be they where they may, and on that great day of resurrection he will declare to them all that they have done." The Koran is full of such passages. It has been vilely misrepresented, although it does undoubtedly contain much that is wrong and absurd and false.

The Arabs say it was not Isaac who was nearly sacrified, but Ishmael, and that Abraham was told in a dream three nights following, viz., the 8, 9, 10 of Dhu'lhajja, Isaac not being then born. It was done in the valley of Mecca, where their Caaba now is, and the substitute was the ram formerly sacrificed by Abel, which was sent down from heaven. Elias was sent to Bec, then called Baalbec, the Greek Heliopolis, to reclaim the inhabitants. Jonah caused the ship to stand still, hence all knew some sinner was on board. He threw himself overboard when the lot found him out; the fish then swam after the ship with its head above water a various length of time (by different authors) up to forty days, (al Beidawi).

The devil Sakhar once had possession of Solomon's throne, through getting his signet, forty days in his shape, to punish him for the idolatry of one of his wives; the devil then threw the signet into the sea, which a fish swallowed, and this fish was brought to Solomon, who thus recovered his ring; whereupon he pitched Sakhar into the lake Tiberias, (al Beidawi). Ebn Masud says the souls of Pharaoh's host are each in the crop of a blackbird, and are roasted in hell till the day of judgment. Lot and his family were Mussulmen, c. 51. Alzamakh and al Beidawi say the book of the Jewish law was all written by God, and Moses heard the creaking of the pen. Noah was plagued all his life by the antediluvian sinners, who once half strangled him; al Beidawi says he only replied, "Forgive them, O Lord, for they know not what they do." It will be remembered where this comes from. The Arab writers say God finished the creation on a Friday; hence that is their Sabbath, or Yawm al joma, literally the day of assembly.

Noah's wife was called Waila, and Lot's Wahela; the former told the people Noah was mad. Wahela confederated with the men of Sodom, giving notice to them, by a smoke in the day and a fire by night, when any strangers were in Lot's house, (Jallalo'ddin). Asia, the daughter of Mozahem, was Pharaoh's wife, but believed in Moses, and was intended to be tortured to death for it, but was taken up to heaven alive. (Al Zamakh.) Mary, the mother of Christ, was the daughter of Imran; "Gabriel transmitted to her the breath of the Lord; she preserved her virginity." Khadijah, the Prophet's wife, and Fatima, his daughter: these were the only four women who were perfect, although many men have been so.

Dr. Prideaux, I suppose by a "pious fraud," has foully mis-

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represented this book, in saying that in ch. 66 it has the following after the word "wives," in the beginning, viz., "God has granted unto you to lay with your maid servants," and saying this is general; whereas, first, there is no such thing in the whole book; second, there is, c. 17, "draw not near unto fornication;" and third, the part allows a special privilege to the prophet only. It is, in fact, a holy forgery of the doctor's.

Adam was made from earth fetched by Azrael, the angel of death—seven handfuls from different depths. Gabriel, Michael, and Israfil were sent first, but the Earth persuaded them to go back for fresh orders, for it foresaw man would bring a curse on it. The earth was taken to a place near Mecca, and kneaded by angels. God formed the man from it, and he was left forty years to dry and then had his soul put in him. (Khond Amir, &c.)

At the day of judgment hell will be dragged before the throne by 70,000 halters, each drawn by 70,000 angels. (Al Beidawi.)

When Adam was thrust out of Paradise he fell on Ceylon, and Eve near Djidda, the port of Mecca, and after 200 years' repentance, Gabriel brought Adam to his wife, the mountain being from that called Ararat. There is a "Peak of Adam" (the Moslems call it Rahun) at Ceylon, the Serendib of the Arabians. (D. Herbelot.) The Arabs call Goliah, Jalut, and Saul, Talut.

In the volume of the *Family Library* giving the life of Mahomet among much fairness there is some misrepresentation. For instance: where his journey on al Borak (p. 107) is commented on, and the 53rd chapter of the Koran adduced in support of the view that Mahomet himself told this story. I am not certain he did not, but at all events the 53rd chapter of the Koran does not prove it. The passage quoted, "Your companion erreth not, nor is he led astray," is in the present tense; it is not a relation of anything past. It relates that "a mighty one in power" revealed to him his doctrines, and the angel Gabriel is meant. The Borak of the commentators, copied most likely from Christ's ass, is not even alluded to. "The heart did not lyingly detail what he saw," refers to his revelations alone. Commentators have elevated the loto tree, to the seventh heaven;—not Mahomet, but al Beidawi, Jallalo'ddin, Abulfaragius, &c. The female angels are the only three mentioned in the Koran. It must be remembered Mahomet allowed women to have souls and to go to heaven, whereas the Welsh parson, from Rev. 8; 1, proved they had merely bodies; for, said he, there could not, from this verse, be any women in heaven, and charity forbid us to say they *all* go to hell, therefore they can have no souls. Only married women, however, are allowed to go the great pilgrimage; hence at Djidda, where they land, are always a number of muhallil, or ready-made husbands, who marry for the time, and divorce their wives on their return, which, however, they cannot be compelled to do; but as it is meant to be nominal, if the man retains the woman,

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he is not allowed to be among the muhallil any longer. The 53rd chapter we are told (Yahya) occasioned Mahomet to blaspheme, when he was reading the part where the three angels are spoken of, he calling them beautiful damsels who ought to be prayed to. But al Beidawi contradicts this story altogether, and the text will bear him out. In this chapter the Prophet indignantly again asserts the unity of God, and refers to the destruction of the ancient sinners by the Deluge. Mahomet has a dream or two, but no miracles, although they were loudly and long demanded of him. He most likely saw what had been done before in this line, and wisely avoided it, at any rate in writing.

The Arabic writers often lead us to understand the Hebrew ones. The name Arabia is derived from a Hebrew word. Moses uses this, (Deut. 1; 1 and 2; 8) for a wilderness. Edom, or Arabia Petrea, was originally taken to include the land of the Hittites, Hivites, Amalekites, Midianites, Nabatheans, Hagarenes, and Kedarenes. Moses, from his long residence in and about Midian, would be well acquainted with all this country. Arabia Felix is called Yemen by the Arabs. Hejaz is a province of this land, of which province Mecca is the capital. Hadramaest is another, most likely the Hadramaroeth of Gen. 10; 26. Wild as the Arabs are, there are four months in every year when they do not go to war, or even revenge the blood of their tribes. All their old customs are sacred; they even now sleep in the open air when obliged to come into towns to trade. Many of the old tribes are now extinct, but we see, even at the present day, a proof of their descent. The Jews circumcise their children on the eighth day, but the Arabs not till the thirteenth year. This was remarked so long ago as the time of Origen, (Op. vol. 2.) Job (6; 19) speaks of Tema, the ninth son of Ishmael; (1 Chron. 1; 30.) So does Isaiah, 21; 14, and Jeremiah, 25; 23. Nebaioth, his eldest, and Kedar, the second, are spoken of by Isaiah, 21; 16, Psalms 120; 5, S. Song 1; 5, Isaiah 42; 11—60; 7, Jer. 2; 10—49; 28, Ezek. 27; 21. It is thought that the tenth and eleventh sons are spoken of 1 Chron. 5, 10, 19, 20, and Psalm 83; 6, as Hagarites, or Hagarenes. The temple at Mecca is said to be on the precise spot where Hagar laid down Ishmael to die. Some think Thomas preached in Arabia; Paul certainly did, (Gal. 1; 17.) So did Origen, (Euseb. Hist. 4; 19.) A large class of the Arabs, before Mahomet's time, were not idolaters, but deists, or as they called it, Zendicists. The black stone in the Caaba was originally white, and was brought from heaven at the creation of the world. The mollahs say it is most likely the counterpart of Jacob's pillow at Bethel, for Beit Allah, the house of God, is derived from Beth el, which is the same thing. The Greek Baitulia also signifies a memorable stone. The Arab names, like the Hebrew ones, generally have a meaning. The Prophet's name is properly Mohammed; it is the past participle of

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the verb Hamad, "praised." The Arabians generally say it means "most glorious;" they, of course, do the best they can for their prophet, like all the rest of the world. One writer on this subject says, "When did ever an imposture succeed, whether it were civil or religious, without an admixture of both enthusiasm and cunning?" This is certainly true in religious impostures.

The Arabic mollahs dispute whether Mahomet's journey on al Borak was literal or a dream. The usual account is that the Borak took him to the Temple at Jerusalem, Gabriel being with him. The word borak means lightning; but the Arabs say it was a beast between an ass and mule, with a human head and horse's body. Before going to Jerusalem they landed on Sinai, where the Arabs to this day shew the mark of the Borak's foot, just as piously as the hole where the cross stood is shewn by others. Leaving Borak tied up to the Temple, (which had long been destroyed) after talking to the prophets on Moriah, they went to the first heaven, where Adam received them; this is ordinarily 500 years' travelling from the earth, and so is the second heaven as far above the first, although there is a cock in the first which reaches to the second: in this Noah receives them; in the third David and Solomon; in the fourth Enoch and Joseph. In this, among other things, there is an angel with eyes 70,000 days' journey apart, and this is Azrael, and here was kept the registry of mankind by him. In the fifth Aaron meets them; here is something very like hell, for an angel has flames for eyes, a face of copperas, darts, chains of fire, &c. for sinners, especially those who do not worship Mahomet as a prophet. In the sixth heaven they find Moses; here there is an angel half snow and half fire. In the seventh heaven he finds Abraham and Christ; also an angel with 70,000 heads, each of which has 70,000 faces, and each face 70,000 mouths, each mouth 70,000 tongues, and each tongue 70,000 languages, all employed in praising God. At the end of this heaven is a loto tree, and beyond that no one must go except Mahomet. Here then Gabriel remains behind, and the Prophet proceeds, through hosts of angels, over seas of darkness and light, through 70,000 veils, &c. to the throne of God, before which lay 70,000 angels. God calls him forward and puts his hand on his shoulder, holds a long conversation with him, and, among other things, tells him every Moslem ought to say fifty prayers daily, but they shall be limited to five; he then comes back to Gabriel at the lote tree. They return to the Temple, whence al Borak takes him back to Mecca. When we laugh at these things abroad, as I before remarked, do not let us forget to look at home.

The word koran literally signifies *the reading*, from the verb kara, *to read*. A division of the Hebrew Scriptures, or the whole of them is called Karah, or Mikra, originating in the same way. Mahomet was himself very temperate till he got old; he had no

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other wife while Kadijah lived, and bewailed her when she died, although she was sixty years of age. "Why do you grieve?" said his next wife Ayesha; "God has given you a younger, better and more beautiful wife in her room." To which he replied, "handsomer and younger you may be, but better you cannot—there can be no better." This is more to the point than Solomon, who, after his thousand wives, declared there was not one worth having. Mahomet, like Christ, had twelve apostles; these were chosen from Medina, to which place he fled in 622, and from this Hedjra his followers compute their dates.

Some say Ephraim the Syrian helped Mahomet by his writings, which were so celebrated that they were read in the Christian churches in the fourth century; others say, Abdia ben Salen, a Jew, and others, Bahira, or Sergius, as he is called, a Christian. It is curious to observe the way in which this celebrated work is said to have been composed. The Rev. S. Green says, "the Koran owes every thing to Scripture except its spirit, its manifest contradictions, its puerile follies, and its superstitions." (Life Mah. p. 149.) All that can be said on this matter is that it is in each of these cases superior to the works it has copied from. There will not be found in the practice of its followers anything like that demoniac verse, Deut. 7; 2. Abubeker tells them, "if you get the victory, kill no little children, nor old men nor women;" "do no mischief to cattle." Obeidah, when summoning Jerusalem to surrender, wrote, "Testify that there is but one God, and Mahomet is his prophet." If so, "it is unlawful for us either to shed your blood, or meddle with your substance and children; if not, consent to pay tribute." Compare this with the Jewish king Menahem, 2 Kings 15; 16: "And all the women therein that were with child he ripped up." Look at Hosea 13; 16: "Their women with child shall be ripped up." Those who live in glass houses should not throw stones. As to contradictions, for each one in the Koran there are about one hundred in the Hebrew and Greek books; and for folly and superstition, take Jephthah sacrificing his daughter, Judges 11; 31 and 39; the "waters of jealousy," Num. 5; 21; or Num. 28; 7: "In the holy shalt thou cause strong wine to be poured unto the Lord. James 5; 14: "Is any one sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord;" a practice literally followed by the Waldenses and latter-day saints, to the almost entire exclusion of physicians. Take the centuries in which seas of blood were shed to sustain the Jewish religion only to be upset, in each case, we are told, by the command of God. Mr. Green himself calls the Jewish religion "merely preparatory," p. 18; and when he truly says (p. 182) of Mahometanism, "There was one feature distinguishing it, in common with some other false systems of religion, that will never fail to secure for it the detestation of

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every upright mind, it was inexorably persecuting," again I refer to Deut. 7; 2, to Fox's Book of Martyrs, and to "British Martyrology," (1838, Jones, Paternoster-row) in which latter work he will find, from indisputable evidence, no less than 101 more Catholics butchered by the Protestants from the reign of Elizabeth to Charles II. than of Protestants killed by what is called "bloody Mary." It is a most humiliating and lamentable fact, that there have been many millions more human beings slaughtered in the name of God than in all the wars and pestilences on the face of the earth put together. We may say with Shakspeare, "a plague on both your houses." I thoroughly agree with the reverend gentleman, that all persecuting religions are entitled to the "detestation of every upright mind," I only wish people to look at home. Let us remember, too, that the Christians, nominal as well as real, only amount to, at most, a quarter of the human race, and that, from the best accounts, the Mahometans are quite as numerous. Mr. Green says, p. 185, "Christianity refused all alliance with the civil power, and unhesitatingly declared that those who used the sword should perish with the sword." Did he never hear of "The Church of England as by law established?" Is this "refusing all alliance with the civil power?" Is not the Church of Rome allied to the civil power? If his proposition is true, neither of these religions can be Christian. Did Constantine and Justinian use no swords either? How did Peter perish who used the sword, as we all read, and what comes of Luke 22; 36? "He that hath no sword, let him sell his garment and buy one." Again of Christianity: "Meekness and submission were the only means of withstanding evil which she prescribed;" particularly in the fires of Smithfield, where also there was some little alliance with the civil power. And if Mr. Smith does not like this allusion to Catholic days, let us take a Protestant instance of "meekness:" by the 34th and 35th of Henry VIII. "The Bible shall not be read in English in any church;" by Eliz. Stat. 27, c. 2, all Catholic priests were ordered to leave England, on pain of death as traitors, and any persons receiving, relieving, or comforting them, were to suffer death as felons. Now let us see how this law was carried out. (B. Martyr. p. 125.) Hugh Green, when King Charles, by proclamation, ordered all Catholic priests to leave the kingdom, went down to Lyme to go abroad, and when going on board the vessel, a custom-house officer asked him who he was; he replied, "A Catholic priest, going to embark for France, in obedience to the proclamation." The officer answered that he had reckoned wrong, the day allowed in the proclamation for the priests to embark was past. He was thereupon committed to Dorchester jail by a magistrate, and in five months tried and condemned to die as a traitor. He was kept nearly half an hour on the ladder with the rope round his neck, because nobody would turn him off. At last it was done, but "instantly" the hangman,

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who was astride on the gallows, cut him down, a knife being held up to him on a stick. The following is from an eye witness. "The fall which he had from the gallows, not his hanging, did a little astonish him, for they had willed the hangman to put the knot of the rope at his poll, and not under his ear as usual." The hangman "was so long dismembering him, that he came to his perfect senses, and sat upright." "Then did this butcher cut his belly on both sides and turned the flap upon his breast, which the holy man feeling, put his left hand upon his bowels, and looking at his bloody hand he put it down, and lifting up his right hand he crossed himself, saying three times, 'Jesus, Jesus, Jesus, mercy!" He might well cry for mercy to Jesus, for the followers of Jesus gave him none. "Whilst he was thus calling upon Jesus, the butcher did pull out a piece of his liver instead of his heart, and tumbling his guts out every way to see if his heart was not among them; then with his knife he raked in the body of this blessed martyr, who even then called on Jesus," "and when his tongue could no longer pronounce," "his lips moved, and his inward groans gave signs of those lamentable torments which for more than half an hour he suffered." "Then with a knife did they cut his throat, and with a cleaver chopped off his head." "Then was his heart found and put upon a spear and shewed the people, and so thrown into the fire," while the brutal mob "sported themselves at football with his head." These are protestants remember. He suffered at Dorchester Aug. 19, 1642, in the 57th year of his age. This is a specimen of meekness, one instance out of countless thousands produced by Christianity. Gracious heaven! if I dared for one moment do anything than submit in reverence to the will of the great Creator, I should ask two questions; the first would be, "Why was I not born a dog rather than a human being?" and the second would be, "Could the sins committed in Sodom and Gomorrah have equalled those of these Dorchester fiends in human shape?"

When any thing of this kind is produced, the usual answer is, "Ah! my dear fellow, this is not Christianity, it is quite opposed to it;" to which I answer, in the words of the founder, "the tree is known by his fruit," Matth. 12; 33. Each sect and creed thus go on crying out, "that is not Christianity, mine is the only true religion," and so the world is humbugged. The Inquisition burns the Jews and the Mahometans, the Catholics burn the Protestants, the Protestants play at foot-ball with the heads of the Catholics, the Churchman shoots down the Dissenter, and the Dissenter, when he gets a chance, shoots down the Episcopalian, and all in the name of that God who is said to have given, as a command, "Thou shalt not kill;" and, moreover, in the name of Christ, who is made to say, "Thou shalt love thy neighbour as thyself," Luke 10; 27.

While Kadijah lived Mahomet had no other wives. Sawdd was his next, but not many accounts have come down of her.

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Ayesha was the next, she was the daughter of Abu Beker. He married her when she was nine years old, no uncommon thing in warm countries. She bore the title of the mother of the faithful, and survived the prophet many years, interpreting his Koran to the people; but she was continually intriguing, and at last was invited to a feast, where her seat was put over an ill-covered well, that she might fall into it, which happened accordingly. Her interpretations, and those of Mahomet's first ten disciples, form what is called the Sonnah, or the Mahometan Talmud. Ayesha was his favourite, and the next was Hafsa, the daughter of Omar; she was the eldest wife, and kept the written Koran, which was not got up as a volume till after the prophet's death, when Abu Beker composed it. Zeinab was the wife of his servant Zeid, and Mahomet falling in love with her, Zeid divorced her. A part of the Koran relates that God gave him leave to do this; hence Zeinab claimed honour from this over the other wives, who had only been given to the apostles by men, but God gave him her. Safya, another wife, was a Jewess; he had also many concubines. When Ayesha caught him with Mary he swore not to do it again, but he could not withstand temptation, and a verse of the Koran, chap. 66, absolved him from his oath. This, Mr. Green calls "one of the blackest stains upon the pages in the Koran." Mahomet, however, never committed adultery and then murder, as David did, a man after God's own heart, as we are told; nor did he ravish his sister, like Ammon (2 Sam. 13; 14); nor did he commit incest, like Lot, with his own daughters (Gen. 19; 36); or with his sons' wives, like Judah (Gen. 38; 16). No one can defend Mahomet's conduct, but he does not suffer by comparison. Mr. G. also finds fault with the Koran for its contradictions, and trying back to suit circumstances. Here again the Hebrew books keep it in countenance. Moses tells us God ordered all the first-born to be dedicated to him, but finding, most likely, that the parents of a whole nation would not stand this, he is obliged to recall the order and substitute the tribe of Levi in their room. We have, too, the memorable subversion of the whole Jewish religion by the Christian, and each, we are told in these books, is from God. It is strange Mr. Green did not remember this when he was writing (p. 219) to blame the Mahometans for virtually teaching that "the grand principles of morality are not eternal and immutable," but "mere arbitrary rules, subject to be relaxed, modified, or dispensed with." Now this is one great reason why, if I could believe the Hebrew books were inspired, that very thing would prevent my considering the Greek books to be so, although I do not see how we can lay this inconsistency so much on Christ as on his followers. Nevertheless, if God ordered a man to be stoned for picking up a few sticks on the Sabbath, it makes that institution so strict as to force us to say Christ broke it several times. Mr. Green sometimes goes farther than me, (p 220) he resolves the problem of the

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wonderful success of the Mussulman arms from such inadequate causes into "the special providence of God," nothing short of which "could have secured the achievement of such mighty results." This differs little from admitting he was inspired; whereas, although a great man and a great reformer, he was as rank a lying impostor as ever humbugged the human race.

The Prophet's successor, Abu Beker, only took the title of Khalifah, or Lieutenant, and this title was generally followed by the Arabian Kings, they all looking to be only servants of the great prophet. Omar, a cotemporary of Mahomet, and the successor of Abu Beker by his will, afterwards built the splendid mosque now standing on the site of the Jewish temple, when they conquered Syria and Palestine, at which they had some hard work, particularly at the present Aleppo, the Greek Berea. This man's name will descend to posterity with the contempt it deserves, from his burning the Alexandrian library. "If the books do not agree with the Koran they ought not to exist; if they do they are not wanted," was a speech worthy of a savage. In a short time the Mahometan arms had reduced nearly all Asia and Africa, and a great part of Europe, and it was decidedly the greatest kingdom ever known on this earth. Luxury, however, and division was their downfall. Tarik conquered nearly all Spain, the last Gothic King being drowned, after a defeat, in crossing the Bætes of the Greeks, the present Guadalquiver. This general gives the name to Gibralter, Gebel Tarik, Tarik's Mountain, and Tarifa. He received great assistance from the Jews in Spain. There is no wonder at the courage of Mahometans when we remember that the Prophet secured paradise to all who died in battle; and we must not forget his hell too, which, fear being always greater than hope, as Mr. Green says, "contributed more than his heaven to multiply disciples." What had another hell to do with propagating the Christian religion, for the same reason, especially coupled with the prediction, so confidently announced by Christ, that the end of the world was to be in that generation.

Whenever we abuse the Mahometans we should remember the benefits we have received from them. They were for years almost the only people who wrote and possessed any considerable portion of knowledge. There is a book of the Lives of their Poets in no less than fifty volumes. Astronomy, chemistry, arithmetic, medicine, mathematics owe much to the Arabs; our notation we have entirely from them, and through these they have largely contributed to civilize the human race. A degree of the earth was several times measured in Chaldea by them. Cordova, when they had it, possessed a library of nearly 300,000 volumes, and in the kingdom of Andalusia alone there were nearly one hundred public libraries. Grenada was nearly as well supplied; six successive authors took up 115 years in writing a history of Spain. The Alif lita wa lilin, or Thousand and One Tales, is by no means an unfavourable speci-

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men of their lighter labours, and after the lapse of years does not now convey a bad idea of the customs of the Arabians; in cities well east in Morocco and Fez it is quite at fault. Al Bathani, or Albathenius as he is called, drew up the Sabian Tables in the ninth century, after forty years observations, and they were for many years the standard authority in astronomical matters. The Arabian architecture was magnificent: there are still standing in Spain splendid specimens of this delightful art; monuments which would astonish those only familiar with the edifices of London or Paris. We know less about these things than we ought, from the ridiculous way we distort their writer's names. An European, if he was to ask in Mocha or Cairo for any author who had been studied by him in Europe, would not be understood, and, of course, *vice versa*. Who would recognise, under our name of Avicenna, their well-known and famous physician Abdallah ibn Sina? We have done the same with most of the celebrated Rabbins.

The Koran, except force was used, never made much real progress among the Bedouin tribes. They well remark it could not have been meant for them; they cannot afford water for the ablutions; they fast every day, and therefore want no Ramadan; they have no money, and therefore cannot give alms; and if God is everywhere, why should they go to Mecca to adore him? With respect to Christianity, instead of (as Mr. Green says, p 334) its being a "divine system," from which "violence and war are utterly rejected," we have had nothing but persecution and bloodshed nearly ever since. Look at the wars in Germany, and those of Charles the 5th of Spain, and at the tortures, the burnings, the racks, and dungeons of the Inquisition, who proved from the Bible, when sawing people in half, that they were fulfilling the doctrines of Christ; and when the Protestants played football with Hugh Green's head, it was all duly done in the name of God. It was in that name the Jews massacred whole nations, and in the same name the Jews were roasted alive by the Inquisition. It is not the fashion now to roast people, but we do not know how soon it may be. Some of our present fashions are not a bit better; 30,000 Protestants were killed in Paris at the massacre of St. Bartholomew; 150,000 more were butchered in Ulster, each case included women and children. Look at the wars, again, between the Presbyterians and Episcopalians, the mutual bloodshed by Puritans and Covenanters, and then, as if man was essentially a persecuting animal, turn to the other hemisphere, and behold these very Puritans, who had fled to the savage deserts of the new world to enjoy that holy liberty of conscience denied them in the old, see them, I say, hanging men and flogging half naked women for miles through snow; for what? For being Quakers. What a host of human misery has the 12th chapter of Genesis brought on us.

Ignorance, too, that fatal plague spot, which is so lately beginning to vanish, notwithstanding the millions of property which has been

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left to forward education, but which has so shamelessly been perverted to the pockets of individuals. An Irishman was asked if he knew who Christ was, and he replied, "No, but I believe he was a better man than St. Patrick;" another, to the same question answered, "No, but sure it must be some good thing, or it would not be put in the creed." Now let us look at England; I once asked a woman what was her religion, her reply was, "I am a Unitarian, but I believe in Jesus Christ." I think it was Wesley who asked a collier if he had ever heard of Christ, his answer was, after duly scratching his head, "Is he a pitman or a bankman?" It may be said these are poor people, let us look a little higher. We have all heard of the story of the farmer, who said if he found in his Bible that Jonah swallowed the whale he would believe it; he believes just as much as it is. I asked an educated professional gentleman, who declared he was sure every tittle in the Hebrew and Greek books was inspired, if he believed that a man could be two years older than his father (2 Chron. 21; 20, and 22; 2); his reply was, "No, but if I found it in the Bible I should believe it." Erasmus tells us that divines, eighty years of age, were all amazement at hearing anything quoted from Paul, and that preachers of fifty years standing had never seen the New Testament; and Musculus assures us that multitudes of them never saw the Scriptures in their lives. Among three hundred bishops assembled at the Council of Nice, of whom Constantine said that what was approved by them "could be nothing less than the determination of God himself, since the Holy Spirit, residing in such great and worthy souls, unfolded to them the Divine will;" (see Eus. Eccles. His.) while Sabinus, bishop of Heraclea, tells us, except Constantine himself and Ens Pamphilius "they were a set of illiberal simple creatures that understood nothing;" and Pappus, in his Synodicon to the Council, tells us they prayed the inspired books might get upon the communion table and the others remain beneath, and that it "happened accordingly." Constantine himself must have been an ignorant savage, for he ended the dispute with Arius by an edict, ordering all his writings to be burnt, on pain of death. Jortin (Eccles. His. vol. 2, p. 177,) says the apostles' council at Jerusalem "was the first and last at which the Holy Spirit may be affirmed to have presided," and this Council upset the Jewish law in defiance of Christ, (Matth. 5; 17.)

Innocent had sixteen children; John II., Sergius III., John XII. (alias XIII.,) &c. also had more or less; hence they broke their oaths. Alph. de Castro (1; 4,) says several Popes did not know grammar. Wernerus says one could not read, and getting others to read for him, there were hence six popes at once; yet we want great learning to understand the Hebrew books in particular, when, for instance, Yarash means both to *possess* and to *dispossess*, barak means to *bless* and to *curse*, and when some words, as merath, in Ex. 38; 8, are now not understood. This last is translated

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mirror, but the word merah occurs in dozens of other places; it never in them means a mirror. Horne says sin is put for sin offering no less than 108 times in the Hebrew and Greek books. In like manner, in Num. 33; 10: Psalm 106; 9, for Red it should have been translated Weedy Sea, they both mean the same. Strange to say, too, we have christened the first five books in Greek. Genesis, the generation, is in Hebrew, Bereshith, from its first words, "In the beginning." Exodus, the exit, Ve aleh shemoth, "These are the words," which is the literal translation. Leviticus, the Levitical Book, Vaiera, "and he called." Arithmoi, Numbers, Vaedabber, "and he spake;" this book is also called Bemidbah, "in the desert," which is the fifth word. Deuteronomian in Hebrew is Elle Hadebarim, "These are the words."

Prophecy is brought into play by Mr. Green, and it appears that Daniel 7, from v. 8 to 26, is a prophecy of Mahomet. Alas! for all our sins! Mahomet's first flight was to Zayef, sixty miles east of Mecca; his second to Medina, seventy miles north of Mecca. From Mecca to Syria and Palestine is nearly north; this was the first real campaign and conquest out of Arabia. It was entered on in the ninth year of his reign and, was completed by his successors; it began with the battle of Muta; yet the 9th verse of this same prophecy says "it waxed exceeding great towards the south." This, I suppose, is called increasing "in the very line marked out by the prophecy." Really this "literal fulfilment of prophecy" is almost enough to make anybody sick. The end of the world has been to come at all times for 1800 years, when that prophecy failed. The last I have met with, is in the Rev. D. Simpson's Plea for Religion: "It is reform or ruin; the 1260 years are expiring: reduce the redeeming religion to its primitive purity, or he will come in judgment and plead his own rights." Simpson declares, also, that infidels fulfil the prophecies; that Belisarius drove out the Goths, and left no power in Rome but the Bishop; hence "the Popish constitution is overturned in Rome, and 1260 years from this time (1798) the Roman Pontiff began his secular dominion," "through the expulsion of the Goths by Belisarius." "I wish to draw the reader's attention to this remarkable accomplishment of Scripture prophecy." The same things have been said over and over again; Buonaparte, the Battle of the Nile, and a hundred other things have all been foretold in the prophecies. Whiston, when he sent Prince Eugene a copy of his book on the Revelations, told him he was the man, foretold in the Apocalypse, who was to destroy the Turkish kingdom, which never existed till several centuries after Christ, and does exist now, notwithstanding Whiston and Prince Eugene.

The Rev. D. Simpson says the Catholics "have butchered, in their blind and diabolical zeal for the church, no less than fifty millions of Protestant Christians;" that there has been one hundred bloody battles in the last century. "It is the pouring out of the

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phials of God's wrath upon the churches." "I was almost going to say that we parsons have been the means of damning more souls than ever we were the means of saving." Truth is a question of time and fashion. No one will now pretend to deny the established fact, that in the books of Moses there is not the slightest positive mention of a future state; yet Dr. Warburton, in his Divine Legation of Moses, having stated this, was so furiously batter-fanged by his brother divines, that, with a not very apostolic oath, he cried out, "God zounds, I could not have been more bitterly abused had I written on the divine legation of Mahomet."

Bishop Newton, a large writer on the prophecies, was a most intolerant man, and printed several works adverse to repealing the laws against dissenters; and the Rev. Mr. Keith, another writer on them, who had in one edition the battle of the Nile as one fulfilment of them, has in the last (12th) edition as follows: Isaiah 34; 10, "None shall pass through it (Edom) for ever and ever." Now the Arabs are daily passing through it, and Burckhardt and Seetzen have published their having passed through it; but these two last instances cannot be "opposed to the literal interpretation of the prophecies," for Seetzen "met his death not long after," and Burckhardt "never recovered from the effects of the hardships and privations which he suffered there," and "died at Cairo." This is carrying fanaticism to a pretty tolerable pitch, when human beings are to be killed for an hypothesis. We need not be surprised at the following absurdities after the foregoing. Most people own they cannot assign a country for the book of Job. The Rev. Mr. Keith says it is an Edomite production. Christ says, in one place, if his disciples held their peace the stones would cry out. This, it appears, is fulfilled in Edom. There are scorpions in Edom, hence it may "justly be called the inheritance of dragons." Scorpions and serpents are common now in that country, and so they were when the Jews were in the wilderness. Mount Akrabbim, mentioned in Joshua 15; 3, Judges 1; 36, means the Ascent of Scorpions. If scorpions are dragons, what are satyrs? for these are to be there also, Isaiah 34; 14, and unicorns, v. 7. Where does Mr. Keith find the "literal interpretation" of these? The "falling away" means the church of Rome. The 11th chapter of Daniel relates to Antiochus, Epiphanus, and so on. Bravo, Mr. Keith! much you know about prophecy, truly. Look at Babylon again. Herodotus says the walls were 480 furlongs; Strabo, 385; Q. Curtius, 368. Herodotus says their height was 300 feet, and breadth 75; Strabo says 75, and 32; Curtius, 150, and 32. This is all reconcileable to prophecy, I suppose; so is this: Joshua, it is admitted by all, did not write the book going under his name. Then comes the question, who did? Dr. Lightfoot says Phinehas, Calvin says Eleazer, Matthew Henry says Jeremiah, and Moldenhausen says Samuel, others say Ezra. That Joshua did not write it is proved by Joshua 15; 13 to 19, Judges 1; 10: see also Josh.

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16; 10, Judges 1; 29, Josh. 19; 47, and Judges 18; 29: see also Genesis 14; 14, which makes bad worse. Again Josh. 15; 63 puts Ezra out of the field. It must have been written before the seventh year of David's reign, to have said this.

In the Wady al Mokalteb (wady is the Arabic for valley), 50 miles from Sinai towards Suez, are the written mountains. These, for a league of their length, have inscriptions scratched on them, about ten feet high, which a man might reach to do on a camel. These have never yet been decyphered, but cannot be very old, for the rock is a crumbly freestone. They are not Arabian, Greek, Hebrew, Syriac, Coptic, Latin, Armenian, Turkish, English, Illyrian, German, or Bohemian. 187 are given in the Phil. Trans. for 1832, part 2; of these nine are Greek and one Latin. They have doubtless been written by some of the early pilgrims who visited Sinai in the sixth century.

The indisposition to change among the Arabs is strong, for to this day the muezzins call out from the minarets, "Come to the Garden of Prayers!" the cry they issued before a mosque was built.

In 1830, the Turkish Capitan Pacha being shewn by a microscope the animalculæ in water, swore it was not true but magic, or his Prophet would never have ordered it to be drank.

The present European Turks are called Os Manli. The Turk is Asiatic.

SECTION III.—NOTES FROM JOSEPHUS.—This author, most probably, if a true one, sold to the Romans, and certainly a complete man of the world, a temporizer, besides being so extremely credulous as hardly to deserve notice, brings the Jewish history into much doubt, by his singular variations from it. He has evidently used the Hebrew books largely, but he must have worked from a widely different copy to that which we possess, or must have considered it as so far from sacred, as to allow him to take the strangest liberties with it. His account of Christ is now generally given up as fabulous, or, more properly speaking, forged. Dr. Lardner deserves great credit for exposing this; but then what are we to think of a writer of Jewish history not even alluding to Christ? Is it not entirely a Christian forgery? This is easier asked than answered; a better judge than me says no. In the mean time we must take the useful and leave the rest. The Greek copy of his second book against Apion is lost, and the later one has acknowledged errors; for instance, the one pointed out by Whiston, where it states four courses of priests instead of twenty-four, I quote from an Edinburgh edition, (Nelson and Brown, 1836.)

He begins his life with two lies. P. 2: 600 men are in one ship and swim all night for their lives. He states (p. 3) that it is unlawful for Jew to fight against Jew, and afterwards relates that they have repeatedly done so. He states the law (p. 5) to forbid

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images. Where were Solomon's bulls, &c. in the very Temple itself? P. 9, he says, "It is prohibited by our laws even to spoil our enemies." What did Moses tell them to do from God, as our copies of the Hebrew books tell us? Ex. 11; 2, and 12; 36, and a hundred other places, among which we have (1 Chron. 26; 27) some of these spoils dedicated to God. He records himself a liar at p. 17, section 50, towards the end, and in several other places, and sets others to lie, (p. 67) and actually mistakes Seth for Sesostris, King of Egypt, (Book 1, c. 2, at the end). He makes the Deluge begin on the 27th instead of the 17th of Marchesvan or Bul, and makes it 2656 years from Adam, although he takes his dates from what he calls "our sacred books," which Whiston thinks very likely were written by each person themselves, Christ having very likely learnt them to write, as in those days he frequently "appeared to them." I shall here give three accounts of the dispersion, after the Flood, of the various tribes: one from a Christian writer, (Biblical Atlas,) one from a Jewish writer, (Hebrew Bible,) and one from Josephus.

JOSEPHUS.

1. JAPHET
Gomer, the Galls or Gallatians
Magog, Scythians
Madai, Medes
Javan, Ionia, Greece
Thobel, Iberians
Mosoch, Cappadocians
Thiras, Thracians, from Gomer
Aschanax, Rheginians
Riphath, Paphlagonians
Thrugramma, Phrygians, from Javan
Elisa, the Æolians
Tharsus, Tharsians
Cethimus, Cyprus
2. HAM.
Chus, Ethiopia
Mesraites, Egypt
Phut, Libya
Canaan, Canaan, Judea, from Chus
Sabus, the Sabians
Evilas, the Getuli
Sabathes, the Astaborans
Sabactas, the Sabactans
Ragmus, the Ragmeans, from Misraim [Canaan
Eight Sons, Gaza to Egypt, from Sidonius, Sidon
Amathus, Amathe
Arudeus, Aradus
Arucus, Libanos
Chetteus
Jebus
Amorreus
Gergesus
Eudeus
Sineus
Samareus
} Unknown "in the sacred books" except "their names."
from Ragmus
Judadus, the Judadeans
3. SHEM
Elam, the Persians
Ashur, Assyria
Arphaxad, Chaldea
Aram, Syria
Laud, Lyddia
From Aram comes
Uz, Damascus
Ul, Armenia
Gather, Bactria
Mesa, the Mesanians
The sons of Joktan inhabited "from Copher, an Indian river, and in part of Asia adjoining it"

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CHRISTIAN.

1. JAPHET
Gomer, the Gomerians, Cimmerians in Asia, Cimbri in Gaul and Italy, Cymri in Wales, Galatians in Asia Minor, Gaels and Celtae of Europe
Ashkenas, Bithynia and the Eux ne generally
Riphath, North Asia
Togarmah, Pontus and Cappadocia, from Gomer
Magog, Mongrels, Mongolians
Tubal, Tobolsk, Siberia
Madai, the Medes
Meshech, Russia
Javan, the Greeks and Hindoos from Yavan
Elishah, Elis, Greece
Dodamia, Dodona, Greece
Kittem, Cittium, Macedonia
Tarshish, Tartessus, Spain
2. HAM
Cush, Cush in Asia and Africa, the Chusistan of the Arabians; the former is the Cusha Dwipa within, and the latter the Cusha Dwipa without, of the Hindoos
Misraim, Egypt
Phut, Morocco
Canaan, Canaan, from Cush
Seba, Havilah, Sabta, Sabtacha, Raamah, and the two sons of the latter, Sheba and Dedan, have peopled Idumea and Arabia
Ludim, Lehabim } Copto Libyans
Napthtuhim, Egypt, near the sea
Pathrusim, Lower Egypt
Casluhim, Caphtorim } Delta and South of Palestine; their descendants were the Philistines
Sidon, Zidon
Heth, the Hittites, near Hebron
Jebus, Jerusalem
Amorites, beyond Jerusalem and Jordan
3. SHEM
Elam, Persia, South
Ashur, Assyria
Peleg, Chaldea
Joktan, perhaps the Hindoos
Lud, Asia Minor
Aram, Mesopotamia
"Aram Naharaim," "Aram between the two rivers," the Euphrates and Tigris, "Padan Aram," or "Level Aram"

JEWISH.

1. YAPHETH, perhaps the Japetos of the Greeks.
Gomer Cimbri, (Kimmerioi,) north of the Black Sea
Magog Gog, Caucasus, Scythia
Madai, Media, the middle
Javan, Ionia, Greece
Tubal, Tibarenes in Pontus
Meshech, Moscoi, in Armenia, and Colchis
Tiras, Thracians, on the Dneister
Ashkenaz, perhaps Germany
Riphath, Riphœan Mountains, qy. England
Togarmah, Armenia, others say Turkey
Elisha, Hellas proper
Tarshish, Tartessus, South Spain
Kittem, Macedonia and Greek Archipelago
Dodanim, Dodonians in Epirus, perhaps Rhodes
2. CHAM (hot) Africa
Cush, Ethiopia on both sides of the Red Sea
Mitsraim, Egypt below the Thebais
Phut, Nubia

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Canaan, Phœnicia and Palestine
Seba, Meroe
Chavila, Southern Arabia
Sabtah, Sabotha, in South Arabia
Raamah, Rhegma, on the Persian Gulph
Sabtecha, still farther south
From Raamah, came Shebah Sabea, in South Arabia
Dedan, Daden, on the Persian Gulph
From the Mitzraim, Ludim, Luday, West Africa
Anamim, Amanians, N.W. of Africa
Lehabim, Lybia
Naphtuchim, Nephty's, borders of Egypt and Asia
Pathrusim Nomos * Pathures, Thebais
Casluchim, Colchis, qy. also the Cretans
Caphthorim, Crete
From the Casluchim, Pelishtim, the Philistines
From Canaan, Tsidon, Zidon in Ashur, never taken
Cheth, Chebron and South Palestine
Yebusites, Jerusalem
Emorites, Dead Sea and North to Mount Chermon
Girgashites, West of Yorden
Chivites, Mount Chermon to Lebanon
Arkites, Arka, foot of Lebanon to the N.W.
Sinite, Sinnas on Lebanon
Arvadite, island of Aradus, and opposite city north of Tripoli
Tsemarites, Simyra, at the west foot of Lebanon
Chamathite, Chamath, North Palestine
3. SHEM
Elam, Elymais, in Persia
Ashur, Assyria
Arpachshad, North Assyria
By his son Shelach, Eber, the Hebrews in two lines
Peleg, and from him Abraham
Yoktan, Yemen, the Arabs often call him Kachtan
Shalef, the Selapenes in Yemen
Chatsarmaveth, Hadramaut
Yerach, east of Hadramaut
Usal, the capital of Yemen
Sheba, Sabeans, South Arabia
Ophir, El Ophir, in Arabia
Chavilah, Chaulan, South Arabia
Yobab, between Hadramaut and Oman
Lud, the Lyddians perhaps
Aram, Syria, Mesopotamia
From Aram, Uts, in the north of Stony Arabia
Chut, qy. Cœlo Syria
Gether, qy. Carthara, mouth of Euphrates
Mash, Massanites near Carthara

Abulfaragius makes this division of the earth 541 years after the flood and 191 years after Noah's death, Shem obtaining the middle region, Palestine, Syria, Assyria, Shinai, Babel, Persia, and the Hedgas, or Arabia, and perhaps India. Ham, or more properly Cham, had Teman or Idumea, Africa, Nigrolia, Egypt, Nubia, Ethiopia, and India, perhaps. Yapheth had Spain, France, Greece, Sclavonia, Bulgaria, Turkey, and Armenia.

From this list and the names of Josephus, &c., allowing for the necessary alteration into Greek, we see Josephus worked with a very different copy from our Bible; when he cannot find a name or country he makes one from the name by assumption. You or I could do just the same. He tells us Noah did not curse Ham,

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because he was a near relation, but he cursed his posterity, and "God inflicted it on the children of Canaan." He tells us, too, (p. 38) that God determined the life of man to that of Moses, 120 years; so that Parr, Jenkins, and Co. must have lived in spite of the Almighty. Josephus gives us another translation of Israel, viz. "one that struggled with the divine angel." In Joseph's story he gives a speech from Judah to Joseph, nearly a page and a half long in very close print. If he found this in his "sacred books," they must be widely different from ours, and if he fudged it, he must be a thorough scamp. We get these old books, too, under such suspicious circumstances. Whiston has well remarked, (p. 65) that all the Greek copies of Josephus state Jacob is not included in the number 70 of his people who went into Egypt, whereas all the Latin copies confidently say he was; and Stephen, again, the "proto martyr," says the number was 75. Josephus, again, (p. 66) mentions a long encomium on Joseph by Jacob, which Whiston admits has no legitimate source, and he does not know whether "it be not his own embellishment only." We get from this work a genealogy of Moses, who is only said, in 1 Chron. 6; 3, to be the son of Amram; but Amram is here given as the son of Caath, the son of Levi. Moses is an Egyptian name, meaning "saved from mo," the water; the Arabs call him Mousa. Poor old Cruden (blessings on all his labours!) turns God into a grave-digger, and says he buried Moses. See the name in Section 2. Josephus makes him an Egyptian general, (p. 70) in a long story, and that he married Tharbis, an Ethiopian princess, on Saba, a royal city in Ethiopia, being delivered up to him. Cambyses afterwards named this city Meroë, after his sister. The murder of human beings comes quite natural to these writers. Josephus says that when Moses "had cut off the Egyptians," meaning, of course, nearly the butchery of a whole nation, "he gave thanks to God, and consummated his marriage." It was in imitation of some of these tricks, that Nelson went to public prayers the day after the battle of the Nile. There is no end to the forms superstition assumes. The horrible founder of the Inquisition was a converted Jew, and when the bishop and clergy went to conduct him to make his public profession of Christianity, they found him with his phylacteries on, and on asking him if he had changed his mind, he replied no, but he did not like to be one minute without a religion.

Josephus expressly states that Moses saw God, (p. 72) and that when the rivers were turned to blood, this was only to the Egyptians; to the Jews it was "what it naturally used to be." He also states that on leaving Egypt they went by Leutopoles, the seat of the Babylon of Cambyses: he gives no proof of this. Whiston pretends (p. 75) that the things borrowed were really demanded and given; as he offers no proof of this, it is a mere assertion, and not to be put in competition with the Hebrew text. Herodotus,

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too, has been produced as recording the passage of the Red Sea, but Bishop Cumberland has shewn that this relates to the passage of the shepherds into Phœnicia, long before the days of Moses. Josephus relates that storms of wind, rain, thunder and lightning brought back the sea. Tradition says they crossed the sea in four hours, which, with either three or six millions of people and their flocks and herds and goods and chattels and provisions, which, Josephus says, lasted them thirty days, is a moral impossibility, unless the ford was amazingly wide indeed. See Psalm 77; 17. Callisthenes, an eye witness, declared the sea of Pamphilia opened for Alexander's army to pass, and "worshipped him as a king." Strabo confirms this, except the worshipping, and explains it as a natural occurrence, usual as it is in many inland seas. Arrian still further explains it as the effect of a north wind. Appian, again, says it was "by divine providence." Josephus says (p. 78) by, I suppose, another miracle, that the Jews got the arms of the Egyptians. Swords do not swim, yet he says the current and the wind brought them to the Hebrew camp, which is impossible; the west wind and returning current would, if it did anything to them, have thrown them to the eastward, whereas the Jews turned to the west after the passage. He expressly says, the waters at Marah were "agitated and purged;" just as I have elsewhere described, a perfectly natural thing. He says, manna is rained in this desert "even now." It is a pity no one can find any at the present day. He says Sinai is the highest mountain in the country; if so, the present is not the true one. There is a great confusion between the names Horeb and Sinai, which, in all likelihood, mean the same, although, of course, the residents there accurately define each. He makes the Jews pleased and "rejoiced" at the delivery of the law at Sinai, in complete opposition to Exodus, and all the Jewish and Arabian authors I know. He makes two and a half commandments to be written on each side of each table, which is absurd, some being short and some long. The candlestick he makes to have seven branches, as the seven planets, including the sun; it only had six, see Ex. 25; 32, and the top, v. 37: in p. 91 it has seventy. His whole account of the Ark, Temple utensils, vestments, &c. are very different from the Scripture details, and he plainly states the Essen or breast-plate to be an "oracle," and that the twelve loaves set on the table were only meant by Moses to represent the twelve months, and the vails, composed of four things, to declare "the four elements." With respect to the Jewish forehead-plate, shewn in the time of Origen, it must have been a most impudent forgery, for its inscription was in the Samaritan character, a remarkably likely thing to be worn by the Jewish high priest; if it had been the Chaldean it would have been nearer the mark, for the Hebrew books, although in that language, are all in the Chaldean character since the captivity. Up to the present day, the Samaritans, a few

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families of which still exist, use their own character in their Pentateuch. The Ephod, it seems, "shewed that God had made the universe of four" (elements); the breast-plate was to "resemble the earth," and the priest's girdle "signified the ocean;" the twelve stones, the signs of the zodiac, &c. (p. 92.) I rather think myself that Mousa had more sense than this. Whiston says all this mummery was copied out of Philo. It is a nut for the mystics at all events.

He states that Moses took Manasseh as the head of a tribe in the room of Levi, and Ephraim for Joseph. After the death of Zimei, (Num. 25; 9) he says 14,000 others died, not 24,000. He explains Ex. 22; 28, as meant of the heathen gods; that well known forgery the Apostolic Constitutions say it means magistrates; it is most likely Josephus is right: it is, however, a singular expression. He is right, too, that women were not admitted as witnesses, p. 119; the reason was that if a criminal was condemned to death, the witnesses had to throw the first stone, which it was not considered proper for a woman to do. Here is the death of Moses: "As he was going to embrace Eleazer and Joshua, and was still discoursing with them, a cloud stood over him on the sudden, and he disappeared in a certain valley, although he wrote in the holy books that he died." This is one of the passages that make me think no Jew ever wrote this book; the Jews would have too much respect for both their books and their prophet to make him thus write a falsehood in what is called the word of God.

Rahab, the harlot, whom Paul makes saved by faith, Heb. 11; 31, and James by works, 2; 25, tells full as many lies in this account as in Joshua, but her scarlet thread is here hung from the doors of her house, not the windows. Josephus calls her an innkeeper, but Whiston admits these were so often harlots or bawds, that the terms were tolerably synonimous, and the Hebrew word is used for harlot in its worst sense every where else. Josephus seems ashamed of the sun standing still; he merely says "the day was lengthened," and that this is recorded "in the books laid up in the Temple;" the moon is not even mentioned, nor the sun. He places the slaughter of the Benjamites much earlier than Judges, which renders the story far more probable; for if it took place at the end of Judges, they never, from 600 men, could have arrived in Jehoshaphat's time to (2 Chron. 17; 17) 200,000, and in the time of Asa, (2 Chron. 14; 8) to 280,000. He expressly says Jephtha's daughter was made a "burnt offering," p. 145; some think she was made a nun. He takes in the 23 years of Tola the Judge, but makes no mention of his name. (Judges 10; 1, 2.) He has a totally different speech from God respecting Eli's sons, (p. 15,—1 Saml. 3; 11) yet he gives the words as a quotation. He only makes 70 people killed at the "village of Bethshemish," (1 Saml. 6; 19) which is much more likely than 50,000.

He says Saul put out the right eyes of the Ammonites, that they

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should fight no more, their shields covering the left eye, whereas the Hebrew book kills them. 1 Saml. 11; 11; see also v. 2. 770,000 are, by his account, numbered at Bezek by Saul, instead of 330,000 as in 1 Saml. 11; 8. He gives Judah 70,000, 1 Saml. says 30,000. What earthly dependance can be placed on either account when they thus differ? while Josephus says Titus gave him the Temple copy of the Scriptures, therefore he had every opportunity to quote and copy correctly. The Jewish tradition, however, states that the Temple copy got to Tiberias, when the Sanhedrim re-assembled there, and that other copies were made. Look again at the speeches of Saul and Jonathan, (p. 162) and compare them with Samuel—speeches marked as quotations. Saul he only gives three sons to; Abinadab is not mentioned, but Isai is; who this is it is difficult to tell, unless Ishbosheth. He agrees in his daughters. The father-in-law of Moses is Raguel, the Hebrew gives him seven or eight names. Compare also (p. 165) the words of God to Samuel, marked as a quotation, with 1 Saml. 16; 7; also the quoted words of David with 1 Saml. 17; 34, &c.: again, p. 170 with 1 Saml. 20; also his speech to Abimelech, p. 171.

Whiston says Nob was two days' journey from Jerusalem, and refers to 1 Saml. 21; 5; but David was lying very hard just then. Gath is only 17 miles from Jerusalem, and we may presume this was farther than Nob, for David would not fly towards Saul. Compare the quotations, 176, with 1 Saml. 25; also those, p. 177, with 1 Saml. 26. Josephus's account of 2 Saml. 2; 14, is a much better one. In 2 Saml. 17; 20, he says the men came to the house after their farther search. He says David composed the Psalms after his wars, and takes no notice of others; he calls them trimeters and pentameters. His names and deeds of David's worthies are totally different from the Hebrew books. Compare also the quoted speech of David (p. 206) with 2 Saml. 23; 15. He states the crime of David in numbering Israel to have been not making them each pay the half shekel, (Ex. 30; 12) a very good reason, but not for killing the people. His numbers are 800,000, and of Judah 400,000: he describes the nature of the pestilence. Compare the quoted speech (p. 208) with 1 Chron. 22; 7. For 100,000 gold talents and 1,000,000 silver ones, Josephus has 10,000 and 100,000. (1 Chron. 22; 14.) Compare the quoted words (p. 210) with 1 Chron. 23; 2, and Solomon's prayer, &c. (p. 215) with 2 Chron. 1; 7. He says (p. 216) "God also enabled him (Solomon) to learn that skill which expels demons." Fabricius, in his Codex Pseud., gives fragments of what he calls these books of Solomon's. Compare Solomon and Hiram's letters to 1 Kings 5; 3, &c., or 2 Chron. 2; 3, &c. Josephus says the Cherubim were of solid gold five cubits high; 1 Kings 6; 23, &c. says they were of olive tree, and the Seraphim of cypress tree, and ten cubits high in both. He gives 18 cubits for the height of the two pillars, not 35, as in

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2 Chron. 3; 15. He adheres to the 3,000 baths of Chron.; as to the brazen sea, I have proved this held but little more than 1000.

We cannot determine the size of the lavers of the Temple from Kings or Chron., but Josephus enables us to do so, and we find as follows, that instead of holding 40 baths they each held 291. $\frac{21.888 \times 4}{12}$=7,296 feet; squaring this, we get 52.23, say 52 cube feet and × .7854=40.8408 feet area, and the depth say 7.3 feet, which × by 40 gives 292 cubic feet, and 7.84, the wine gallons in a cube, gives 2184.16 gallons, and × by 8 and ÷ by 60=291.2 baths; rather a heavy commodity to drag about.

P. 220: the altar is as wide as the Temple and half filled the holy place, which was in area 2,661 square feet, and taking 400 of these for the brazen sea and half for the altar, we have 930 left, and $\frac{930 \times 144}{6,000}$ or 2.232 square inches for each of the 60,000 tables, and then no human being could enter the Temple. The whole thing is utterly absurd. He expressly says (p. 225) that no Egyptian king was called Pharaoh after Solomon's father-in-law, yet we find Pharaoh Necho, 2 Kings 23; 29, and Pharaoh Hophrah, Jer. 44; 30. He also says it was the Queen of Egypt and Ethiopia who visited Solomon, but it is well known to have been the Queen of Sabea, in the southern parts of Arabia Felix. Compare the quoted speech of Ahijah (p. 229) with 1 Kings 11; 29. He states Rehoboam to have been born of Naamah, an Ammonite.

Compare the quoted speech of Jeroboam (p. 231) with 1 Kings 13, although he declares (p. 285 and elsewhere) he neither adds nor diminishes from the Hebrew books. He makes Jehoshaphat's fleet sail to Pontus and Thrace, which is impossible from Ezion-geber. He says Jonah went to Nineveh in Jeroboam's reign, 958 B.C.; whereas Carpenter (p. 159) gives him from 856 to 784. He declares that when Uzziah was in the temple, there was an earthquake and a rent in the temple, so that the sun shone through on the King's face; and that at Eroge, near the city, half a mountain broke off from the rest, and took a walk for four furlongs. On this Whiston quite coolly says it is "exceeding like a prophecy of Jeremiah now in Zech. 14; 4, 5." In p. 264 is a quoted passage, the only one in the book like the original. Compare Nahum 2; 8, 13, and also the Douay Bible at the same place, which is better translated than ours. Josephus expressly says Hezekiah's sickness was after the destruction of Sennacherib's army, which cannot be, although the Hebrew books relate it after that event, for this army was destroyed in the eighteenth year of Hezekiah's reign; but his sickness must have been in the fourteenth, as he had fifteen years added to his life, and only reigned twenty-nine. The first assault of Sennacherib was in the fourteenth year of his reign, (2 Kings 18; 13.)

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He says Jehoa*chin*'s mother was named "Nahushta," of Jerusalem; this word means *our little brass*, a nick-name of endearment, similar to "little sauce-box." See 2 Kings 24; 8, who gives this mother to Jehoia*kim*. He also says that Jeremiah prophesied, not only of the return of the Jews from Babylon, but that they should re-build both the city and temple; this is not in our copies. Compare his list of priests (p. 280) with 1 Chron 6; he says Zadok (v. 8) was priest of Solomon's temple; Chron. says (v. 10) Johanan, or John, and the lists are so different that they shew, like the genealogies of Matth. and Luke, that either there was more than one list, or that great carelessness, not to say forgery, has existed. He calls Daniel "one of the greatest of prophets," and speaks of his "several books." He gives a long letter from Cyrus, relating to the re-building of Jerusalem not found elsewhere. His account of the number of vessels differs both from Ezra and 1 Esdras, and these differ from each other. Josephus says more than 4,000,000 Jews returned from Babylon, (p. 294,) and that (p. 296) the new altar was to be 60 cubits high and wide, or three times the width of the old Temple

He states that 75,800 Chaldeans were killed by the Jews in Esther's time. At p. 359 is another miracle, only, however, supported by a "they say;" a voice was heard in the Temple telling the High Priest, Hyrcanus, that his sons had then beaten Antiochus Cyzicenus, and even the "they say" breaks down, for there was not a single witness. P. 361, we have another juggling prophet, who foretold the death of Antigonus at a place nearly eighty miles off, yet he is killed at Jerusalem; 'tis all one, as Matthew Henry would say, the place at Jerusalem has the *same name*. We learn here, too, that the Essenes had schools where people learnt "the art of foretelling things to come." Are these the schools of the prophets?

Josephus states that Crassus robbed the Temple, on his way to Parthia, of money Pompey had left, and he distinctly states that Herod built of himself the Temple, (p. 429) taking "away the old foundations," and laying others a hundred cubits in length, so that Christ never entered the second temple. He takes the commandment as I do, that no images should be made, (p. 467) as distinct from being worshipped; yet Solomon did this in the temple. He says "it was a thing detestable among the Jews to marry their brother's wife," yet Moses ordered this to be done. It is curious that the sect of Essenes is not noticed in the Greek books, for it approached very near to Christianity, if not quite, except in having anything to do with Christ. They had all things in common like the early Christians, offered no sacrifices, but did more than that, by living purely, refusing to take oaths, and believing in the existence of the soul after death. Nor are the Caraites mentioned either, who rejected tradition, following in this Shammai, in oppo-

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sition to Hillel, and they still exist. These also believed in a future state, and they say their Messiah has not yet come; they keep the Sabbath very strictly, and do not admit divorce on light grounds. In p. 503 we have another miracle, God showing his presence and talking to Petronius, a Roman governor, the same Greek words being used as are in the Greek books to indicate the appearance and presence of God; but when he comes to relate the death of Herod he does without the "Angel of the Lord," (Acts 12; 23,) for he tells us honestly that his silver garment was so resplendant in the sun's rays, that his flatterers called out that he was a god, and saying, "Be thou manifest to us, for although we have hitherto reverenced thee only as a man, yet shall we henceforth own thee as superior to mortal nature," which, it appears, he did not reject; but, says Josephus, "as he presently afterwards looked up he saw an owl sitting on a certain rope over his head, and immediately understood that this bird was the messenger of ill tidings," thereupon he "fell into the deepest sorrow. A severe pain also arose in his belly, and began in a most violent manner; he, therefore, looked upon his friends and said, 'I, whom you called a god, am commanded presently to depart this life. Providence thus reproves the lying words you just now said to me;" "but I am bound to accept of what Providence allots, as it pleases God,'" &c. We are told, too, that the multitude "sat in sackcloth with their wives and children, after the law of their country, and besought God for the king's recovery." This is a very different account from that in the Acts. We may remark, too, that Eusebius, in the fourth century, who quotes this very passage in his Ecclesiastical History, 2; 10, does not say a word about the "owl sitting on a certain rope." By Acts 12; 23, we should think he died there and then. Josephus tells us different; he was carried into his palace and lived five days, p. 531.

Josephus tells us (p. 534) that remains of Noah's ark were then to be seen in a country he calls Carrac; if any dependance is to be placed on him, this must have been in Armenia, where he says the ark rested; but he also says that Lot's wife was changed into salt, "for I have seen it, and it remains at this day." After this I would not believe him on his oath for the value of sixpence. A very few showers of rain would settle a pillar of salt, if one was ever there, which I do not believe. See also, p. 661, where a man's head is sent three furlongs by a stone, and a child, from within its mother, half a furlong. He speaks of a famine in Judea, p. 536; this is, of course, pressed into the service of the good cause, and made out to be the one foretold by Agabus, (Acts 11; 28,) which Luke and his associates seem to have forgot to say anything more about, only the learned are sadly puzzled to make out the time of its occurring. Dr. Hudson says it was when Claudius was Consul the fourth time; Scaliger, upon Eusebius, says it was when he

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was Consul the second time; Valesius, on the same writer, says it was in the fifth, sixth, and seventh years of Claudius. Others have given still wider dates.

P. 516: the Mount of Olives was "over against the city, and at the distance of five furlongs. P. 672: the Lake of Gennaseret was forty furlongs wide and one hundred and forty long. He also tells us of three prophecies which have escaped other notice. See p. 428, where Manahem foretells Herod's being king long before he hoped to be so; p. 557, where Judas foretells the death of Antigonus; and p. 614, where Simon foretells the time Archilaus is to reign and live. Josephus himself sets up for a prophet; he was first "able to give shrewd conjectures about the interpretation of such dreams as have been ambiguously delivered by God," and he had many such, "whereby God had signified to him, beforehand, both the future calamities of the Jews, and the events that concerned the Roman Emperors." Hence, when he was taken by Vespasian, at Jotapata, he joined the Romans against his country, after the following prayer: (p. 665) "Since it pleaseth Thee, who hast created the Jewish nation, to depress the same, and since all their good fortune has gone over to the Romans, and since Thou hast made choice of this soul of mine to foretell what is to come to pass hereafter, I willingly give them my hands and am content to live, and I protest openly I do not go over to the Romans as a deserter from the Jews, but as a minister from Thee." This scamp was both a general and a priest; he tells Vespasian (p. 668) he is sent to him from God, and foretells that him and Titus should be emperors, &c. &c. He, too, divides the palm with Matthew in making it to be a whale that swallowed Jonah.

Josephus tells us that Mount Tabor is thirty furlongs high, and has a plain on its summit of twenty-six furlongs, round which he himself built a wall, he says in forty days, (p. 677.) Maundrel says he ascended it in less than an hour, and that its top is an oval, about two furlongs long and one wide. In p. 694 he has a prophecy, which has not reached us, viz., that Jerusalem was to "be taken, and the Temple burnt by right of war, when a sedition should invade the Jews, and their own hands should pollute the temple of God," which it appears they did during the siege. He tells us, also, of a fountain (p. 697) near Jericho, of deadly water, made wholesome by Elisha throwing salt in it, as we have the history; but he gives his prayer, which has not come down to us. He tells, however, that Elisha, as well as praying and putting in the salt, used "proper operations of his hands after a skilful manner." This all shows it to be nothing more than a natural chemical change, which was produced by neutralising the noxious matter, and the "proper operations" were only intended to mystify.

I have called Josephus credulous; here is one proof, p. 698:—He says the bitumen on the Dead Sea, when laded into ships,

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when they are full, "it is not easy to cut off the rest, for it is so tenacious as to make the ship hang on its clods, till they set it loose with the menstrual blood of women and with urine, to which alone it yields." Josephus. (p. 703) and also Eutropius, say Vespasian was first made Emperor in Judea, and afterwards in Egypt; while Tacitus and Suetonius say he was made first in Egypt and afterwards in Judea. The lengths of the reigns of Galba, Otho, and Vitellus, the Roman emperors, as Josephus gives them, agree with no Roman historian whatever, so that there is small belief to be put in such a writer. But if he was not a downright rogue, his description of the Temple clearly proves it to have been entirely built by Herod, for he says it was 100 cubits wide and long and high, (p. 718) and its gate, without doors, 70 by 25 cubits, the whole front being covered with gold. The width was only 100 cubits in the front, but his numbers are so confused that they are not worth the trouble of unravelling. He expressly says that there was *nothing* in the most holy place. The bells and pomegranates, it appears, signified thunder and lightning; and speaking of the Romans, he says, (p. 726) "God, when he had gone round the nations with this dominion, is now settled in Italy." He states the second Temple to have been built by Haggai; and that Jerusalem was taken seven times, and twice destroyed, viz., by Nebuchadnezzar, Ptolemy, Shishak, Antiochus, Pompey, Herod, and Titus, the first and last being the destroyers, (p. 761.) Hadrian, however, finally ploughed it up after Titus. His dates are 1468½ years from the building of the Temple to its final destruction; 477½ years after David to the first captivity; from David to Titus, 1179; and 2177 from Melchisedek to Titus; all which are very confused. He tells us, too, of a river which Cæsar saw, which ran on the seventh day and did not run on the sixth, as if to laugh at the Jews' Sabbath. But Pliny, Nat. His. 31; 11, happens to reverse it; he makes it rest on the Sabbath; this is much more devout and proper. He states the Hebrew books to be twenty-two, and we have consequently got too many. The Jewish books are not adhered to by them at all times. It is related that when Ptolemy took their city it was on the Sabbath, but they fought on the Sabbath under the Maccabees. Josephus quotes from Manetho that their laws were "mainly opposite" to the Egyptian ones. Apion said the Jews, having travelled six days from Egypt to Judea, had swelled groins, and therefore rested on the seventh, and called it the Sabbath, because those swellings were called sabbatosis by the Egyptians; but in this six days' march poor Apion has got Moses forty days on Sinai. Josephus tells us the Jews at Alexandria were delivered from Ptolemy Physco by a ghost, (p. 808.) He declares (p. 811) there were only the altar, table, censer, and candlestick in the Temple, belying himself most foully in this, when he has said there were 60,000 tables besides the great one, and also

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the sea, lavers, &c.; and here he has gates 70 cubits high and 20 broad, when in p. 718 the entrance is 70 by 25, and it is expressly said there were no gates.

Apion having railed against circumcision, Josephus gravely relates that he thinks him justly punished, "for he was circumcised himself of necessity, on account of an ulcer in his privy member, and when he received no benefit by such circumcision, but his member became putrid, he died in great torment," (p. 813.) This is almost as ingenious a device as the Christian hell. Josephus reads Ex. 22; 28 as I do, gods of other nations, (p. 819.) There are a few of his falsehoods collected here, and more could be added. What then shall we think of Scaliger, who says "he was the greatest lover of truth of all writers?"—Lot's wife, to wit, and the bitumen.

SECTION IV.—ANTIQUITY.—We have our ears dinned about the "literal fulfilment of prophecy," *ad nauseam*, just as if cities, kingdoms, and empires had not their rise, fall, and decay, as well as man. Traveller after traveller visits Tyre, which ought not to be found, and Nineveh, where Jonah's tomb is still shown, and Babylon, the bricks of which are spread over half the world. They should all put in their note books, before they leave London or Paris, that they find fishing nets at Tyre, a sea port town, close to which lovely fish are to be had for the catching. A similar remark may also be made, before leaving their fire-sides at home, respecting the scorpions of Babylon; some one will at last, perhaps, catch a satyr, a dragon, and a unicorn, which, if not in some of these places, ought to be there, and it is very improper of them not to exhibit their sweet faces to the curious. There are few satyrs or unicorns in the Douay Bible; the Catholics get to heaven without these adjuncts. Let us look at some of these ancient cities.

Ephesus, once the metropolis of Asia, and from its wonders called Epiphanestata, or *the monstrous*, was at first a small village. Strabo tells us that it was the emporium of the continent, yet was known by all kinds of names, as it rose or fell, from the Alopes, which Pliny tells us it was called during the Trojan war, to the Morges Ortygia, Smyrna, Samornium, Ptelea, &c. Plutarch relates its splendour and its Temple of Diana, burnt by Eratostratus to immortalise his name, and because, as Hegesius said, Diana was absent bringing Alexander into the world; burnt again by the Goths purely for mischief, has at last, as Sir John Hobhouse informs us, very likely fulfilled a sybilline prophecy, and been swallowed up by an earthquake. This famous city is the present Eisaluck, a small Turkish village, where, as Dr. Chandler says, "if you move a stone, it is a chance but you find a scorpion under it." The scorpion, or akrab, is spoken of by Moses, but there is no prophecy of their being found in Ephesus that I know of, although it would have been a safe prediction, as they are common all over the east. Babylon, where Nimrod dwelt, although

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he was a descendant of Ham, and Babel, which was built by the sons of Shem, is very easily found now, and its ruins have been often described, with all its glories and temples of old, which were, in most nations, large buildings to hold multitudes, the real temple, or *naos*, being only a small part, more like our present altars. With what Christian charity Bishop Newton, on Isaiah, speaks of readers having an "exalted taste," and "generous sentiments," and "sensible pleasures," when reading the prophets exulting over the Kings of Assyria. Sir John Malcolm gives us another prophecy of one of these Kings, Alexander, who made large docks in Babylon for the fleet of Nearchus. His death was to take place when his throne should be placed on an earth of iron, under a sky of gold, which was accomplished in Greece, where, being taken with a bleeding at the nose, one of his generals spread his coat of mail on the ground for him to sit on, and held a golden shield over his head. Half of Bagdat, on the Tigris, forty miles from Babylon, has been built from the ruins of the latter city; so has Hillah and other places. Benjamin, of Tudela, in Navarre, visited this place in the 12th century, and speaks of the ruins of Nebuchadnezzar's palace, and, of course, piously refers to the scorpions. There are now osiers in the Euphrates on which, if Israel were there, they might again hang their harps. The Mount of Amram, after centuries of plunder, is still 60 feet high; and El Kasr, or the palace, is 700 high and 1200 long. A lignum vitæ tree, called by the natives athelè, still exists; tradition says it once was in the hanging gardens, and was preserved to shade Mahomet after the battle of Hillah. When Mr. Rich found glass and mother-of-pearl there, a Turk told him they were brought by the deluge; a true Turkish answer. The largest mass of ruins is the Birs Nemroud, as the Arabs call it, the Nebuchadnezzar's prison of the Jews, generally thought to be the Tower of Babel, and only known as a vast heap of all kinds of debris. There are now mosques near its ruins; one Mekam Ibrahim Khalib, said to be the place where Ibrahim (our Abraham) was thrown into the fire by Nimrod, but would not burn, after which feat, Al Beidawi tells us, Nimrod sacrificed 4000 beasts. This was before he built his tower, which being destroyed, he tried to get up to heaven in a chest, carried by four birds, from which he fell down with such force that he shook a mountain. Darius once crucified 3000 nobles at this same Babylon. See Herodot. Thalia, 5; 9.

Baalbec, whose grand and sublime ruins still exist, is stated by Jewish tradition to have been built by Solomon, from 2 Chron. 8; 6, Baalath, also by Cant. 7; 4. The Arabs say the same, and that it was for the Queen of Sheba to live in; the Persians have a similar tradition, together with the miracle, that Solomon often passed his days at Baalbec, and his nights in Iztakar, where he had a temple built by demons, as Ebn Hawkel tells us. The present

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ruins are most likely Grecian. John of Antioch says it was built by Antoninus Pius, and Roman medals rather confirm this. The present ruins are utterlly uninhabited, except by lizards, as Bruce tells us; there is now a stone 70 feet long, 14 broad, and 14½ thick, weighing about 1130 tons, laying in the quarry from whence the others were obtained. La Martine, viewing these splendid ruins, has the following just remark:—"God is an object which incessantly recedes from us as we endeavour to approach him. We are continually advancing, but never arrive." He "leaves the temples and the altars to crumble into dust, and summons man to seek him where he is most plainly manifested—in intelligence, virtue, nature, and eternity."

We have no prophecies of Baalbec; the same may be said of a hundred other cities and countries. Old Cairo is said to have been founded by Semiramis; the present Fostal was once the capital of Egypt, after Memphis was burnt by the French, during the crusades; Joseph's granaries are still shewn there. Ab Tottalib relates a nearly total destruction of it by famine, A.D. 597, when the living ate the dead, as has been often enough done in all countries, as well as in Jerusalem; and it was filled with wolves and hyenas; it is now a heap of ruins. Agrigentium, the present Grigenti, in Sicily, was once overflowing with gold, as Diodorus Siculus tells us, and is now of no importance whatever; it stood on the revolution of the world, a rock full of sea shells. Corcyra, the Phæcia of Homer, the Diepane of Callimachus, and the modern Corfu, whereon Ulysses was shipwrecked, was once of vast importance, and warred with Athens. Here the Emperor Jovian, after becoming a Christian, destroyed all the former temples, as an existing inscription records. All is now in the dust, and the city where Cicero and Cato met after Pharsalia has now hardly one stone above another. Memphis, the once glorious capital of Egypt, built, according to Herodotus, eight generations after Thebes, and full of silver, gold, obelisks, and colossal statues, was taken first by Cambyses, the Persian, then by Alexander, has now not one stone to shew its site; and the Pyramids themselves—those eternal monuments of the folly of man—cannot now exhibit to us even the intention with which they were built, for a thigh bone brought to England and examined by Sir E. Home, was pronounced the bone of a cow. There is still in one, the sarcophagus mentioned by Strabo, lib. 17. Pliny (5; 9) says the Pyramids were between Memphis and the Delta. Shaw quoted Pliny against himself, 26; 12. Diodorus, (§ 50, p. 45) described Memphis at the point of the Delta. In another place, Shaw (4; 298) finds Pliny to say it was 15 miles from the Delta. Herodotus (lib. 2) says it was under the mountains of Libya. Strabo does not give its place, but only speaks of it as the capital of Egypt, (lib. 7.)

Ispahan, 24 miles in circumference, the royal residence of

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Arsaces, always in the olden time a city of palaces, and whose king, many centuries ago, gave out the half-truism that "religion may exist without a state, but a state cannot exist without religion:" there is no state religion in America, for instance. Ispahan, the residence of Timour and Shah Abbas, was besieged by Mahmoud, the Afghan, Malcolm tells us, till the inhabitants fed on one another; Nadir Shah afterwards took it. It now has hardly an inhabitant, and since Mahomet Aga took it, not even a wall, and is overrun with jackals. Morier says "one might suppose God's curse had extended over part of this city, as it did over Babylon." "I have rode for miles among its ruins without meeting with any living creature, except, perhaps, a jackal."

Jerusalem, notwithstanding all it has suffered, is a large city, the Air Hakkodesh, or Holy City, the El Khoddes of the Arabians, which means the same; its shekels were stamped with Jerusalem Kedutha, Jerusalem the holy, and latterly only Kedutha. It has been the theatre of many horrors under both Jews, Christians, and Mussulmen. When Antiochus Sidetes besieged it, his followers advised no mercy to be shewn to the Jews, as they had shewn none to the Canaanites, but to utterly extirpate a people so cruel as to be unfit to live. Solomon's Temple and Ezra's all know, and the third, built by Herod, was a still nobler building than ever Solomon's. It was began 16 years before Christ, and in 9½ years so far advanced as to be used for worship. Its cost has been stated at 800 millions sterling, which is ridiculous, for, as Prideaux says, this would have built it wholly of silver.

Al Cantara, or the bridge, was built by the Saracens in Spain on the ruins of the one of Trajan's time. Alexandria still has what may be called an existence, after bearing so long the gorgeous traffic of the east, and being the tomb of its founder, although he died at Babylon, whose sarcophagus is now in the British Museum. The Arabs looked on this king as a prophet, so Leo, the African, tells us. The ancient buildings are totally destroyed, the Arabs using the columns for millstones. One of the streets, full of temples and palaces, was 2000 feet wide. Amrou took it, after 14 months' siege, by assault, and he writes (Abulfaragius) that it had 4000 palaces, 4000 baths, and 400 theatres. There is hardly any place more splendid than Granada in its ruins, the Al Hambra forming the chief. This is not a palace as generally supposed, but a large collection of buildings adapted to various uses. The name seraglio is generally as much misunderstood, being taken for the women's apartments, or the harem; the seraglio is the whole buildings of the palace, and its gate, or porte, gives often its name to the Ottoman Empire. Granada has twelve gates, like many other Arabian towns, from the twelve Jewish tribes with whom they claim relation. The twelve lions in the hall, so named, and the alabaster basins which they support, are after the idea of Solomon's brazen sea.

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The buildings look mean enough outside; all the wonders are within, where also many inscriptions shew the deep piety of the Arabians. In one of these, there are the words of the Koran, "there is no forcing in the faith." Wherein does Arabian force consist?

Herculaneum and Pompeii had no prophecies against them, that I am aware of, nor was the death of Pliny, most likely by carbonic acid gas, foretold. At least six eruptions of Vesuvius have flown over Herculaneum, and Pompeii, said to be built by Hercules, has been again and again destroyed. Argos, founded 1856 years before Christ, or in the time of Abraham, with its altars and the passages still existing where the Argive priests secreted themselves to give out the prophecies of their day, is now a heap of ruins. Eleusis, with its mysteries and visions and voices in the dark, and other terrors by which minds were enthralled, has not now a single inhabitant, and has been sacked alike by Christian and Turkish pirates. Where is Carthage, founded by Elisa or Dido, a Tyrian princess? The name properly is Carthada, or *the new city*. Polybius gives us a curious list of their gods, in a treaty of peace between them and Philip, King of Macedon, among which are *daimonos* or devils, as this word is translated in the Greek books. Carthage is now an utter ruin, after all its splendour, its armies and fleets and elephants, and over its ruins Scipio foretold to Polybius the fall of the Roman power. Ecbatana, which, Heraclius tells us, was as large as Athens, founded by Degoces, the Median king, the Arphaxad of Judith 1, 1; whose palaces were raised by Semiramis, and whose streets were trod by Darius and Alexander, by Esther and Mordecai, (although the latter lived at Shushan, the present Susa.) It is now a matter of dispute as to the place on which it stood, although, (blessed be the Jews of the captivity!) it is most probably the site of the present ~~Hamel~~ in Al Jebel. Ecbatana is an utter desolation, although Cyrus deposited in its archives the decree for rebuilding Jerusalem. Sacked by Tamerlane, Nadir Shah, and Mahomet Aga, who, according to Ebn Haukel, completed its wreck, it is now one more memento of departed greatness. Grass grows in the halls of Astyages, and nothing exists but the tomb of Esther and Mordecai, built A. M. 4474, by two Jews, with its inscription, "Mordecai, beloved and honoured by a king, was great and good; his garments were those of a sovereign. Ahaseuerus covered him with this rich dress, and also placed a chain of gold around his neck. The city of Susa rejoiced at his honours, and his high fortune became the glory of the Jews."

Ctesiphon, the seat of the Parthian kings, built to destroy Selucia, as that had been done to impoverish Babylon, has in its turn fallen into dust, although it once held the magnificent palace of Chosroes. The city of Selucia was joined to Ctesiphon at last, from the increase of building. The whole was

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then called Al Modain, "The two cities." Its walls repelled the Emperor Julian, but fell before the Arabians. Said took it by assault, and Abulfaragius tells us the spoils exceeded all imagination. One ruin now existing, the Tauk Kesr, or arch of Kesr, is 260 feet long and 100 high. Gerasa, the modern Djerash, is thought to be a city of the Decapolis alluded to in Matth. 8; 28; but I much doubt this, although travellers are shewn the rock down which the pigs and the devils ran. Seetzen says the walls were of marble, and the ruins comparable to Palmyra and Baalbec, with superb amphitheatres, palaces, temples, rows of marble columns, &c. If this was in existence in Christ's time, it would have certainly been alluded to in some way. All we now know is, that here stood a magnificent city which, like hundreds more, is mouldering into dust. Ariammene, another magnificent city, has not even its name; its ruins are called Esqui Julha, or old Julfa. Chalcedon, the seat of a celebrated council in 327, has been robbed alternately by the Persians and Goths, the Greeks, the Arabians, and the Turks. It is now a miserable village, called Cadiaci. Athens, the proud, never had a prophecy levelled at it, that I know of. What has it not suffered? and may it not yet revive, with its acropolis, its catapolis, and its necropolis, its upper and lower cities, and its city of the dead, which has graves for houses and sarcophagi for palaces? Athens is a wonder even in ruins, with its vast columns and temples and palaces and baths, ornamented as they are with the noblest sculpture, and covered with bassi relievi.

How comparative is the term home to him who has wandered much. From the shores of Arabia we feel going home when we leave the Bab el Mandeb behind us; from roving over the Archipelago we feel at home when we pass the pillars of Hercules; from the Bay of Biscay we feel at home when the white cliffs of Albion appear; if we are cruising in the channel, we call Spithead our home. On shore there is the same feeling. If we have ranged over one or two hundred miles, the sight of the town we live in is home; if we walk to one end of that town, we feel at home when we return to the street in which we live. Let us look at a few more homes now tenantless and silent as the grave. In Miletus, that celebrated city, the capital of Ionia, which threw off so many colonies, and which the oracles doomed, by a prophecy which has been but too well fulfilled, to be destroyed by a long-haired nation, was ruined by Darius and his Persians. Antiochus the 2nd delivered it once, and was named theos (god) for so doing. Josephus speaks of him by that name. Paul (Acts 20; 15) trod the streets of Miletus; there are now no streets to tread. Miletus peopled three islands in the Propontis, fourteen cities near itself and on the shores of the Hellespont and at Mount Ida, ten on the shores of the Euxine, ten in Thrace, seven in Scythia, four in Chersonesus, three on the Cimmerian Bosphorus, besides many others, and some think Ire-

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land. It was the birth-place of Aspasia, the wife of Pericles, and of Timotheus, Anaximander, Thales, and Anaximenes. It was not the subject of any Hebrew prophecies, but it has descended to the dust with all its palaces, and temples, and theatres, and aqueducts. There is now hardly a boat in those waters from whence the fleets of Miletus went forth to half the world. Smyrna, again, was prophesied against, if the Revelations are considered prophecies, which they are not by me. Its origin is not known with certainty; it belonged at different times to the Ælians, the Ionians, the Macedonians, and Lyddians, who destroyed it. Alexander rebuilt it, in accordance with a dream, the Romans respected it, and the early emperors favoured it; under Caracalla it was called the first city of Asia. It has been repeatedly injured by earthquakes, fire, the sea, &c., like most other places; pestilence has not been wanting either. It was called the crown of Ionia, and, after a dozen destructions, has always rose from its ashes. La Martine, one of the latest visitors, tells us "it is a large and elegant factory, where the European merchants and consuls lead the life of Paris and London." It contains about 120,000 inhabitants.

Nineveh, whose founder is not known, some saying Shem, or his son Ashur, others Nimrod, and others Ninus, was, Diodorus says, seventy-four miles in circumference. The accounts of this city and those of Babylon are exceeding fabulous and contradictory. Another one is that it was eighteen leagues round. Semiramis was one of its queens, and we may judge what our knowledge is by what we know of her. Sanchoniathan says she lived 1200 before Christ, Herodotus 500, Helvicus 2248, Syncellus 2177, Petavius 2060, Eusebius 1984, and Usher 1215. Jonah, the false prophet, is said to have lived in the reign of Pul, the father of Sardanapalus. Ancient chronology is little else than a choice of errors. Pul is dated 777 before Christ; he invaded Israel 770, while Nineveh is said to be destroyed with Sardanapalus, 868 years before Christ, by Diodorus. One account is, that Arbaces took it in 747 before Christ, in the reign of Ahaz; another is, that it was taken a second time by Astyages and Nabopolassar, 626. In Lucian's time it was a ruin. The Persians re-built it in all its glory; the Arabians again almost entirely destroyed it. Its site was on the Tigris, opposite the present Mosul. On its south-east angle is the village of Nebi Yunces, or of the prophet Jonah, whose tomb is shown there on the summit of the ruins! Jonah is said to have lived between 856 and 754 after the destruction of Sardanapalus, according to Diodorus; and Nahum between 720 and 698, or still later; and Zephaniah between 640 and 609, later again. One prophecy was that the city should not be taken till the Tigris became its enemy; and this, unlike Jonah's, became true, that river swelling and breaking down the walls, by which breach the rebels entered.

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After Sardanapalus came Tiglath Pileser, the Thilgamus of Ælian; then Psalmanaser, or Enemessar, in whose reign Tobit was taken captive and his son Tobias, (Tobit 1; 1 to 9:) then Sennacherib, (Tobit 1; 15.) He lost his army before Jerusalem by, perhaps, some escape of carbonic acid gas, which could very easily happen there in many ways. Esarhaddon followed him; then Nebuchadonosor the 1st; Tobit died in his reign, (Tobit 14; 5, 13) and he says Nineveh was destroyed before his death, (14; 15) by Ahaseuerus and Nebuchadonosor; he died at 127 years of age, (14; 14.) Some of the prophecies are yet to be fulfilled on Nineveh. Its ruins existed in Adrian's time, and they do now; they were the site of a noted battle between Heraclius and Rhazates, a general of Chosroes, who was killed there. There is no end to the gabblings about prophecies; we have given elsewhere some of these. Here is another, in a sermon before the Mayor of London, preached by the rector of St. Michael, Queenhithe, after the fire of London, in which he says London, like Nineveh, is to meet the signal vengeance of heaven. What a pity this was not preached *before* the fire. The situation of Jonah's tomb is conclusive evidence, if it is the tomb, that he died after the fall of the city. See Kinneir's Travels in 1813-14. The present walls of Nineveh are about twelve feet high, the ground has been flooded often; one of the wells is called Thisbis. This must be an old tradition, or the Arabs would not have retained it.

Sidon is supposed to have been built by Canaan's first-born, who had that name, Gen. 10; 15. The Arabs call it Said, or Tsaid, which, perhaps, came from the Saidan, or brass in that country, which word should almost invariably be in the Hebrew translated copper, but not in relation to Tyre and Sidon, where brass was known and worked. This town, the mother of Tyre, was in the lot of Ashur, but never was possessed by the Jews, although Joshua declared they had *all* and *every* part of their promised land. Tradition places glass making as a chance discovery at Sidon, through burning saltpetre on nitre on the sands. The city was sacked by the Persians, but always rose from every disaster. It was taken by the crusaders and retaken by the Arabs 1250, and again by the Christians 1289. Louis IX. built a noble castle there and repaired the city. The Druse Emir Feckendine built the castle now existing, and he had a magnificent palace here, since destroyed. Volney gives the inhabitants at 5,000, others 6,000; they are now more numerous, for it has always been, and is a place of great trade (Robinson's Travels); it is the principal port of Damascus.

The ruins of Numantia still exist, destroyed by the vile Romans, who were a scourge to so large a portion of the earth. During its siege, as happens so often at sieges, the people, after eating the horses and other animals, at last eat one another. It was destroyed

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in the year of Rome 629. Selinus presents a heap of ruins of enormous proportions. It was a city founded by a colony from Megara, taken by Hannibal, most likely destroyed by an earthquake. It was situated on the south coast of Sicily, between the Maduin and Bilici rivers, (the ancient Crimisus and Hypsa). Enormous columns, more than 30 feet in circumference, are found here, formed of petrefactions from the quarries of Campo Bello. The old Stagnum Gonusa is still to be seen, a pestiferous lake, to the west of the Acropolis. Its architecture formed one of the four schools which paved the way to the Greek, namely, the Egyptian, the Etruscan, the Selinuntine, and the Æginian.

Sicyon, the most ancient of Greek cities, a capital to the kingdom of the same name, which Eusebius places 1313 before the first Olympiad, was destroyed and rebuilt by Demetrius, and afterwards an earthquake threw it down. It has been under the Romans, the Venetians, Arabs and Turks. Pausanius reckoned seventeen temples, besides a stadium, a theatre, and many other buildings. The plague nearly depopulated it, and this Christian charity said occurred because of the Turks, for turning a Christian church into a mosque; it "was a judgment from God." The Turk fell down dead, too, the first time the Koran was read in it.

Puteoli, so called from the number of its wells, is exceedingly interesting in its ruins, particularly a temple of Serapis. Cicero had a villa here called Puteolanum. Paul landed here on his last journey to Rome. Part of the city forms now the bed of the sea, which is encroaching on the land, and various relics are thrown up after storms. Seleucia. There were thirteen cities of this name, in honour of Seleucus Nicanor, who was a great builder; there were four in honour of his wives; sixteen Antiochs and five Laodiceas, after his mother. The Seleuca near Babylon, and built from the ruins, was an immense city, but is now nothing but a ruin without an inhabitant. Pliny says it was forty miles from Babylon, at the confluence of the Euphrates and Tigris, by a canal. 600,000 citizens were at one time there; all the wealth and commerce of Babylon flowed into it. Paul and Barnabas embarked here for Cyprus, (Acts 13; 4.) Its harbour now contains nothing but weeds.

Palmyra was never prophesied against, like so many more of these cities now in ruins; yet where is Palmyra, the Tadmor in the desart? She is magnificent only in her ruins. The capital of Palmyrene, a country that conquered Syria, Mesopotamia, Egypt, and almost all Asia Minor, under that singular queen, Zenobia, that compound of greatness and littleness, who headed her own armies and betrayed the lives of her best friends—the name of this place is a puzzle. Josephus calls it Thadamoutha, which is not Hebrew for a palm tree. Palmyra was the name given it by the Greeks. Palma is the Latin name for a palm tree, but not so in Greek. Tadmor is not a palm in Hebrew, nor Syriac, nor Arabic.

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1 Kings 9; 18, is "Tadmor in the wilderness;" 2 Chron. 8; 4, is the same. I believe these are the only places where it is mentioned. The Arabs place it older than Solomon's time, while John of Antioch says he built it exactly where David slew Goliath, in memory of that event, which is very unlikely, for the place Ephes Dammim, or the shedding of blood, is said to have been in Judah, (1 Saml. 17; 1; see also v. 3.) There are no such mountains at Palmyra. Abulfaragius gives the date and a fair account; it perhaps will never, however, be thoroughly cleared up. The site was chosen for its being in the track of the caravans from India. This commerce has had more to do with the rise and fall of cities than the prophecies. Nebuchadnezzar destroyed Solomon's town before he besieged Jerusalem; but who built the almost entirely Corinthian wonder of the world is not known. None of the ancients say one word till we come to Pliny and Appian, the latter of whom records that Mark Antony went on a marauding expedition against it, and the former describes it as a free state. It was conquered by Hadrian, about A.D. 130. Odenatus, one of its rulers, was copartner with Gallienus, as Emperors of Rome. He was succeeded by Zenobia, who claimed a descent from Cleopatra. From the barren centre of a desert, she reigned supreme, by her sole warlike deeds, from the south of Egypt to the Bosphorus and Black Sea. Her empire at last fell under Aurelian, who, among others, murdered Longinus, who was a Palmyrene. Zosenius says the Gods foretold the fall of Palmyra, particularly the oracle at Seleuca in Cilicia. If so, they were more fortunate than Jonah. Benjamin of Tudela visited Palmyra 1172. It is now a small village, still called Tadmor, of about a dozen families. Lady Hester Stanhope was formally installed Queen of Palmyra and the desert, by the Arab munugemein or astrologers, and a large concourse of Arabs from all parts were present.

Samaria, the modern Sebast, is supposed to contain the graves of Obadiah, Elisha, and John the Baptist. The Samaritans were never forgiven by the Jews for setting up an opposition temple at Mount Gherizim. Alexander divided the lands among the Jews. It has always been and is now a city of consequence. Herod rebuilt and gave it the name of Sebastos, which in Greek is Augustus. It is still inhabited by plenty of men. I suppose this does not make against what is called the *literal fulfilment of prophecy*, although Hosea has said (13; 16) "Samaria shall become desolate." 1800 years and the labours of some millions of men have collected together ingenious devices to hop out of all these little matters. "Never mind how it is now, it has been desolate at one time or another;" but when you turn to Babylon, then it is, "look at the wonderful fulfilment of prophecy; it was doomed for ever, and has fallen for ever," although it has been built upon ever since,

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more or less, and has served to build other great cities, some of which have in their turn fallen, others now exist.

The best histories of these ancient times partake of fable. The Arabs say Karnac was built by Afrit, or the devil, and they will not go there after dark; and Babylon, whose site has been by pseudo travellers denied an existence, is by Sir W. Gell pronounced to be "perfectly established." When Xerxes lay encamped under Mount Ida, many of his troops are said to have been killed by lightning. Whether Sennacherib's were destroyed in the same way, or by the simoom, or by Samiel, or by poisoning the wells, or in fifty other ways, will not now be known. There are plenty of dreamers outside the Hebrew books, too. Constantinople was founded through God appearing to Constantine in a dream, who, before this meant to revive Troy, and was actually employed on it, as Sozomenus tells us; and Soliman I., who led the Turks into Europe, commenced his project of passing the Hellespont half asleep, A.D. 1357. Where has been a greater desolation than this same Troy, without a thought of a prophecy? Read Dr. Chandler, who is full of information on this head, and states that it is not at all surprising, but to be looked for in the natural course of events. And Æneas, whose existence has been denied by many, has yet on a Corinthian capital, at the place of his birth, the following inscription:—"The Ilians to their country's god, Æneas;" and the tombs of Priam and Paris are shewn to this day, although so many remains both of old Troy and Alexandria Troas have been plundered to build Constantinople, as has been similarly done with the ruins of Babylon, in which city there now stands what has been called Priam's palace, although he was dead long enough before there was a thought of forming a city there.

Tyre, built 240 years before Jerusalem, was a colony from Sidon, and has been bitterly denounced by the prophecies, even to declaring it shall not be found: nevertheless, I have been at it. Herodotus (2; 44) gives it a very old date, 2760 before Christ. It was long the great mart of the east, which formerly so much governed the fate of cities. Shalmaneser besieged it five years without success, B.C. 717. Compare the 27th chap. of Ezekiel with the Douay Bible. Nebuchadnezzar, in the 21st year of his reign, took it after a seven years' siege, when Ithobel was its king: Vincent, in his Periplus, 5; 2, makes it thirteen years. This was Tyre on the Main, and it is curious to see that Ezekiel denounces Island Tyre, (28; 2) "in the heart of the sea," and Isaiah 23; 2, 6, 7; and it this Island Tyre which is to be forgotten 70 years, according to Isaiah, 23; 15, and also Ezekiel 27; 32, "the destroyed in the midst of the sea," and which (v. 36) "shalt never be any more;" and "if thou be sought for, thou shalt not be found any more for ever, saith the Lord God," (26; 21, Douay.) Alexander besieged Island

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Tyre seven months, and took it by forming an isthmus from the main to the island. His prophet, Aristander, according to Plutarch, declared on the last of the month that it should be taken that month, and Alexander, for the prophet's credit, ordered an assault, which was successful, B.C. 332. Diodorus says 13,000 men were then sold for slaves, besides women and children; Arrian says 30,000. In 313 Antigonus took it for Alexander, and, after destroying it, rebuilt it. Nebuchadnezzar's destruction is placed B.C. 572, and it soon arose again, for both Alexander and Antigonus had hard work to take it. This latter siege was only successful, after nearly a year and a half spent on it, by at last building a fleet. When Isaiah's 70 years were fulfilled I must, like Matthew Henry, "leave to the critics." After passing through other hands, Antiochus took it, B.C. 218. It then went to the Seleucidæ, and was afterwards sold to Marion, a Roman citizen. It was, although never to be found, well known in Christ's time: "they about Tyre and Sidon, a great multitude," Mark 3; 8, Luke 6; 17, Matth. 11; 21, Acts 12; 20, &c. Pliny speaks of it as founding Utica and Carthage. It had an architecture of its own, and Absalom's tomb, in the Valley of Jehoshaphat, is in the Tyrian style, so was, very probably, the Temple of Solomon. Tyre, under the Romans, so far from not being found, was made the metropolis of a province by Hadrian. About 640 the Arabians took it. Many parts of its old double wall still exist; so does its citadel, and a gothic church, built by the crusaders from the ruins of the Temple of Jupiter, destroyed by the fanatic zeal of the barbarian, Constantine. Jerome says that in his time, when it was a bishop's see and had fourteen suffragans, it was the most famous and beautiful city in Phœnicia, and a mart for all the nations of the world. The crusaders besieged it in 1112, and also in 1124. In 1190 Barbarossa was buried there. Saladin took it in 1192, the Mamelukes in 1291; it has since been in the hands of the Turks and Egyptians. It is a sad pity these last were not allowed to keep Syria and emancipate it, as they were doing.

Modern Tyre, which, according to prophecy, should not be found, has its site pointed out by Wilde and other travellers, and although the Bible makes no distinction of Palæ Tyre, or Tyre of the Wells, the city on the main, built by the Sidonians, it is as completely known where it stood, both by its aqueducts and tombs, as can be desired. The rock of Marshuk, the Smashook of Pococke, will always point out this. Island Tyre is inhabited to the present day. In 1816 it numbered 5 to 8000 inhabitants. Wilde, who got his information from a suspicious source, looking to the prophecy, namely, a bishop, (for the present inhabitants are Christians) says the number (in 1840) is about 1500. That exceeds the population of several English market towns. There must, however, have been more, for Wilde speaks of "numerous bands of Arab women" em-

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ployed in one single pursuit, carrying water. The present city occupies about 1200 square yards; but the water is encroaching on all that part of the Mediterranean, and therefore other places are fulfilling prophecies which have not come down to us. For example, the temple of Serapis, in the bay of Baiæ, the walls of Zelmessus, Kakara, Joppa, Caipha, Beyrout, &c., pointed out by Captain Beaufort, Wilde, and others; which is the case, in fact, all over the world; either the sea is gaining or losing on the land:—see Lyell's Geology. Josephus calls Tyre an island in the days of Solomon, (p. 217.)

It is not unlikely that Hiram, like Pharaoh, was a general title of the kings of Tyre. Old Tyre was taken 573 before Christ, in the reign of Ithobal. The island was distant about 700 paces from the main. According to Pliny, Alexander joined them by an embankment, 332 before Christ, and in his day, so far from old Tyre being not findable, he was directed to the temple of Hercules, then standing. Wilde says Tyre was visited by Paul as a Christian church. This much is certain, that William, the chronicler of the crusades, was Archbishop of Tyre. In 1289 the Mamelukes, under Alphix, took it; so did the Turks in 1516. It was repaired in 1766, and taken by Ibrahim Pacha in 1825. Notwithstanding all Joshua says, the Jews never possessed this place. The original name was Tzur or Sur, afterwards it became Tzor, Sor, or Tsar, a rock. The name also signifies white or shining. It is called Nibtzar Tzor, or the white rock. It is now called Sour or Tsour, and has a custom-house, bazaar, market place, and an English consul. Paulinus erected a cathedral there, and Eusebius preached at it.

With respect to the Tyrian dyes, the Hebrew for purple is Argaman, and for indigo, Thetchelet. This last was obtained from the chilzon, a molluscous animal. Rambam speaks of its manufacture. The Jews having lost this, cannot now obey Moses. (Num. 15; 38.) Another red was the Laca or Larlacha, used to dye leather, and called a Tyrian red. The purple dye, now lost, was, in all likelihood, obtained from the murex trunculus. A similar dye was obtained by the English from the Cornish whelk, as mentioned by Bede, who calls it a snail. He lived in the seventh century. Benjamin of Tudela speaks of a Jewish colony at Thebes carrying on dyeing of purple. Fishers of purple were exempted from military service, (935.) See Costantine Porph. de Admin. Imperio, c. 52. There are many shell fish which produce this dye.

Persepolis, the modern Istakahr, said to be founded by Giamschid, and called now by the Persians Tuklit e Jemshid, or the throne of Jemshid, who was the first discoverer of wine, was a splendid city. Jemshid's palace was entered by stairs up which horses could ride; it is now called Chesil Shetoon, or the forty pillars, each of which

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is 60 feet high, and of a granite not now to be found in Persia. The city was of immense size. Queen Homai added 1000 columns. All this beauty was almost utterly destroyed by the savage, Alexander. Diodorus records this, and that the plunder was worth 18 millions. 1 Macc. 6; 1, speaks of the rich temple, and 2 Macc. 9; 2, of Antiochus robbing it. It was frequently rebuilt by the Persians, and was the seat of their court for many years, to the reign of Chosroes. A.D. 644, the Arabians took it amid their usual general massacres; 982, Sumcanah u Dowlan destroyed it; and now it is only recognised by the solitary grandeur of its ruins at the foot of a rugged mountain, and watered by the Kour Ab. The whole valley of Merdusht, in which these stand, once teemed with human beings. Mirza Jan, strange enough, dates the ruins before the creation of man. There are Arabic, Persian, and Greek inscriptions on these, and the polish of the marble is even now brilliant. Le Brun counted 1300 figures of men and animals, mostly as large as life, and 205 columns. Delle Valle, in 1621, found twenty-five of these standing nearly entire; Herbert, 1627, and Olearius, 1638, counted only nineteen; Kempfer, 1696, Niebuhr, 1765, only seventeen; Franklin, 1796, only fifteen; and Alexander, 1826, only thirteen. So all earthly grandeur sinks into the dust. Nothing is eternal but the great Creator. Even our globe will perhaps have an end. In the mean time it is growing larger, for when animals are born they do not decrease its size, but when they are buried they augment it. All seems approximating to a level; the seas get shallower and the mountains lower, and some awful revolution will perhaps one day disorganise it, as has happened so often before.

Who can forget Thebes, the magnificent capital of Upper Egypt, with its hundred gates, the origin of which is beyond history, but which shews that at, perhaps, 4760 years ago, Egypt, that wonderful country, exceeded in the fine arts the present day. Cambyses, the rascally Persian, destroyed it, before which Diodorus said of it that "the sun had never seen such a beautiful city." Memphis rose when Thebes fell, and became the capital of Lower Egypt. Thebes was the Greek name; Diospolis, the Roman,; and No, the Egyptian one (Eze. 30; 14), to which the addition Ammon marks the worship of Jupiter Ammon. Its extent was 23 miles, and it could furnish, according to Tacitus, no less than 700,000 men fit for war. Strabo describes its ruins, Diodorus laments over them, and Abd al Hatif, the Arabian, has recorded the savage acts of the vile destroyers of art and civilisation. Archbishop Usher thinks Rameses Miamun was the Pharaoh who was drowned in the Red Sea, but this is not certain. The brute Cambyses even sawed the Memnon's head asunder, to find out the secret of those sounds attested by Tacitus, Strabo, Philostratus, Juvenal, Pliny, and Pausanius. What more sense had this savage than the monkey who

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cut open the drum to get at the sound? Corn now grows on the site of Thebes; its very ruins are almost gone; its graves and dead form the best image of its days gone by; and the traveller has now to explore its caves, crushing in his progress the mummies of perhaps 4000 years gone by, the powdery fragments of which, floating in the air, present a melancholy comment on the Hebrew words, "dust thou art and to dust thou shalt return."

Another venerable relic is Petra, in the Wady Mousa, or Valley of Moses. Edom refused his brother Israel to pass through his land, (Num. 20; 18) and, in their wrath, the prophets denounced a curse upon the land. Isaiah (34; 10) went a little too far with this, when he said no one should pass through it for ever, and has thereby sadly puzzled the literal fulfillers of prophecy, and so have the satyrs and dragons and unicorns. Edom is and has always been inhabited and passed through continually; but it is of its capital, Petra, we have to speak, the wonderful capital of this extraordinary country, the common point of rest between the Red Sea and the shores of India, the Mediterranean and the coasts of Europe and Africa. Job, the date of which is unknown, shews the prosperity of Edom, a prosperity which, in fact, has always marked the route to India. Dr. Vincent says that from the days of the Periplus, "in all the subsequent fluctuations of power, some commercial transactions are discoverable in this province." Pliny described Petra, so did Strabo; and in their days, the country round it was a desert, as it ever has been since the last convulsion of our planet, long before a prophet was born. Strabo says that *armies* of camels were employed to transport the commerce of India from Lewkè Komè, or the White Village, on the Red Sea, through Petra to Rhinocolura, the present El Arish. Josephus, Eusebius, and Jerome, all shew the tomb of Aaron, near Petra, on Mount Hor; and the Arabs coincide, their Haroun's tomb, literally *mount*, the Gebel Nebi Haroun, being there, not far from Gebel Tour, or Sinai. Burckhardt, Seetzen, Banks, Irby, Mangles, Laborde, Linant, &c. have all passed more or less through Edom, but the inhabitants are still of the same creed as in the days of Moses. They take much persuading before they let the Giaours enter their country; they all imagine money to be concealed in the wonderful tombs of Petra, and hence their refusals.

Syracuse! what a city was that, when Dionysius was its tyrant and Archimedes its defender, repulsing fleets of 2000 sail, and armies of 200,000 men. Its ruins, which are 22 miles in circumference, and the Ear of the tyrant, are nearly all that are left of this once busy haunt of men. The city of Phigalia, with all its columns and temples to the sun and other deities (On, the Egyptian name of the sun, is found here), its marbles and its statues, are now to be sought for at the insignificant village of Paolitza. Sybaris, the famous Achaian city on the bay of Tarentium, whose luxurious

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inhabitants so long set the fashions of Greece, was five times destroyed and rebuilt. Herodotus lived here most of his days, although he was a native of Halicarnassus, in Caria, 572 years before Christ. The Crotonites, under Milo, at last destroyed it for ever, massacreing all its inhabitants. It once mustered an army of 300,000 men; it is now a mere swamp, and not a stone is left upon another. Pæsteum, the rosy Pæsteum, where is it now, that crowded city! The hissing adder is almost its only tenant. 2200 years ago it was all light and life. Its founders were driven out by the Sybarites, and they by the Lucanians, and these by the Romans, and, finally, A.D. 840, the Saracens or Arabs conquered it, at last, and left it a perfect wreck, except some parts of its Cyclopean walls. Forsyth calls its ruins "the most impressive monuments" he ever beheld. It contains now one cottage, two farm houses, one villa, and a church.

Susa, built by Tithon, the father of Memnon, as Strabo informs us, the Shushan of Esther, deriving its name from the lilies on the banks of the Uhlai, on which it stood, was the city in which Ahaseuerus gave his great feast, lasting, as the Hebrew books tell us, 180 days, and as we get from other authorities, 183. The parks, both here and at Ecbatana, were called paradises; and the palace built by Daniel, in which both the Persian and Parthian kings were buried, was kept for a long series of years by Jews, in memory of Daniel's services, (not as a prophet.) His tomb is yet shown there. Its ruins are twelve miles long, close to the modern Shus, between the rivers Kerah and Abdal, containing to the present day many blocks of marble covered with hieroglyphics. It was built, Strabo says, entirely of bricks, which serves to decide its site, Shuster, which has been sometimes taken for it, being close to good quarries of stone. Magnificent as it has been, and long flourishing as the capital of a powerful empire, it is now a desert, infested with lions, hyenas, and other beasts of prey, (not satyrs or unicorns,) so as to drive Mr. Kinneir, a late traveller, to the shelter of Daniel's tomb, a modern building, of which records are found in Ahmed A.D. 735, and Benjamin of Tudela, in the twelfth century. Here Valerian, the only Roman Emperor taken a prisoner, resided, after his defeat by Sapor. Part of the walls of the castle in which he was confined still exist, so Kinneir says. Gibbon relates that Valerian's skin was stuffed with straw, and preserved for ages in a Persian temple; if all the desolating Romans had been served in the same way it would have been a righteous judgment.

Pompeii, which is among the most interesting of ruined cities, although, like many others, never prophesied against, every one knows was destroyed by an eruption of Vesuvius more than once, and can be always now viewed by the traveller with ease, thanks to the everlasting roads formed by the Romans, with their Statu-

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men and Rudera, their Margives and Agger. Here we have the habitations of men walked over for centuries, and at last denuded, and with all the even domestic minutiæ of by-gone ages spread out before our eyes, after all the learned discussions as to its probable site, so common with men learned only in books, although a canal runs through it under the Temple of Isis. Here is an altar encircled with *twelve* pedestals; although I am far from a mystic, it is impossible to refuse listening to the dominion over the human mind which in ancient times was held by certain numbers. We have at Pompeii the bakers' shops, (one attached to the house of Sallust,) with the very flour remaining, incinerated it is true, but recognisable, and even the fishing nets (Tyre). It is an admirable ruin, although not for size to be for a moment compared with more ancient ones.

Sardis, which has been a little prophesied about, situated about seven and a half miles from Ephesus, and of whose foundation we know nothing, was the capital of Libya, seated on the banks of the Pactolus, taken by the Cimmereans, after they were expelled from their own country by the Scythians. This city, which had Crœsus for its king, is now a desolation. So is Sapphura, although once renowned as the metropolis of Galilee, and said to be the birth-place of Joachim and Anna, the parents of Mary, the mother of Christ. Rama, thirty miles from Jerusalem, in the fertile plain of Sharon, where the Arabs show the tombs of Locman the Wise, and seventy other prophets, is now but an inconsiderable village. Sais, on the eastern banks of the Nile, the ancient burying place of the Egyptian Kings, and where the savage Cambyses burnt the body of Amasis, is now the miserable hamlet of Sé 'l Hagar. Mahomet Bey built his palace of E'Sooan from the wrecks of this place. Saguntum, with all its riches and splendour, taken by Hannibal, re-built by Scipio, as Pliny tells us, is now marked only by the inconsiderable town of Morviedro, the *Muros Viegos*, or *old walls*. It still has over its Cathedral gate the head of Hannibal rudely carved in stone.

Rome, eternal Rome, who, as Dr. Taylor tells us, like many other cities "pleads a right" to be indulged in an almost fabulous birth; where Romulus and his days will equally answer for Cyrus; where Tarquin learns his son wisdom by striking off the heads of flowers, which same thing Aristotle tells us of Periander; and Herodotus of Thrasybulus; where a plough forms its first boundary, only that a plough was used by the Romans to destroy boundaries; still has a few ancient ruins. The palace of Sallust, however, has ceased to exist. It was Genseric, among all its captors, who destroyed its statues. Here was taken the plunder from Jerusalem by Titus, and their images yet remain. But Bourbon was a worse destroyer, a Christian and a Catholic, than ever was Alaric, or Genseric, or Odoacer. Its eternal seven hills, named from the

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palace of Romulus, the virgin Tarpeia, the Mons Esquilinus, the Tuscan General Coelius, the Quirenus, another name for Romulus, the present Mons Caballi, from the marble horses still standing of Phidias and Praxateles, with its Circi, and its Campi Doglio, the ancient Capitol, and its Palatium of Augustus, from whence European palaces are named, and its Coliseum, which was prophesied by a Gentile would not fall till Rome did, which, whenever it happened, would cause the world to fall. We are all equally unfortunate in our prophecies of the end of this poor world, which is all the while growing larger.

Who has not heard, malgré the manger of Luke, of the house at Loretto, a very venerable relic, which the good Catholic priest, Eustace, gives us the legend of, although he seems to believe it as little as I do—the "Santissima Casa," transported from Palestine when the "infidels," as we call them, triumphed over Judea; there is one thing, they return the compliment, calling us "unbelieving Christian dogs." This house was transported from Nazareth by angels, although some people say Christ was born at Bethlehem. It was first put in Dalmatia, then on the opposite coast of Italy, then at Loretto, A.D. 1294. Many persons saw this house in the air during its passage. Great must have been their faith! The emerald dish, taken by the French to Paris from this mansion, which turned out to be a piece of glass, as Lady Morgan informs us, like all other miracles, whether dreams, as Eustace says, or "an accidental coincidence of circumstances," formed, during its day, the eighth wonder of the world; it is almost incredible the riches which were showered down on it. I do not, however, find this among the prophecies, although it would be easy to fit one for it. We are told the Turks once attempted to take it, but were struck blind, &c.: all right, of course, but the French found no difficulty in breaking through its "invisible rampart."

There was no prophecy of the destruction of Trajan's most wonderful floating palace on the lake of Nemi, yet it not only has gone to the bottom, but we do not know when. It was 500 feet long, 270 wide, and 60 deep. Marchi, in 1535, went to it in a diving bell, and examined it minutely. It is the nature of all sublunary things to change; God alone is eternal, man is but a continual copyist. The surplice, or alba of the Catholics, is but another edition of the Jewish Ephod, and the stole was taken from the old Pagans of Italy.

Cumæ, founded near Puteoli, by a colony of Greeks, beyond the records we have, was the first city of that country before the Romans had possession of it. Puteoli and Naples were built by colonies from it, and millions of pilgrims went to worship at its splendid temple, or to consult its sybilline oracle; yet in the sixth century even it was reduced to a solitary fortress. "Its once busy streets are now silent alleys, its only inhabitants are stags and wild

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boars." (Eustace.) Its site is now a royal forest. Etruria, once the scene of the eventful Venetian war, and a hundred other battles, is now so completely a desert, that it is a point of dispute where Veii, its capital, stood, although that capital was so long the rival and terror of Rome, and, like Troy, withstood for ten years an army of 50,000 men. Rome's other rivals, Alba, Corioli, Ardea, Canina, and Fideniæ, where are they now? Where will Venice be in a few fleeting years, which is now dying daily? Babylon and Tyre have but shared the common fate of a thousand other cities. Nations and empires decay and die like the individuals who compose them, and the world is rearranged. We need not wonder at the revolutions of men, when we see those which our planet has itself undergone.

SECTION V.—NOTES FROM PALEY.—I never knew works which fell from my mind so utterly powerless as did those of Paley and Chalmers. I have hardly gained from them an idea. One is that the former writer takes strange liberties with his second God, for a true believer. Here is one example: (p., 6, Chris. Library edit.) "a Galilean peasant;" or (p. 65) "a Jewish peasant, the son of a carpenter;" again, (p. 66) "Christ was not like any other carpenter." Although he largely quotes what he considers proofs of the inspiration of those books which Tertullian calls the New Testament, composed of two parts, the Gospel or "Evangelical Instrument," and the Epistles. He admits that the Shepherd of Hermas and the Epistle of Clement were read in many churches, although (p. 37) he denies other books were so; wherein he is most decidedly wrong. He shews, too, how old is the attempt to harmonise what can never be reconciled, viz. these four histories called gospels, by referring us to Tatian's Diatessaron, A.D. 170, and to Julius Africanus, who attempted, A.D. 230, the utterly hopeless task of bringing together the genealogies of Matthew and Luke. Well may Paul rail against genealogies, (1 Tim. 1; 4, Titus 3; 9.) Verily these two are awkward things, and the Sepher Toledoth must have been in an extremely inaccurate state, quite contrary to what we find recorded, for it was a book particularly attended to, if one of them must not be moonshine. The Jews in Babylon and also in Egypt, as Josephus tells us, had duplicates of these, and from some exceedingly vitiated copy must one or the other writer have taken his account. Luke's Cainan is in the Septuagint, which, therefore, proves that inspired men cannot find out mistakes. Ezra and Nehemiah have also differences in these respects, but they are smaller; although, as Dionysius of Alexandria says, there is "some *small* difference" in the gospels, which word *small* should have been *great*.

Caius expressly says the Hebrew epistle was not written by Paul, and Origen doubts it, and appeals to Matthew, the Acts, and Paul's first Epistle to the Thessalonians as indisputable, (p. 41,

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Paley.) This is cutting down largely. He also says that some said Clement wrote the Hebrew letter, others Luke. He doubts, and well he may, that Peter or John wrote more than one letter, and expressly states, in another place, that the four gospels are "alone received without dispute," wherein he contradicts himself. Eusebius tells us that the Gospels of Peter, Thomas, Matthias, &c. are not only spurious, but absurd and impious, (vol. 3, p. 98.) Paley is a great believer. He says, (p. 47) that if Whitfield, or Wesley, or Howard had said they were labouring through having seen a miracle, he should have believed them: so should not I. He draws an argument, too, from the Gospels being cotemporary histories. This we have no proof of. If John's was written A.D. 96, as generally said, a history written 100 years after Christ's birth, can have but small claims to be considered accurate.

Paley says feeding 5000 people with a few loaves and fishes "surpasses all bounds of exaggeration," (p. 52.) So it does, but it does not exceed the bounds of artifice. It surpasses the bounds of exaggeration that, in a civilized country, a whole theatre should be filled to see a man get into a quart bottle; yet we know the thing has taken place. It surpasses the bounds of exaggeration that men should write about human beings being matamorphosed into other shapes, &c.; yet Ovid and two Gospels tell us this has been done. Christ was metamorphosed, so was Actæon. When Paley recites from Tacitus the miracles worked by the "god" Valerian, at Alexandria, which I have given in this work, he very properly says that, likely enough, "it was a concerted imposture" "between the patients the physician and the emperor"—in fact, collusion, (p. 53.) To other miracles he should have applied the same remark, for they are far more liable to it than this, and so are a thousand other miracles recorded by the Catholics and others. Mahomet was a decent fellow in this respect; he had but one of these things.

On prophecy, Paley is, I suppose, perfectly orthodox. Christ predicted the sun and moon were to fall, and a few other trifles, such as the end of the world in "this generation." 1800 years have proved the falsehood of this prophecy. Paley merely says (p. 58) it "does not concern our present argument." I agree with him when he speaks of the folly of having every thing in life detailed in a religious system; that the rules of the Jewish, Mahometan, Hindoo, and Chinese systems are in excess; but I cannot go so far as to make all religion consist in loving our brethren, although it is the second-best part of it, and the one least practised. Paley says the epithet "Son of man" is never applied by Christ, except to himself; that it occurs seventeen times in Matthew, twelve in Mark, twenty-one in Luke, and eleven in John. He might as well have said where he derived it. The expression occurs no

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less than ninety-three times in Ezekiel, and always relates to himself.

Paley asks, if a "critical mistake" in the quotations from the Hebrew books even if "clearly made out," and it is clear enough repeatedly, is to overthrow the historical credit of the Greek writers, (p. 97.) I answer yes, because inspired men cannot make blunders. This inspiration is the root of much mischief. If I consider them as men, I should answer no, instead of yes; so I should to another of his propositions, (p. 99) that it is unsafe and unwarrantable to say that every particular in these books must be true, or the whole false. I can say nothing else while they claim to be inspired, which, by the bye, they do not, except in an ambiguous passage, 2 Tim. 3; 16, which may mean writing generally, and is not correctly translated; it should be "all scripture inspired of God is profitable," &c., and the Douay Bible gives it this way. Paley gives one among many proofs that the Christian religion is thoroughly impracticable, (p. 107.) After quoting Acts 2; 44, 46, about living in common, &c., he adds that he doubts, if this had been "long continued, the business of the world could have gone on; the necessary acts of social life would have been little cultivated; the plough and the loom would have stood still; agriculture, manufactures, trade and navigation would not, I think, have flourished, if they could have been exercised at all." This is a sad picture of Christianity. It may be said Christ did not command his people to live together. This is correct; but it is well known they did so for some time; and I know of only the same authority—"the practices of the early Christians"—for doing away with the Jewish Sabbath. Paley shews gross ignorance when he says the slave trade, which Moses tells us is a part of God's commands, has destroyed more men in a year, than the Inquisition has in many, "perhaps" from its foundation. Religious wars, or in another word, persecution, has been the death of countless millions, in all parts of the earth; yet, in defiance of truth, he repeats, (p. 111) "a Jewish peasant changed the religion of the world, (say a quarter of it) and that without force." Gracious Heaven! Was no force used to the Waldenses, the Albigenses, and the Lollards? Did Charles V. and his fellow monster, the Duke of Alva, use no force? Was the massacre of St. Bartholomew no force? or did the Spaniards only mildly persuade the Children of the Sun, in Mexico and Peru? Religion has shed more blood than all the wars and pestilences of the whole world put together.

Creed is a question of country: I have been spit upon by Turks and called an infidel dog; Christians return the compliment, and call the Turks infidels. Denham is told in Africa that he is an "uncircumcised Kaffir, neither washes nor prays, eats pork, and will go to hell." This comes very near up to Christian charity.

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Religion also is a matter of victuals and drink. The Jews have rules in this respect, and practically they are good ones; they ensure good animal food. Lord Ashburnham is said to buy all his meat of a Jewish butcher, through Michael Scales having sold him the head of a donkey for that of a calf. Mahometans will eat no pork and drink no wine, yet I have seen them get as drunk as pigs upon grog, there being nothing against that in Al Koran. The Rechabites also would drink no wine, nor live but in a tent, (Jer. 35; 6, 7.) The Hindoos will not eat animal food if they know it, yet swallow enough to damn the whole human race, if their creed is true. An Abyssinian will not eat that which has not been killed with a knife or a lion, refusing even shot birds. One district in this country is entirely peopled with temporary monks; it is called the Wuldubbah, or Valley of the Hyena. These often pair off for a few months with nuns, and during that time retire to the tops of mountains. There is something rational and comfortable in this.

A curious part of the head dress of the governors of provinces in Abyssinia still maintains the signification of the word horn in the Hebrew books, as a mark of power. It is a large fillet bound round the head and tied behind it, with a silver gilt conical point, not unlike the head of a spear in profile, projecting from the front, about six inches in length. Another peculiarity of this country is, that it has hail in great plenty, but never snow; they have not even the word in their language. There is hardly any rain in Egypt; in Judea it is scarce and periodical; in most tropical countries this is also the case. The Abyssinians, like the Greeks and Romans, had river gods, and to their Nile they always have a shum, or priest, and an altar near what they call its source, which is not so in reality. It is the Bahr el Azrek, or Blue River, but the Bahr el Abyad, or White River, is the one of most consequence; it is the western branch. The shum told Bruce he had frequently seen his god, who is called "The everlasting God, Light of the World, Eye of the World, God of Peace, Saviour and Father of the Universe." We have Mouth of the World in Num. 16; 30. Abba Salama, the chief priest of this country, when accused of having many wives, declared this was no crime to a Christian; that the Abyssinians were Beni Israel, and had a double title to heaven, having the law of Moses and that of Christ; the patriarchs had always done so, and were not less beloved of God. This was true enough: Cromwell quoted scripture for all the crimes of the roundheads. Bruce, on his leaving Abyssinia, was pestered with the blessings of the priests, whom he not very orthodoxly calls "drones" and "greasy monks;" in return he in English gave them his blessing, thus: "Lord send you all a halter, as he did to Abba Salama;" to which they very devoutly replied, "Amen, so be it."

Whole districts of Abyssinia are sickly. Bruce mentions one,

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called, in their language, Hor Cacamoot, the Valley of Death. The entrance to the Red Sea is called Bab el Mandeb, the Gate of Death, and many a wild Arab tradition is found on its right hand shores. Here is one: (the Gog and Magog of the Bible,) "the Haguige and Maguige are men, but not larger than the flies of Sumace. They will overrun the earth previous to our great prophet returning; they are too numerous to count. Their leaders ride on an ass, every hair of which is a pipe, each pipe playing a different tune. Many will follow this music, and those who do will be carried into hell." Bruce mentions the same superstition in Egypt.

It is a puzzling country for the conchologist, for many species of snails adhere to the bushes in some parts, and are very difficult to be distinguished from sea shells. Bruce calls them white and red turbines; there are more, however, than these. In Nubia all the best horses are descended from the five on which Mahomet and his four successors fled from Mecca to Medina, so the Arabs will tell you. Many camels have a like fabulous descent, their value mostly consisting in how many days they can store up water. They have been known to do this for twenty, and the water, strange to say, is sweet and fresh to the last, through which, as a last resource, the Arab kills them to sometimes save himself, but not often. The route of the usual caravans can be well traced by the human bones in general, and by the haddaya, or kites, which look sharp out.

SECTION VI.—APOCRYPHAL WRITINGS.—In looking at either the Old or New Testament, we must remember that the formation of them into a volume, and their division into chapters and verses, are human inventions; the latter concerns us but little. "The Bible means simply "the book." The Protestant Christians make three divisions, as we have it printed—the Old and New Testaments or Covenants, and the Apocrypha, but in the latter the Catholics differ from them, they receiving them as inspired writings. On the other hand, the Jews, who ought to best know the nature of their own books, divide their Bible into *Torah* the Law, *Nebiim* the Prophets, and *Kethubim* the Hagiographia. The Torah contains the five books of Moses. The Prophets they subdivide into, first, *elder*, consisting of Joshua, Judges, 1st and 2nd Samuel, 1st and 2nd Kings; and the *later*—Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. The Hagiographia include Job, Psalms, Proverbs, Ecclesiastes, Canticles, Ruth, Lamentations, Esther, Daniel, Ezra, Nehemia, 1st and 2nd Chronicles. The New Testament was in the early ages divided into lessons, called lectiones, for the convenience of reading in church. Cardinal Hugo (1240) divided them into nearly the present chapters and verses, the latter being distinguished by letters instead of numbers, and Rabbi Nathan, about the middle of the fifteenth century, did the same

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for the Jews, and used numbers in the margin for the verses. Athias, a Jew of Amsterdam, (1661) first subjoined these numbers, as we now have them, to the Old Testament, and has been followed ever since almost universally. R. Stephens is said to have numbered the New Testament about the middle of the sixteenth century.

These numberings are useful, but not of such consequence as the collection of the various books into one volume. Ezra is generally thought to have done this in the Old Testament, after the return of the Jews from Babylon. A question here arises: Did Ezra, or whoever collected them, put together those books they thought most consistent and best, or did he put together all he could find? and were the books of the wars of the Lord, Num. 21; 14: of Jasher, Josh. 10; 13: the records of Jeremiah, 2 Macc. 2; 1: of Nathan, 1 Chron. 29; 29: Ahijah, 2 Chron. 9; 29: Iddo, 2 Chron. 9; 29: Jehu, 2 Chron. 20; 34: the book of the Acts of Solomon, 1 Kings 11; 41: Gad the Seer, 1 Chron. 29; 29: the Natural History of Solomon, 1 Kings 4; 33: his other Proverbs and Songs, 1 Kings 4; 32: the Acts of Manasseh, &c., the book of Shemaiah, 2 Chron. 12; 15: Chron. of Israel, 1 Kings 22; 39: Chron. of John's Priesthood, 1 Macc. 16; 24: &c. the five books of Jason, 2 Macc, 2; 23: Solomon's Psalter, (de la Cerda,) see also Suidas, (s. 5,) Fabricius, (Cod. Pseud.) Bartolocci—were all these books then lost? This, though a most material question, cannot, I believe, be answered. (Bib Rab) the Sophia (Apoch.) was written long after Ezra's time. It quotes Isaiah and Jeremiah, yet the Councils of Carthage (397) and Trent placed it in the canon. See, on this, Bishop Lowth, (Prælect 24,) also Jahn (Introduc.) The "Song of Songs" was written after the captivity, for the name of David is spelt with a Yod, (see Kennicott.) The bride, too, is not an Egyptian, but a Jewess. The Jews consider it as an allegory, representing their church:—see the Chaldean Targum. (Origen, Eichorn, Jahn, &c.) The Christians do the same of their's. But which Church? The Catholics say the Church of Rome; the Protestants say the Churches of Luther, Calvin, &c.; Henry the 8th's people say the Church of England; and the Dissenters say Wesley, Whitfield, Joanna Southcot and Co. Eusebius, quoting from a lost book of Clement, refers to the Gospel "according to the Egyptians" for matters which are not in the current four copies, and their date he differs in from writers in these times, saying Matthew and Luke were the two first written. All we now know is that such books are spoken of, but do not now exist.

We have more evidence on the formation of the New Testament, although we do not know whether it was put together at the Council of Nice, which the Catholics place before that of Laodicea, or at another. The fact was that, in the early ages, such a mass of absurdity was collected together, under the name of gospels, epistles,

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&c., that it became apparent these must be weeded somehow; yet such is the state of ecclesiastical history that no one can tell the time nor place of the Council of Nice, nor who presided at it, nor the number of bishops who attended it. These are generally stated at about 218. In the Council of Laodicea, anno 364, the Revelations are not in their 60th canon. In the third Council of Carthage that book is in their 47th canon; this was held in St. Austin's time, A.D. 394. Sabinus, the Bishop of Heraclea, says that at the Council of Nice, except the Emperor Constantine and Eusebius, "they were a set of illiterate simple creatures that understood nothing;" and Pappus, in his Synodicon to this Council, says, that having "promiscously put all the books that were referred to the Council for determination under the communion table in a church, they besought the Lord that the inspired writings might get upon the table, while the spurious ones remained underneath, and that it happened accordingly." We have it then established that the forming these books into two volumes is the work of man; that some ancient Jewish books being lost, it is possible Ezra might have made a selection, and that it is absolutely certain the Council made one. Hence the New Testament, as now gathered into a volume, is the word of God, in the opinion of these men, and nothing more; and they ought, in fairness, to have transmitted to posterity the whole of the books, and their reasons for choosing those they did. We could then have our opinion also on so important a subject, but no record of even its sentence is in existence. This neglect has been partly supplied by Archbishop Wake and others, and I propose here to show, by extracts, what absurdities some of these books contained, although I believe all of them were considered as true by one church or the other. The books as they now stand, were selected as those most probable, yet the first two I am going to quote from are certainly more probable than either of our present gospels. It was a fatal error to retain more than one of these: wherever we get comparisons we get contradictions.

The Gospel of Mary (1) was considered genuine by several of the ancient sects. Jerome quotes it in the fourth century; Epiphanius and Austin, cotemporary with Jerome, mention it also. This gospel mentions that Mary was born of Joachim and Anna, and devoted, by a vow, to the Lord; hence she was brought up in the Temple by the priests, (c. 2, v. 11) where there were other virgins. (4; 8.) She every day had conversation with angels, and saw visions from God, (5; 2) and at the age of fourteen was ordered home, as being arrived at a marriageable age; (5; 4) refuses to go, (5; 5.) A voice from the mercy seat, or the ark, declares a prophecy must decide who is to marry her, (5; 13); this turns out to be no prophecy, but a miracle. All the tribe of David are to bring a rod each to the Temple, and the rod which buds belongs to the

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appointed husband, and the spirit of the Lord, in the form of a dove, is to sit on the top of it, (5; 17.) After some trickery, Joseph's rod has the dove on it; (6; 5); we are not told it budded. The angel Gabriel tells her she is to have a son as a virgin, (7; 10) there is to be nothing "inconsistent" with her "chastity," (7; 8) he is to "reign from sea to sea," and to the ends of the earth, (7; 11.) All this was hoisted in as gospel, although he never reigned at all. He is to have David's throne, and reign over Jacob for ever, (7; 13.) The virgin is so accustomed to see angels, that she is not at all surprised at this, (7; 4) but only wants to know how she is to have a child "without the addition of a man's seed," (7; 16); rather a curious speech for a virgin of fourteen. The angel tells her it is all to be done by the Holy Ghost, "without any of the heats of lust," (7; 19.) Joseph finds her "with child," (8; 4) he does not wish to expose her to the "suspicion of being a whore," (6.) An angel tells him his wife has not been "guilty of fornication," (9) Joseph marries her, therefore, but does not "know her, but kept her in chastity" (12.)

We next come to the Protevangelion, said to be written by James, the cousin of Christ, who claims to be "chief apostle," and also first Bishop of Jerusalem, with what reason I leave to others. This book was generally believed; the Fathers quote it frequently. Later legends claim a virginity for Joseph, but Epiphanius, Hilary, Cyril, and all the Latin Fathers to Ambrose, and the Greek ones later, all take his age and children from this book. It is thought to have been written in Hebrew. Postellus brought the Greek MSS. from the Levant, and translated it into Latin. Bibliander, Professor of Divinity at Basle, had it printed, 1552. It was read as canonical in the Eastern churches. Here (1; 3) Joachim finds that, by the registers, he alone in Israel has no children, and (6) he goes to the wilderness and fasts forty days and nights to get one. A favourite period this, with Moses, Elijah, and Christ. Anna, his wife, (2; 5) accuses her servant, who wishes to lend her a fine hood, of getting it by evil practices. The waves of the sea and the fish praise the Lord, (3; 6.) The plate on the priest's forehead is consulted as an oracle, and shows Joachim to be without sin, (5; 2 and 3.) He was a lucky man. Mary, at nine months old, walks nine steps by herself, and comes back again to "her mother's lap," (6; 1.) Joachim makes a feast and invites "all the people of Israel;" it would have been better to have said they all came. Mary, at three years old, was received by the Priest at the Temple, who tells her that her name is magnified to "all generations," and by her God is to redeem Israel, (7; 4.) She dances on the third step of the altar "with her feet," (5.) If she had danced without them it would have been more remarkable. She is always fed by an angel, (8; 2.) She is here (3) to be married at twelve years, not fourteen, as in the preceding gospel. All Israel came to the

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Temple, (7) and Joseph, "throwing away his hatchet," goes too. Then we have the rod story again, but without anything about budding, not confined to the house of David, but all Israel; and here the dove does not light upon the rod, which dove came from heaven in Mary's Gospel, but here it comes out of the rod and lights on Joseph's head, (11) and the reason of all this is to get Mary married (3) for fear lest the Temple should be "defiled," in other words, she would not keep. Joseph, being old and having other children, was afraid to take so young a wife, lest he should be laughed at, (13) but the priest reminds him of the fate of Dathan, Korah, and Abiram. Next a new veil is wanted for the Temple, and Mary has to spin the purple part of it, and when she takes it to the priest he tells her she is to be "blessed in all the ages of the world;" (9; 18) a likely speech from a Jewish priest to the mother of Christ. When fourteen years old Joseph finds her with child, (10; 1) an angel having told her she would be so, in the preceding chapter, and he thinks her with child by an angel, (10; 15.) At last an angel tells him, (17) in a dream, that the Holy Ghost has done it. He must have been a right well contented cuckold to have sucked all this in. Next the priest finds she is with child, and she and Joseph are put on trial, (11; 8.) Mary swears she has known "no man," (11) and Joseph (13) swears he has "not been concerned with her." The water of trial is given Joseph, but he is none the worse, (19) so they are then sent home; and they next travel to Bethlehem to be taxed, and on their road, in a desert place, (12; 10) Mary tells him "That which is in me presses to come forth," and he puts her in a cave, (14.) The clouds were "astonished," birds stop in their flight, a miraculous table is seen, the men around it cease eating, kids touch the water, but do not drink. This lot composes the 13th chapter.

C. 14. Next an old woman goes back with Joseph to the cave, where there is a great miraculous light. This old woman tells another woman a virgin had brought forth a child. The other woman refuses to believe it, and goes in and says to Mary, "Shew thyself, for a great controversy is risen." "And Salome received satisfaction, but her hand was withered." Here is filthy absurdity. What satisfaction could she have had after the child was born? Next her hand is cured by an angel telling her to carry the child, and she and the old woman at last go away, each "approved of God." C. 15. This gives us the story of the wise men, who after leaving Jerusalem, where Herod has them, follow their star in the East towards Bethlehem, which happens, however, to lay S.W. of Jerusalem. C. 16. Here the child is laid in the manger at an inn, although we last had him in the cave. The children under two years of age are to be slaughtered. Mary and Elizabeth try to hide in a mountain, which divides to receive them, and an angel comes to protect them. Zacharias is killed by Herod for refusing to tell where his

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son is; but in Epiphanius we see, that a part not in Jerome's Gospel of Mary states he was going to disclose a vision he had seen in the Temple, of a man in the form of an ass, and was struck dumb by this ass. He afterwards recovered, and told the Jews what they worshipped, and they killed him for it. When Zecharias is found dead, the "roofs of the Temple howled, and were rent from the top to the bottom," (16; 23.)

Next comes the first Gospel of the Infancy. 1. The child is born in a cave, when they were travelling to Bethlehem, as in the last. Joseph fetches an old woman, and the miraculous light is in the cave, and the mother is here called "St. Mary," and "our Lady St, Mary." The old woman has nothing the matter with her, yet, by laying her hands on the child, "she became whole," and says she will be a servant to the child all her life. Shepherds come in and make a fire; then they see the heavenly host praising God, in which they join, and the old woman declares she has seen "the birth of the Saviour of the world." C. 2. The child is circumcised in the cave, and the old woman "took the foreskin, others say the navel string," and preserved it in an alabastar box of ointment. "Now this is that alabastar box which Mary the sinner procured," and anointed Christ's *head* and *feet*. So that these are better than our Gospels, which say, in two, it was his head, and in the other two, his feet. "Now the angels stood around him (the child) adoring him, as a king's guards stand around him." Simeon comes, and wishes to depart in peace after seeing the child, and Hannah, the prophetess, is also present. C. 3 says he was born in Bethlehem, instead of in a cave, as in chap. 1. The wise men come, according to a prophecy of Zoroaster. Mary gives them a piece of the swaddling clothes "instead of a blessing," which they call "a most noble present," and the angel, "in the form of that star" which had guided them, comes in, seemingly for no purpose. On their return they make a fire and worship it, and throw in the piece of cloth which will not burn.

C. 4. Herod means to kill the child. The angel tells Joseph, in a dream, to go to Egypt, and we have one verse, doubtless, very essential to our welfare in the next world, viz., "In the length of the journey the girths of the saddle broke." Nothing more is said about this matter before or after. An Egyptian, priest to an idol, had a son who was possessed by a multitude of devils. The idol tells people the unknown God has come there, and it then falls down and is broken. "The Lady St. Mary" having washed the swaddling clothes and hung them out to dry on a post, the priest's son touched them, and the devils forthwith came out of his mouth and flew away in the shape of crows and serpents, and he sung praises to Christ: and his father said, "Perhaps this boy is the Son of the living God." "Then was fulfilled the prophecy which saith, 'Out of Egypt I have called my son.'" Here is a mass of wretched absurdity. C. 5. They then go to the haunts

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of robbers, who hear a noise like "a king with a great army and many horse and the sound of trumpets," and they all run away, leaving their booty. Their prisoners recover each his property and go away, but they ask Joseph, Where is the king? and he tells them "He will come after us."

C. 6. Here we have a woman stripping naked, being possessed with a devil. St. Mary drives him out by merely pitying the woman; he goes away in the shape of a young man, and the woman then dresses herself. Next, a bride, between the devil and some sorcerers, is made dumb; she is cured by handling and kissing Christ. Another lady, whom Satan got hold of, in the form of a serpent, as she was bathing, "and folded himself about her belly and every night lay upon her;" she handles the child, and off bolts the devil directly. Next, a leprous girl is cured by being sprinkled with the water in which Christ was washed, and a princess' son also. C. 6. Here we have a man who, by the influence of sorcerers, "could not enjoy his wife;" he is cured by the holy family lodging at his house. Then a man is bewitched into the form of a mule; St. Mary puts Christ on his back, and he forthwith becomes a young man again. C. 8. They here meet a gang of robbers; and one of them, Titus, said to another, Dumachus, let these people alone, which he at first refused, but for forty groats agreed to; and the "Lady St. Mary" tells Titus his sins are forgiven. He is afterwards crucified on Christ's right hand, and gets to heaven before him. The other is crucified on his left hand. More idols are met with and turned into hills of sand. Then Jesus causes a well to arise, at which St. Mary washes his coat; and a balsam grows there "from the sweat which ran down then from the Lord Jesus." He also performed other miracles, not recorded here or in the "Gospel of Perfection:" this gospel is lost. In time Joseph goes back, and an angel sends him to Nazareth.

C. 9. The water Christ is washed in, cures two lads, one nearly dead; and in the last case, the mother is not to tell any body. C. 10. The mother of a sick child gives "the Lady St. Mary" a rich carpet for a piece of swaddling clothes, with which she cures her child, by making him a coat of it. The same child is thrown into a hot oven, but not burnt, and into a well, where he sits "on the superficies of the water;" and the woman who did these two things is killed by falling into the well, to fulfil a prophecy in the Psalms, (7; 15.) C. 11. Another child cured, who was just dead, by laying it in the bed of Christ. He is the Bartholomew of our Gospels. C. 12. Leprosy cured in a woman, and a princess, by the water Christ was washed in. C. 13. A girl, whose blood Satan had sucked out, in the shape of a dragon, is cured by a swaddling cloth. Satan says, "What have I to do with thee, Jesus, thou son of Mary," just as in the present Gospels; so that these stories were going about in all kinds of shapes.

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C. 14. Satan sent out of a boy—Judas Iscariot—and runs away "like a mad dog." In one of our Gospels, it is mad pigs. The boy strikes Jesus on the side, and on that side he was speared. C. 15. Jesus playing with some boys, they all make clay oxen, asses, birds, &c., but those he makes walk about, fly, eat and drink. Jesus throws all a dyer's clothes into a furnace, (it must be a caldron) and then takes them out, each being the colour it was ordered to be. C. 16. Joseph, when at work, making milkpails, boxes, &c., always took Jesus with him, who, by stretching out his hand, made the work longer or shorter as Joseph wished it, who, it appears, (3) was a bad carpenter. He had been two years at work for the King, making a throne, which turned out to be too small; yet, by his pulling on one side and Christ on the other, they soon made it fit. C. 17. Christ playing at hide and seek with some boys, turns them into kids, to bring in the term "Shepherd of Israel," after which he says, "Come hither, O boys, that we may go and play." The kids are then turned to boys, before several witnesses. C. 18. Jesus ranks the boys, as if he were a king, and they compel, by force, passers by to come and worship him as such. A boy is bit by a serpet. Christ calls the serpent, which comes, and he makes it suck the poison out of the boy. He then curses the serpent, it bursts; he touches the boy, he is made well; "and this is that Simon, the Canaanite, who is mentioned in the Gospel."

C. 19. Joseph sends his son James to cut wood; Jesus goes with him. A viper bites James. Christ "blowed upon the place, and it was instantly well." He also makes a dead boy talk; he is not brought to life, but asked who threw him off a house and killed him; "then the dead boy answered, 'Thou didst not throw me down, but *such a one* did.'" "The Lady St. Mary" sends Christ to draw a jug of water from a well, and, being rather clumsy, he breaks the jug. It is no matter; he takes home the water in his mantle. He and other boys make fish pools by a river, and he puts three clay sparrows on each side of his. A Jew, it being the Sabbath, breaks the fish pools, and chides the boys. Christ claps his hands and his clay sparrows fly away, chirping; and he kills the Jew. Another time a boy runs against him in the street and throws him down; Christ commands his death, which happens there and then. C. 20. Christ puzzles schoolmasters who begin to teach him; he is in need of none; and one who goes to whip him has his hand withered, and he died. In fact, his father says, "every one who displeases him is killed."

C. 21. The affair of Christ, as told in Mark 12; 35, Matt. 22; 43, Luke 20; 44, which, in each case, happens after his last entry into Jerusalem, just before his death, is here told at the 12th year of his age, as happening when he disputed with the doctors in the Temple, at which time he is asked if he knows astronomy, and he tells the "number of the spheres," "heavenly bodies," their

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triangular, square, and sextile aspects," &c. Another asks him if he understood physic; Christ explains to him both "physics and metaphysics," the number of the "bones, veins, arteries, and nerves," and a great many more things. C. 21. From twelve years old he conceals his miracles and "secret works," and studied the law till the end of the thirtieth year, when he was baptized and the voice and dove happened.

This book is rather worse than our gospels. The two which preceded it were better. This was first translated and published in 1697, by Henry Pike. La Brosse, in his Persian Lexicon, says the Persian dyers have Christ for their patron; and a dye house is called the shop of Christ; they say he worked at that trade; and Sir J. Chardin gives Persian legends about the dispute with the schoolmaster, and about Joseph sawing a cedar board too short and Christ's lengthening it. The Gnostics believed the whole of it, and Eusebius, Chrysostom, &c. believed parts. Sozomen believed the idols fell down in Egypt, and Christ making a well in a sycamore tree to have his clothes washed in, from whence balsam proceeded; the place was Matarea about ten miles from Cairo.

The second Gospel of the Infancy begins with the fifth year of Christ, and tells the story of the pools again, with variations; the Jew is not killed, and some people are struck blind here which were not mentioned there. 2; 18 is truly ludicrous: Joseph lugs Christ's ears for him for the above blinding job, and Christ roars out, "be easy," just as we hear vulgar boys in the present day.

The Gospel of Nicodemus was formerly called the Acts of Pilate. It is by some thought to be written by Nicodemus, but most suppose it forged in the third century, when, as the Rev. J. Jones says, such frauds were common. Eusebius says the Pagans forged it, but this is not likely. Christians had formerly referred to the "Acts of Pilate;" they then were lost, and to keep up their credit this book was most likely forged. Mr. Jones says there are innumerable instances of forgeries by the faithful in the primitive ages. C. 1. Christ here comes to Jerusalem on a *she* ass. The staffs with the flags of the Roman army bent, to honour Jesus, twice when he passed, being held by Jews to try the thing the last time. C. 2. Pilate's wife here speaks as in Matt. 27; 19. The Jews tell Christ his family fled to Egypt because they could not trust their own people. C. 4. The Jews refuse to kill Christ because of the commandment.

C. 5. In this Jannes and Jambres, are called Egyptian magicians; so it is said in 2 Tim. 3; 8. The man healed by the pool (John 5; 2) testifies before Pilate to that miracle: also the blind man, Mark 10; 46, the leper, Matt. 8; 3, the crooked man, Luke 13; 11, the woman, Matth. 9; 20, an eye witness of the water turned to wine, John 2; 1, the devil cast out, Luke 4; 33, many people healed, Mark 6; 56, the devils, Mark 3; 11, the centurion, Matth. 8; 5, but

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the mistake here is, that it is not taken for his office, but his name—the person," whose name was Centurio," says Christ cured his servant—the nobleman, John 4; 46, witnesses to Lazarus, John 11; 1. C. 6. In the story of Barabbas, Pilate reproaches the Jews as seditious and cites their rebellions against Moses. Pilate calls himself Herod in the last verse, where also the two theives are called Dimas and Gestas, while in the 1st Gospel of the Infancy, 8; 3, they are called Titus and Dumachus. C. 7. Here Christ is not crowned with thorns till he gets to Golgotha, and the thieves also are crowned. The "Father, forgive them" is related; also the casting lots for the vesture. He is told to "come down" and save himself. Vinegar and gall is given him. Dimas is the thief on his right hand, not Titus, as in the first Gospel of the Infancy, 8; 3, and he is to be in Paradise with Christ that day. The title on the cross is given; and "Longinus" is the "soldier" who spears him.

C. 8. Here he is crucified, at the sixth hour, and the darkness till the ninth hour is stated to be from an eclipse. The state of the chronology is such that this can never be traced, for even the year of his crucifixion is unknown. In v. 9 and 10 Pilate calls the eclipse a miracle, but the Jews state it is "according to its usual custom." C. 9. Joseph buries Christ in his new tomb, and is imprisoned for it by the Jews, in a prison without a window. The door is sealed and a guard put over it, yet, by a miracle, he gets out. C. 10. Here a soldier reports the angel, with a "countenance like lightning," rolling away the stone, and hears him tell the women Christ is risen. All the soldiers are sent for, and they say they do not know who the women were, but that Jesus had gone to Galilee. The soldiers are then bribed to say the body was stolen by the disciples when they slept. Of course they must have dreamt this, or have seen from their bellies, like the modern Mesmerites. Phinees, a priest, Ada, a schoolmaster, and Ageus, a Levite, three new witnesses, are brought in to say they saw Christ talking to his eleven disciples on Mount Olivet, and they also saw him ascend to heaven, and swore to it. His words were as in Matth. 28; 19. except saying "Go ye therefore," for which we have "Go forth into the whole world." To Matthew's verse is added, "and whosoever shall believe and be baptized shall be saved," which is Mark's, 16, 16, the first half. When he said this he was on a mountain in Galilee, according to Matthew, and in a house, by Mark.

C. 11. People are sent to search for Christ, but they only find Joseph, who tells the priests when they send for him that four angels surrounded his prison, and Christ appeared to him and kissed him, yet he did not know Jesus, but called him Elias. Christ takes him out of prison, and shews him, at his request, his tomb, and the napkin, &c.; this is in the middle of the night. He then takes Joseph to his house in Arimathea, telling him to stay there forty

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days, yet he comes out soon afterwards, and is found outside by the priests' messengers, for he "took them into his house." C. 12. Upon this the chief priests and Levites fell down astonished, like dead men. The three beforementioned witnesses are sent for and repeat their tale, and the priests say three witnesses are enough in law, and they have four, these and Joseph also. Others say they saw the dead who rose at the crucifixion, among whom were two of the sons of Simeon, to whom Christ was brought when a child, and these were then alive in Arimathea, where Annas, Caiaphas, Nicodemus, Joseph and Gamaliel go and find them praying; they bring them to Jerusalem, where they write (chap. 13) that being in the dark in hell, a light suddenly comes, and Adam, the patriarchs, prophets, and Simeon their father, who are all in hell, say this light is to precede the Son of God, and they, with "all the saints who were in the depth of hell," rejoiced. John the Baptist next tells them Christ is coming. C. 14. Adam calls his son Seth, who tells a story of being sent to the gates of Paradise for some oil to cure Adam of a head-ache, and Michael the archangel tells him he cannot have any till 5500 years have passed, and then he shall have oil of mercy from Christ.

C. 15. Next Satan, "the Prince and Captain of Death," holds a long conversation with "the Prince of Hell" about Christ, Satan saying Christ cured those whom he made blind and lame, and therefore he tempted him, and stirred up his "old people the Jews" against him, and sharpened the spear, mixed the gall and vinegar, prepared the cross and the nails, and "I will bring him hither subject both to thee and me." The Prince of Hell next inquires who Jesus is that has taken the dead from him, and whether it is he who took from him Lazarus after he was stinking and rotten. Satan says yes, and the prince then tells him not to bring him there at all, for he is God. C. 16. Christ's coming is announced, and the prince sends Satan neck and crop out of hell to fight him, ordering the brass gates "of cruelty" to be shut and barred, and musters all his forces. On the other hand, David, Isaiah and the saints abuse the prince, and demand that the gates shall be opened. David is not too polite either, one of his speeches being as follows:—"Thou filthy and stinking Prince of Hell, open thy gates." At last Christ appears, like a man, and breaks the fetters caused by "original sin," and makes the place light. C. 17. "Impious Death and her cruel officers" now get into a funk, and begin to remonstrate, together with "all the legions of devils," and want to know who he is, and whether he is Jesus or no. They are treated rather cavalierly, not even receiving an answer. Death is trampled on, the prince is deprived of "all his power," and Adam is taken away with Christ "to his glory." C. 18. The Prince of Hell abuses Satan all through this chapter for crucifying Christ, for doing which he was a fool, and in the last verse Christ, who, in the end of the last chapter, had gone off with

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Adam, here gives Satan to be under Beelzebub, the prince of hell, instead of Adam and his righteous sons. C. 19. Christ here takes Adam and all the "saints" to God, making first the sign of the cross on them. Adam has before this made a speech, and now David sings a song. Habbakuk also makes a speech, and the saints and prophets reply. C. 20. Adam is delivered to Michael. Enoch, Elias and the right hand thief (a goodly trio) are the only people in heaven before, and the two former state they are going on earth to fight Antichrist, who is to kill them in Jerusalem, and three and a half days after this they are to return to heaven. The thief relates that Christ gave him the sign of the cross; it is not stated how, but it was on his shoulders, and upon shewing this, he says, he was admitted to heaven.

C. 21. We have now got to the end of the story of Charinus and Lenthius, the sons of the priest Simeon, together with the absurdity that these, coming out of their graves at the time of Christ's death, by the New Testament, but by Nicodemus, at the time of Christ's rising from the dead, here relate what happened long afterwards in hell and heaven, to which latter place he must have gone before, by 10, 21, where he is seen to ascend to heaven from Mount Olivet. Charinus gives what he has written to Annas and Caiaphas and Gamaliel, while Lenthius gives his document to Caiaphas and Nicodemus and Joseph. They were then changed into white forms and vanished. Their writings, when compared, had the same number of letters precisely. The assembly then go home, except Joseph and Nicodemus, who tell all these things to Pilate, and he writes them down. C. 22. Here Pilate goes to the Temple, and the two priests tell him Christ was the Son of God, and predicted by Michael to Adam's third son to come on the earth after 5500 year; that the Ark being 2½ cubits long, 1½ broad, and 1½ high, these 5½ cubits represented the 5500, hence Christ was the Son of God: for from the Creation to the Flood was 2212 years; thence to Abraham, 912; thence to Moses, 430; thence to David, 510; thence to the captivity of Babylon, 500; and thence to Christ 400 years—in all 5500. But, unfortunately, this Apocrypha is not more correct in figures than the Old Testament, for the numbers only make 4964. In the last verse these people, Annas and Caiaphas, say "And so it appears, (from the 5500) that Jesus, whom we crucified, is Jesus Christ the Son of God, and true and Almighty God. Amen."

These five gospels will give a small idea of what was believed by the wisdom of our ancestors, and from what trash our present New Testament was selected. Perhaps it was on the authority of the above gospel that the statement of Christ's going into hell was imported into what is, facetiously enough, called the Apostle's Creed. Certain it is that no such idea can be found anywhere in the New Testament, nor was it in the Creed in the year 600; in

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fact nobody knows when or how it got there. The early Christians, as they were called, had all kinds of creeds; several more were made by Councils. Athanasius made another, and a pretty one it is. We have other "Acts" as well as other Gospels, before proceeding to which, I give here a list of some gospels quoted by ancient authors, but mostly now lost. Irenæus alone quotes nineteen, and only three of these are what we have, the remaining sixteen being more frequently quoted than our three. Origen, a Presbyter of Alexandria, A.D. 210, omits James and Jude in his list of the New Testament. Eusebius Pamphilius (315) omits James, Jude, 2nd Peter, 2nd and 3rd of John. Cyril, Bishop of Jerusalem, (340) the Council of Laodicea, (364) Gregory Nazianzen, Bishop of Constantinople, (375) and Phitastrius, Bishop of Berixia, in Venice, (380) all omit the Revelations, and the latter author has no books but thirteen of Paul's epistles. Jerome speaks dubiously of the "Hebrews."

DATE OF THE GOSPELS.

	Dr. Lardner.	Rev. J. Jones.	Dr. Owen.	Carpenter.
Matth.	64	41	38	37
Mark	64	67	63	44
Luke	63	63	53	64
John	68	97	69	97

Only in two instances do these agree, Dr. Lardner and Jones as to Luke, and Jones and Carpenter as to John.

List of the lost Gospels mentioned in the four first centuries, with the authorities:—

Gospel of Andrew, Gelas in Decret.
Apelles, Hieron Præfat. in Comment. in Matt.
Twelve Apostles, Origin Homil. in Luc, 1—1.
Barnabas, Gelas in Decret.
Bartholomew, Gelas in Decret.
Basilides, Origen in Luc, 1—1.
Cerinthus, Epiphan. Hæres, 51, sec. 7.
Egyptians, ditto 62, 2.
Ebionites, ditto 30, 13.
Encratites, ditto 46, 1.
Eve, ditto 26, 2.
Hebrews, Clem. Alex. Strom., 1, 2.
Hesychius, (called false) Gelas in Decret.
Jude, Epiphan. Hæres, 38—1.
Judas Iscariot, Iren. Advers. Hæres, 1—1—c. 35.
Lucianus, (false) Hieron Præfat. in Evang. ad Damas.
Marcion, Epiphanus Hæres, 42 proem.
Matthias, Origen in Luc, 11.
Merinthus, Epiphan. Hæres, 51—7.
Nazarenes, Clem. Alex. Strom., 1—2.

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Gospel of Peter, Tertullian adv. Marc, 1—4—c. 5.
Perfection, Epiphan. Hæres, 26—2.
Philip, ditto 26—13.
Scythianus, ditto 66—2.
Titian, Euseb. Ecc. His., 1—4—c. 29.
Thaddeus, Gelas in Decret.
Thomas, ditto.
Truth, Iren. adv. Hæres, 1—3—c. 11.
Valentinus, Tertull. de Praescript adv. Hæres, c. 49.

Besides these we read of the Acts of Andrew and other books under his name, the writings of Bartholomew, the Revelation of Cerinthus, Christ's Epistles to Peter and Paul, and other books under his name, one of which exists; his letter to Agbarus, the Manichees had another, Christ's Hymn; the Acts of the Apostles used by the Ebionites, the Book of the Helkesaites, the Book of James, books forged in James's name, the Acts of John, other books with John's name, the Acts by Leucius, ditto by Lentatius, ditto by Leontius, ditto by Leuthon, ditto by the Manichees, books under the name of Matthew, Traditions of Matthias, Acts of Paul and Thecla, ditto of Paul, the Preaching of Paul and Peter, a book under Paul's name mentioned by Cyprian, the Acts of Peter, the Doctrine of Peter, the Judgment of Peter, the Preaching of Peter, the Revelation of Peter, other books under the name of Peter, the Acts of Philip, the Acts by Seleucus, the Revelation of Stephen, the Epistle of Themison, the Acts of Thomas, the Revelation of Thomas, and other books under the name of Thomas. Now if this list has reached us, how many have, doubtless, missed our times; in fact there was a complete host of gospels, epistles, revelations, and acts. Above are twenty-nine lost gospels, we have five now, besides four in the New Testament; that makes thirty-eight. Is it too much to say there were fifty gospels for the Council of Nice to decide on? One only would be required if the writer had been inspired. The Council have given us four, and two of them were not pretended to be written by apostles. Did each of the 318 bishops have a copy of each of the fifty gospels, and of all the epistles, acts, and revelations, to enable him to form his judgment on their pretensions to validity? or had they to wait for each other, and read by turns? and how long would this have taken? These questions are best solved by Sabinus, one of their number, who says, excepting two, they were "illiterate, simple creatures, that understood nothing," making it doubtful whether they could read at all. Yet these are the men who, by vote or by conjuration, that is to say roguery, made the Christian religion. If they decided as assemblies usually do, it was done by vote; if, as Pappus says, the whole of the books were put under the table, and the right ones jumped on the table, it was a piece of roguery. At any rate they ought to have transmitted all the books down to posterity, that

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each man might judge for himself. Paul, who preached a religion of his own, has sent down many writings; Peter, his antagonist, few, yet there were several of his works, namely, his Doctrine, Acts, Gospel, Judgment, Preaching, and Revelations. Here are six tolerably essential ones, besides others mentioned generally. Now if the 316 illiterate simple bishops had voted these in the room of Paul's works, whereabouts might we not have been now instead of where we are? If 316 out of the 318 bishops were illiterate, for we cannot suppose Sabinus to have included himself among those who wanted cutting for the simples, we may reasonably suppose that the two learned ones and the Emperor carried it all their own way.

We will now look at the Acts of Thecla. This young woman, who was handsome, and about to be married to the chief person in Iconium, is, by Paul's preaching, made to refuse to be married; whereupon, the intended husband gets Paul thrown into prison. Here this modest young woman follows him in the night time, and remains with him. Paul is then whipped out of the city; and as to the woman, it was requested by her mother that she should be burnt. She next sees a vision, "the Lord Jesus in the likeness of Paul," who ascends to heaven while she looks at him. How one person can be seen in the likeness of another, is left to the imagination. She is then brought naked to the stake, makes the sign of the cross, and the fire is kindled but could not touch her. An earthquake, rain, hail, &c., put the fire out, and some of the people get killed. Paul, who during this time is hard up in a cave, sends his coat to be sold to get victuals, and Thecla comes to the cave. Thecla offers to follow Paul, but he says, (6; 13,) that as she is handsome and people are given to fornication, she will assist them in this matter. But it is settled at last that she goes, and therefore Paul and she, no one else, start for Antioch. Perhaps it is to this Paul alludes, 1 Cor. 9; 5, where he says, he has as much right to lead about a sister or wife as the other apostles. At Antioch a magistrate kisses Thecla by force, in return for which, this virago tears his coat and knocks his crown off, and makes him look like a fool. She is ordered to be put among the wild beasts for thus using a magistrate, which is called sacrilege. This is done in the amphitheatre, and the savage lion licks her feet. The woman with whom she lodged had gone with her, and after this miracle they go to bed, where the woman sees the ghost of her dead daughter, who says, Thecla is to be another daughter for her. Thecla next day is stripped naked and thrown to the beasts again, who are, as before, perfectly civil, the lion falling at her feet. A bear, however, seemed inclined for a mouthful, whereupon the lion tears him to pieces; then a lion comes forward, and the first lion and him fight till they are both dead. This curious den contained a pond of water, and Thecla goes into it and baptizes herself—a new feature in Christianity.

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A cloud of lightning and fire kills the sea calves in the water, and wraps Thecla round, so that the beasts can't find her, nor the people see her nakedness. She is then to be pulled asunder by wild bulls, "to whose privy parts they apply red hot irons," but it is no use, the fire about her burns through the cords, (it is not said how these were put on through the fire.) She is then set free; a dead woman is brought to life by the shouting on this occasion, and then, with a mob of converts, she goes to Paul, at Myra, in Lycia. Afterwards she travels to make converts, a bright cloud leading her, and at last takes up her abode in a cave, making converts and working miracles, thereby decreasing the doctors' fees, who got some rakish fellows, made them half drunk, and sent them to "debauch this virgin;" but the rock opens, a voice tells her to go in and "receive the beatific vision," in she goes, and the rock closed, so that a crack could not be seen. This was at ninety years of age. A piece of her veil was left behind, "for the confirmation of their faith" who may go to see the place, for the above is called a martyrdom; and 11; 15, she is called the first martyr to God, and also in the heading at the commencement, although she lived seventy-two years after hearing Paul preach at Iconium, before which there were plenty of martyrs. This book is referred to by Eusebius, A.D. 315.

Among the apochryphal epistles there are some quite equal to any in the book; such as Barnabas, with a few exceptions. Some of them have curious stories, as 1 Cor. 11; 1, where the resurrection is compared to a Phœnix, of which bird there is never but one at a time in Arabia, each living 500 years, when it makes a nest of frankincense, myrrh, and spices, and entering in it, dies. The flesh putrifies and breeds a worm, which becomes the new Phœnix, and carries the old nest to Heliopolis, in Egypt, and deposits it on the altar of the sun, which is recorded by the priests, and shewn to be exactly 500 years. If this story had been left out, this book is as good as its namesake which has been retained. Barnabas (7; 1,) says the red heifer (Num. 19; 2) is a type of Christ. There seems no end to his types; here is another, 8; 11: Abraham circumcised 318 people, and the numeral letters for 10 and 8 are J and H, and these signify Jesus; this is the Christian story. The Jews say the letters of the name of Eleizer, Abraham's steward, 1, 30, 10, 70, 7, 200, just make 318; hence Abraham never armed his 318 men to go to battle, but only took Eleizer, who was equal to them all.

In c. 1 Barnabas gives the reason for Moses making certain animals unclean, (although this was done by some one before the flood.) The swine was to keep the Jews from associating with persons of swinish habits; the birds of prey were to keep them from consorting with those who cannot earn their own living, but take from others; the lamprey, cuttle fish, and polypus, serve to keep

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from bad men, and those judged to death; "those fishes alone are accursed and wallow in the mire, nor swim as other fishes, but tumble in the dirt at the bottom of the deep;" the hare points out the evil of adultery, for "the hare multiplies every year the places of its conception;" the hyena shows we should not be corrupters of others, for it "every year changes its kind, and is sometimes male and sometimes female;" the weazel teaches us not to be like persons who commit uncleanness by their mouth, nor go with impure women, for "that animal conceives with its mouth;" therefore David, (11) like Moses, (1) took from these things three commands: Psalm 1; 1, "'Blessed is the man that hath not walked in the counsel of the ungodly,' (as the fishes, before mentioned, in the bottom of the deep in darkness,) 'nor stood in the way of sinners,' (as they who seem to fear the Lord, but yet sin as the sow,) 'and hath not sat in the seat of the scornful,' (as those birds who sit and watch, that they may devour.) Here you have the law concerning meat perfectly set forth, and according to the true knowledge of it." To what scale of intellect could this absurd trash be offered? Why to the "early Christians," whose "practice" is our sole authority for changing Saturday to Sunday; and Paul gives us some other of their "practices," see 1 Cor. 11; 21, where the Lord's supper is kept by these "early Christians" in the following way:—"for in eating, every one taketh before *others* his own supper, and one is hungry and another drunken."

v. 16. Moses allowing animals with divided hoofs and who chew the cud to be eaten, means "such an one as having taken his food knows him that nourisheth him, and resting upon him, rejoiceth in him;" and 19, "because the righteous liveth in this present world, but his expectation is fixed upon the other. See, brethren, how admirably Moses commanded these things;" or, as I should say, see what ridiculous absurdity a man called Barnabas has written. Again, 11; 1, Moses breaks God's (or his own) law about graven images, "that he might represent to them the figure of the Lord Jesus, for he made a brazen serpent and set it on high," and he who was bitten had only to (11) "trust in him, (the serpent,) that though he be dead yet he is able to give life, and presently he shall be saved, and so they did. See, therefore, how here also you have in this the glory of Jesus." Poor Barnabas! Look again at the 12th verse, where "Jesus, the Son of Man" is told by Moses to take a book and write in it (Ex. 17; 14,) "Forasmuch as Jesus, the Son of God, shall, in the last days, cut off by the roots all the house of Amalek." Upon this absurd translation of the passage I have given, (and it has not wanted supporters,) Barnabas remarks, "See here again Jesus, not the Son of Man, but the Son of God, made manifest in a type and in the flesh." Again, in the 13th and 14th verses poor Barnabas quotes Psalm 110; 1, and Isaiah 45; 1, and then says,

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'Behold how both David and Isaiah call him Lord and the Son of God." See the passages, the latter relating to Cyrus, the King of Persia.

In the 12th chapter more folly of the same kind will be found, in which Rebecca, Isaac, Jacob, Joseph, and Abraham, are lugged in head and shoulders, without rhyme or reason, and turned to much the same use as the above; and in the 13th, the six days of the creation signify (4) "that in 6000 years the Lord God will bring all things to an end," with much more similar rubbish. See also v. 15, in which prophecies are referred to about the Temple being destroyed "in the last days," "and it is come to pass as the Lord hath spoken." We have had many more "last days" since poor Barnabas wrote this. He also (19) gives us a curious idea of the state of religion with the Jews: "For it was a house full of idolatry, a house of devils."

In the 14th chap., 6 to 20, we have some new commandments given to us by this Barnabas, among which is "Thou shalt not destroy thy conceptions before they are brought forth, nor kill them after they are born." Nevertheless, there is much sound morality in this Epistle, quite as good as any in the New Testament, as far as it goes, and it has been cited by Origen, Jerome, Eusebius, and many other Fathers, as genuine; also, in modern times, by Archbishop Wake, Vossius, Dupin, Drs. Cave, Mill, and S. Clarke, Whiston, and Dr. Bernard, Savilian Professor at Oxford.

In the Epistle to the Ephesians, by Ignatius, a deacon, (see Phil. 1; 12) the use of the word "carnal," in chap. 2; 1, is rather ambiguous. In chap. 3; 4, he wishes "no herb of the devil" to be among them: not a bad wish. In chap. 4; 1, he shews the early Christians to be rather rakishly inclined:—"Those that corrupt families by adultery" are denounced, and, in v. 3, committed to the ridiculous stores of "unquenchable fire, and (4) "For this cause did the Lord suffer ointment to be poured on his head, that he might breathe the breath of immortality into his church," only, unfortunately, while Matt. 26; 7, and Mark 14; 3, say the ointment was poured on his head, Luke 7; 38, and John 12; 3, say it was on his feet. The honest (for we have a right to think he believed these things,) the honest Archbishop Wake refers to prophecies of this ointment job, viz., Psalm 23; 5, where David, speaking throughout of himself, says, "Thou anointest my head with oil," referring to what Samuel did, 1 Saml. 16; 13: also to Psalm 133; 2, where he speaks about the ointment which ran down on Aaron's beard, (Lev. 8; 12) although no mention is there made of this running down. The Archbishop must have been hard up for authorities when he took these.

C. 4; 11. Here is a thing recorded which all the world would have known, if it happened, and at least the Roman authorities in

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Judea would have recorded: "a star shone in heaven, and its light was inexpressible, and its novelty struck terror into men's minds." So far is a mere record of fact; then Mr. Ignatius jumps into the region of fiction; "All the rest of the stars, together with the sun and moon, were the chorus to this star, but that sent out its light exceedingly above them all." So much for this epistle. Ignatius wrote many others, and in that to Polycarp he wishes, like Paul, to put an end to the human race, (2; 9,) "If any man can remain in a virgin state, to the honour of the flesh of Christ, let him remain;" yet (13) he recommends these "early Christians" to "sleep together."

The next things I shall remark upon are the writings of Hermas, brother of Pius, Bishop of Rome; these are called scripture by Irenæus. He gives us the names Heldam and Modarer, as the men who prophecied in the camp, called Eldad and Medad, (Num. 11; 26 and 27.) This Hermas is a right down dreamer, and sees no end of sights in his sleep. In Vision 2; 31, he sees an old woman, who, in v. 5, gives him a book; he takes her to be a sybil, but another fellow, of whom he dreams, tells him (32) that the old woman is the church of God. Nevertheless, these visions are far better than the book called Revelations.

The 2nd of Hermas gives us curious morality. C. 4; 12, he asks a man (who, c. 1, is described, among other things, as having a bag on his back, most probably a type of the old clothes men of the present day,) whether, when one "faithful in the Lord" catches his wife in the act of adultery, does he sin if he continues to live with her? The old clothes man replies, that if she goes on "still in her fornication" then it is sinful to live with her; so that if he catches her several times, and she only professes to repent each time, there is no harm done, provided (7) it is "not often." Adultery (v. 9) is not only done by those "who pollute their flesh, but who also make an image." This is truly delectable; these "early Christians" must have been pretty fellows, as Paul also tells us, 1 Cor. 5; 1—6; 15 and 16: Rom. 1; 26, 27.

C. 6; 7, we have two angels attending each man, "one of righteousness the other of iniquity;" and in the 3rd book of this Hermas (5; 9) we have what is generally called a parable. A man leaves his farm in charge of a servant, and goes a journey, and the servant does not only what he was told to do, but more, for which he is made joint heir with the owner's son; and (45) we have the explanation. The farm is the earth, the master is God, who created all things. So far all is well enough, and like the other similitudes we meet with, but in v. 46 "his son is the Holy Spirit, the servant is the Son of God." This is very irregular and unorthodox. In the 9th chapter we have the old clothes man again, who, after telling him matters very much resembling Ezekiel's story about the Temple, only this is a tower, is going away, but Hermas (91) "laid

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hold of his bag," and asks him for more information, which he promises on his return. Hermas is now left (95) to wait for this return with twelve handsome and delicate virgins, (15 to 18) and he asks them "Where shall I tarry?" and these modest young ladies reply "Thou shalt sleep with us as a brother, not as a husband." Hermas seems rather backward in coming forward about this matter, and tells us, "Howbeit, I was ashamed to continue with them;" whereupon one of them "embraced me, and began to kiss me," (100) which encouraging example is followed by the rest, but only "as a brother." They also "led me about the tower, and played with me." Still, as the night came on, he wanted to turn tail and run, "but they withheld me and suffered me not to depart, wherefore I continued with them that night near the same tower, so they spread their linen garments on the ground, and placed me in the middle;" and after he is thus placed in the middle of twelve naked women, he tells us, "nor did they anything else, but prayed." This is some of the trash which inundated the "early Christians;" these are the materials out of which the Council of Nice had to select "the word of God." They might well pray that the right books might jump upon the table; and if this vile trash is before us, what is behind? What is in all the lost Gospels, Epistles, Acts, and Revelations? It is fair to infer that they contain worse, and being, therefore, considered of less value than those preserved, were taken less care of, and consequently are lost. Who can wonder at the contradictions and mistakes which are in the New Testament, when they see the absurdities which were, more or less, believed in the times of the "early Christians?" Let any one read Hone's Apocryphal New Testament, from which I have above quoted, (3rd edition) and judge for himself.

If we turn to another apocryphal work, the long lost book of Enoch, we do not fare much better. This work must have been written before the year 70, as it is quoted in Jude 14; 15: also by the pretended Apostolic Constitutions, Irenæus, Clemens, &c. which two latter do not mention it as apocryphal, nor Jude either. Irenæus calls it βιβλίον, Origen does partly so, although he says "If any be pleased to receive it as a sacred book." Athanasius, Jerome, Austin, and Nicephorus, also mention it, and Tertullian Opera, p. 95, considers it the genuine production of Enoch and an inspired work, but thinks it was rewritten by Noah. Paul, however, calls (Titus 1 12) a heathen poet, Epimenedes, a prophet, and (Acts 17; 28) "Ipsius et genus sumus" is in Aratus, and (1 Cor. 15; 33) "Corrumpunt bonos mores colloquia mala" is taken from Menander's Comedies.

The translator tries to prove the Trinity to have been a Jewish belief out of it, although he owns it could not have been written in Judea, from the day being spoken of as sixteen hours long, which answers to latitude 49, and he admits the argument drawn from

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Cabbala on this head to be useless, proving too much viz., ten, Aziluth, or emanations, that being the number of the Sephiroth, or enumerations; and even, if these are taken, this leaves out God himself, the Or en Soph, or Divine light, which, though sometimes attributed to the Kether, or crown, the first of the Sephiroth is clearly distinct from every Sephirah.

We get another term in this book for the Messiah, namely, the "Son of Woman," and we are told that there are fourteen evergreen trees; that the leader of the "sons of heaven," also called angels, when they came down to beget giants, was Samyaza, and their number was 200. They came down upon the top of Mount Armon, under eighteen "Prefects;" the height of the giants was 300 cubits. Amazarak and Armers taught sorcery; Barkayal, Asaradel, and Tamiel, taught astronomy; Azazyel taught manufactures; and Akibeel taught letters. These were opposed by Michael, Gabriel, Raphael, Suryal, and Uriel. The person sent to warn Noah of the deluge was Arsayalalyur. We have also in Jer. 4; 16, Daniel 4; 13, &c., plenty of "watchers," or astrologers, and the writer visits heaven, with its stone walls and houses; also the "receptacles of light and thunder." He sees the stone which supports "the corners of the earth," just as the Hebrew books speak. He also sees "the four winds which bear up the earth," which also, it appears, constitute "the pillars of heaven," and cause the sun and stars to set. He also saw the "tree of knowledge," which, it appears, is a "tamarind tree;" and the "receptacles of wood," out of one of which for each come the winds, hail, snow, and clouds, and also the "moons," who regulate their progress by a mutual oath. He saw, likewise, the "Ancient of Days," who was woolly headed too, the wool being white; he is accompanied by "the Son of Man," who is to "condemn the stars of heaven." He also gives a prophecy that "mountains shall skip," whether with ropes or not he does not say. At the day of judgment there is to be a feast, on a she leviathan and a he behemoth; and besides cherubim and seraphim we have ophanim. Eve was seduced by an angel called Gadrel; no mention is made of a serpent at all. Heaven, earth, &c., were made by an oath. The sun and moon come out of heaven through six gates in the east, and go into heaven by six gates in the west, changing the gates once a month. They are both of one size! both ride in chariots, and exactly coincide in eight years. The stars and winds also go out and in at these gates. The sun has two names, and the moon four; this latter furnishes one-seventh of the sun's light to it, and revolves in thirty days for three months, and in twenty-nine days for three more months, and for twenty days it looks like a man; 364 days make a year.

We have next a vision, in which stars descend from heaven and get a parcel of cows big with young. The red, white, and black races are from Noah's three sons, who are of that colour, called here

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cows. Abraham is a cow, Esau a wild sow, Jacob a white sheep, Joseph and his brethren are also sheep, the Midianites, asses, and the Egyptians, wolves. The Red Sea is called a lake, and Joshua is forgotten, and the conquest of Canaan; there is no miracle at crossing the Jordan. The Philistines are dogs, Saul and David and Solomon are rams, the Samaritans are wild boars; hell is on the earth, to the right of the Temple at Jerusalem. Six weeks end with the Babylon captivity, and in the tenth there is to be a new heaven. Enoch is a bad prophet, if it was written, which is likely, before the siege of Jerusalem, for (104; 2) he says the Jews are to be helped by God, the signal failure of which may account for this book being neglected.

SECTION VII.—NOTES ON THE DOUAY BIBLE.—I have been under so many obligations to the Douay translation of the Bible, and respect it so much, that I will make but a small comment upon it. No one can be at all critically acquainted with this species of literature till they have read the Douay. The English translation, generally speaking, has as much chance alongside of it "as a cat in hell without claws." We must look a little, however, at Pater Patrum's notes; gently, withal, although he does sometimes wonderfully break his shins. I work from Coyne, 1837, 8vo.

P. 3. Stript of original grace, they "quickly began to be subject to the shameful rebellions of the flesh." Pater Patrum, you are a very good fellow, but this will never do: "Increase and multiply" (Gen. 1; 22) was commanded before the fall. P. 47, Pater Patrum says that Simeon and Levi, when they slaughtered Sichem, Hamor, &c. (Gen. 34; 26) were types of Christ killed by the Jews. I wish him joy of such friends. Ex. 2; 18. "Raguel. He had two names." He had eight or nine:—Jethro, (Ex. 3; 1); Raguel, (Num. 10, 29); Hobab, (Judges 4; 11); Kani, Pootiel, and Heber,—see ~~Misbna~~ Shemoth-rabbah; Perek; Cinæus, (Douay, Judges 1; 16); Chamath, (1 Chron. 2; 55.) Ex. 3; 2, the Lord, "that is an angel representing God:"—that is *anything you like*. See also Ex. 4; 24, which is served the same. Ex. 4; 26. Compare the English; one says he let him go after the speech, the other before it. Ex. 21; 6. Elohim, that is to "magistrates." This is gammon, Pater Patrum; the plural is repeatedly put for God in the Hebrew. Ex. 25; 7. The "breastplate" is rendered the "rational." Ex. 25; 17. The "mercy seat" is called the "propitiary," because the Lord "was supposed to sit there." This is the honest truth. The English in v. 18 and 20, the Douay gives as the "oracle:" this is correct. The Urim and Thummim, (p. 76) are called "the rational of judgment," "doctrine and truth:" the fact is it was fortune-telling.

Lev. 1; 3. The burnt offering is rendered holocaust (olokauston.) Lev. 2; 13. "In every sacrifice salt was to be used," as an emblem of "wisdom." No, no, Pater Patrum, it was only used in the

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eaten sacrifices, to relish the meat. Lev. 6; 13. The "perpetual fire:"—Where is it now? Lev. 11; 3. "Dividing of the hoof and chewing of the cud, signify discretion between good and evil." Prodigious! ("Dominie Sampson.") Lev. 14; 14. The cleansing of the leper signifies "the reconciliation of a sinner," "by the repeated application of the blood of Christ." These ceremonies "were mysterious and very significative." Really, take it by and large, this was altogether a dirty job. Lev. 17; 10. Blood was forbidden to be eat "because God reserved it to himself." O Pater Patrum! there was an especial provision made to drain it out of the Temple as useless: see Josephus. Num. 8; 7. "This was the holy water mixed with the ashes of the red cow." Verily, this is queer religion. Num. 12; 1. This Ethiopia is "that of Arabia;" the men who went to spy into Judea, (Num. 13; 33) "were a figure of worldlings." Num. 17; 8. The budding of the rod of Aaron "was a figure of the blessed Virgin, conceiving and bringing forth her son without any prejudice to her virginity." Num. 20; 11. The rock was "a figure of Christ," and the water "his precious blood." Num. 33; 1. The Israelites' journeys were "figures" of Christians "leaving sin" and advancing to virtue. Deut. 8; 15. "Drought;" this is dubious: "the dipsas," in the Douay. "A serpent whose bite occasions violent thirst:" dipsia, in Greek, is thirst. Deut. 23; 1. These mean "such as are barren in good works." Pater Patrum does not improve the decency of this verse. Deut. 28; 2. The Jews were promised temporal blessings because heaven was not "opened as yet." Josh. 6; 26. "Jericho, in the mystical sense, signifies iniquity; the sounding of the trumpets by the priests, the preaching of the word of God, by which the walls of Jericho are thrown down, when sinners are converted, and a dreadful curse will light on those who build them up again." Really, after all this wild work of types and mysteries, I do not wonder at the whole thing being considered a mythos. Josh. 24; 29. "If Joshua wrote this book," "these last verses were added by Samuel or some other prophet." Judges 3; 20. Aod acted by "a special inspiration of God," by which he assassinated a king. This was much relied on by Cromwell's party; it shews that any crime can be justified by these books. Judges 5; 23. No one knows where this place was.

Judges 11; 31. "The common opinion of the Fathers" is that she was "offered as a holocaust," and that the father did not sin, as he is not blamed; nor could he be, as he was inspired to do it, (11; 29.) But this butchery is nowhere forbid. Judges 15; 4. "Being judge of the people, he might have many to assist him, to catch with nets or otherwise a number of these animals." And was not all this pretty employment for a judge, besides a type of Christ, as he has been called, who, by God's help, commits suicide after all his other sins. Judges 17; 5. "That is to say, a priestly gar-

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ment;" this is an interpolation, and not put in the right place: it refers to the ephod, filled the hand, "consecrated." 19; 10. "She was his lawful wife." Gammon, Pater Patrum, you cannot prove this. 1 Sam. 2; 32, fulfilled when Sadoc superseded Abiathar. 1 Sam. 15; 3. God "has been pleased sometimes to ordain that children should be put to the sword in detestation of the crimes of their parents, and that they might not live to follow the same wicked ways." Oh! Pater Patrum, this is the doctrine you preached at St. Bartholomew's, I know; but did you never read Deut. 24; 16, or Jer. 31; 30, which so piously contradict the commandment? 1 Sam. 18; 10, "acted the prophet in a mad manner." The opinion of the Fathers on 1 Sam. 28; 14, is, that it was really the soul of Samuel. 2 Sam. 2; 10. "He reigned seven years and six months, for so long David reigned in Hebron." 2 Sam. 6; 3. The ark had been "in the house of Abinadab from the time of its being restored back by the Philistines." Pater Patrum how do you reconcile this with the note p. 302, where you state the ark was moved from Silo to Nobe, and then to Gabaon. 2 Sam. 8; 18. "Princes," literally priests, "Cohen." 1 Kings 6; 5. You have no proof for these inner and outer walls, Pater Patrum.

Pater Patrum is in for it as nice nearly as Matthew Henry, about the brazen sea. On 1 Kings 7; 26, he says "this was the quantity of water which was usually put into it, but it was capable, if brim full, of holding 3000." I am sorry to destroy these pious delusions, Pater Patrum, but I cannot help it; the fact is, and the calculation will be given, it held, in round numbers, ~~1000 gallons~~ 1500 Baths 1 Kings 8; 9. No, no, Pater Patrum, this is all moonshine, you cannot tell where the rod and urn had gone to; and Paul (Heb. 9; 4) says they were inside, whereas, both Kings and Chronicles declare there was nothing in the ark but the stone tables. 1 Kings 22; 15. Pater Patrum says this was only a joke. Augustine says, 2 Kings 4; 29, &c., that by the staff was "figured the rod of Moses," Elisha "a figure of Christ," and the woman "a figure of the Church." Why every thing will be "figured" out of the whole book at this rate, and the common histories in it will be turned into fables.

1 Chron. 21; 12. On this Pater Patrum remarks that three years' famine here, and three at 2 Sam. 21; 1, and the seventh year of rest, would just make the seven years offered by the prophet in 2 Sam. 24; 13. This is outrageous; in the first place 1 Chron. 21; 12, is a flat contradiction to 2 Sam. 24; 13: and in the second place, no famine should be had at all, for David chose the pestilence. Ezra 2; 64. This is too bad, Pater Patrum: "the rest who must be taken in to make up the sum." I will defy you and all the saints in your calendar to "make up the sum," take in what you like that is in the book. Notes on the Bible should be rigidly confined to explanation; nothing sectarian should be admitted, nor

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no double dealing like this. In Tobit 6; 15, we have the good Catholic doctrine, hell is the place where the souls of the good were kept till the coming of Christ; so that Abraham, Moses, and all the prophets were in hell as comfortably as the worst sinners. Hollo, Pater Patrum, what are you at here with poor Tobit's dog? (11; 9) which said dog, it appears, has "a deep and mysterious meaning."

Esther says (6; 3) Mordecai had no reward; in 12; 5, it says he had. Job 38; 1. "That is an angel speaking in the name of the Lord." This will never do, Pater Patrum; you must not, really, thimblerig the Bible in this manner. You cannot prove this to be an angel no how, except, perhaps, by some gallows tradition. Let me not be misunderstood, we cannot do without tradition; we had nothing else till, in fact, the Council which formed our present canon, and we have nothing else for the many things we do now not in the Bible; but Pater Patrum has carried it too far. All the monkish legends and miracles only serve to obscure a religion, which, when cleared of these and three or four other things, is sufficiently respectable.

Hollo! Pater Patrum, (2 Par. 22; 2) what do you mean by saying "divers Greek Bibles read 22?" You may go to all sorts of Bibles, and perhaps read anything, but the Septuagint, Pater Patrum, reads 20 in both places. And again, 1 Esdras 9; 1, 2, that it is sinful to marry those of another religion. Where is 1 Cor. 7; 14? Pater Patrum has not "kiss the son", (Psalm 2; 12): a vile job of our translators. He says "embrace discipline;" "kiss the pure" is better. He follows the late Rabbim in dividing Psalm 9 into two at the 21st verse, and they join 146 and 147, so as to keep the number 150. The titles of the Psalms are generally v. 1 in the Douay. Psalm 22; 1, for "my shepherd" has "ruleth me;" and in Psalm 29 we have not the absurdity of trees skipping, but "and shall reduce them to pieces," which is sense. Compare also 32; 4.

The head of Psalm 65 is, "To the end a Psalm of David; the Canticle of Jeremias and Ezechiel to the people of the captivity, when they began to go out," from the Septuagint. For "kings of armies did flee apace," not a very good translation, in Psalm 68; 12, the Douay has, "the King of Powers is of the beloved." On 68; 27, Pater says the Fathers "understand Paul, who was of that tribe, and by the princes, the other apostles." Moonshine. The Septuagint gives us the heading of Psalm 70, "A Psalm of David, of the sons of Jonadab (the Rechabites) and the former captives." Ah! Pater, (Psalm 78; 69,) where will you find a unicorn? On 81; 7, we have in the note, "when I came down on Mount Sina, hidden from thy eyes in a storm of thunder." Most likely this was all the matter; nevertheless, we must not forget Exodus 24; 9, Pater Patrum. Who would ever have dreamed that 87; 1, meant

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"the apostles and prophets," under the name of "the holy mountains," instead of Mounts Zion and Moriah, which it evidently alludes to? In 99; 5, the Douay says, "adore his footstool;" now the writer evidently alluded to the ark, but as in Christianity there is no ark, the "holy fathers" (such as Irenæus perhaps,) explain it as the Eucharist. Verily this is wild work. On 99; 6, Pater says, "By this it was evident that Moses also was a priest, and, indeed, the Chief Priest, for he consecrated Aaron and offered sacrifice for him, (Lev. 8; 6, &c.) so that his preëminence over Aaron makes nothing for lay church headship." Here I agree with Pater Patrum entirely. On the thirty curses in Psalm 109, he says they are not curses at all; I thought they were right hearty ones, but it appears they are merely a set-off against the "thirty pieces of silver for which Judas betrayed our Lord." But, Pater Patrum, you can only make twenty-seven curses, twist them which way you will. It just wants as many as thy crowns to complete thirty.

On the 118th he remarks that each letter in Hebrew, twenty-two in number, begins eight verses, and that the Fathers' gave various reasons for this. He is quite right, they are all round the compass, from which he infers, "with what humility and submission to the Church they are to be read." The best thing, Pater, is to drop them altogether. Ecclus. 49; 18. Pater Patrum has added three verses here to the English version. The 18th says of Joseph, "and his bones were visited, and after death they prophesied;" the note says, "that is, by their being carried out of Egypt they verified the prophetic prediction of Joseph." Nonsense, Pater Patrum, you are by this interpretation throwing away one of the best parts of Catholicity; the meaning is, Pater Patrum, that they *worked miracles*. Look at Ecclus. 48; 5, in the English Bible, and to 2 Kings 13; 21, to which it refers, or to your own 4 Kings 13; 21. Remember me in your prayers for this lift, Pater Patrum; it is the most orthodox thing I ever wrote in all my whole life.

Isaiah 5; 1, which the Douay has "my cousin," for the 1st v. "well beloved," in the English means Christ, it appears; and 27; 2, his Church; and 26; 21, the martyrs; and 27; 1, the devil. Go it, ye cripples! On Jer. 22; 1, it is stated that this is older than preceding chapters, "for the order of time is not always observed in the writings of the prophets." True, Pater Patrum, nor any other order. In the Lamentations, the Septuagint has an introduction; in our stupid translation we lose much. This very poem, in three of its chapters, begins each verse with one letter of the Hebrew alphabet; in the other every three verses begin with one of the letters.

"Baruch 3; 38. "The prophets often speak of things to come as if they were past." Why, Pater Patrum, you astonish me; this is more unorthodox than even me, to make such liars as this of the prophets. See also note to Ez. 31; 11, where the prophet is made

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to put the past for the future. Pater Patrum cannot tell what to make of Ezekiel's 30th year; "either the age of Ezekiel, or, as others will have it," the covenant, (2 Kings 23); but there was no new covenant. Josiah refers to the Book of the Law; who are the "others" who "will have it?" The Protestant rascals, I suppose. Here is Pater Patrum on Ezekiel 3; 1: This eating of the book signified "the diligent attention and affection with which we are to receive and embrace the word of God." On Ez. 17; 3, it is said the eagle was Bakht Nasr, Libanus is Jerusalem, and the marrow was Jechoniah. If this is correct, the Word of God, as it is stated to be, must have been quite useless. In the same way Ez. 17; 22, is to be taken for Christ, but the Protestant Bible says it means the Gospel, (see the head of c. 17); while in 19; 2, Jerusalem is no longer Lebanon, but a lioness; and 3 is Jehoahaz, and 5, Jehoiakim.

Ez. 20; 25, may mean the laws of their enemies, or "the devil." Very definite, certainly; and fancy God giving his chosen people the laws of the devil, Ez. 27; 11. Gammadim is rendered pigmies, Pygmeans, which the note says is "strong and valiant men." Nonsense, Pater, unless you make it a Syrian word; in the Hebrew it is pigmies; the word Gammadim also means cubit. After all, it may mean the town of Gammade, for there was such a town in Phœnicia. Ez. 31; 11. "I have delivered," "i. e. I shall deliver." This is wild work, Pater; at this rate prophecy may be turned into what we please. Ezekiel's temple related to the second temple, and, "in a mystic sense, to the spiritual temple of God, the Church of Christ." Most writers say it relates to the fourth temple on earth, others to the New Jerusalem in heaven. Again, 47; 1, this water, "for there was none such that flowed from the Temple," is to be taken mystically, as "of the baptism of Christ." At this rate we had better make a mythos of the whole job. From v. 24 to 90, both inclusive, in Dan. 3, is the Song of the three Children, in the English Apochrypha.

On Dan. 4; 13, Pater says, Bakht Nasr was not transformed into an ox physically. This is rather doubtful, according to the Vulgate, for (33) the old fellow says, "and my shape returned to me." The Hebrew does not countenance the metamorphosis of Bakht Nasr, although the Greek does of Christ. Pater says the Queen (Dan. 5; 10) was the mother, not the wife of the King. The Vulgate has "the man Gabriel," (9; 21); upon this Pater says "the angel Gabriel, in the shape of a man;" but there is not the shadow of proof, nor even an attempt at it; nor for "Christ," (25 and 26,) nor does he say a word about the sixty-two years Christ was to live, (26); nor about the week, or seven years, he was to "establish the Covenant," (27); but at the half week, as drowning men catch at straws, it is said, "because Christ preached three and a half years." This is as miserable a job as I ever saw.

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In the 11th chapter Pater ventures most; we have as follows:—v. 2. Cambyses, Smerdus Magus, Darius, and Xerxes. 5. Ptolemy, Lagus, and Seleucus Nicator. 6. Berenice, the daughter of Ptolemy Philadelphus, married to Antiochus Theos, grandson of Seleucus. 7. Ptolemy Evergetus, son of Philadelphus. 8. Seleucus Callinicus. 10. Seleucus Ceraunius, and Antiochus the Great. 11. Ptolemy Philopater, son of Evergetes. 16. Judea. 17. The kingdom of Ptolemy Epiphanes, son of Philopater, and his daughter Cleopatra. 18. Scipio, the Roman General who overthrew Antiochus. 20. Seleucus Philopater, who sent Heliodorus to plunder the Temple. 21. Antiochus Epiphanes. 25. Ptolemy Philometer. 30. This, Jerome has "the gallies and the Romans," and the note Popilius other Roman ambassadors. 31. Jupiter Olympus. In all this confusion, which a hundred other people have arranged in all kinds of ways, one question alone is needful, till people agree which set is to be taken, and that is, were the prophecies fitted to the histories, or the histories to the prophecies? In the first case the matter would be ridiculously simple, and in the second simply ridiculous.

After c. 12 comes Susanna, 65 verses, the first verse of Bel being added; then follows Bel, in 42 verses, one being added at the end, from I don't know where. Then comes Hosea, and on 1; 2, Pater says "this was to represent the Lord's proceedings with his people Israel!" A prophet marrying a whore; verily this is fine religion. On 4; 5, Pater says, "That is Christ, who is of the house of David." I thought he was the son of God. Where did Pater get this? Hosea 10; 6. Menahem gave one of Jeroboam's golden calves "to Phul, King of the Assyrians, to engage him to stand by him." He gave him some hard cash, (2 Kings 15; 19.) The other story is only tradition, but is likely enough true. Amos 1; 1. No earthquake can be made out from history. Here Pater proves the one at Uzziah's burning incense to be all moonshine. 1 Amos 7; 11. Here Pater says "The prophet did not say this," "Jeroboam shall die by the sword;" but I assert he did say it. The words in the Douay are precisely the same as in the English. Jeroboam died in his bed, (1 Kings 11; 20,) and the prophecy was false.

Amos 9; 6, for troop has bundle; compare also 9; 7, with the English. Jonah 1; 3, "Some take to be Tharsus, in Cilicia; others Tartessus, in Spain; others Carthage." This is the plain Word of God! Tarsus, the Turkish Tartous, was the capital of Cilicia, and was named Juliopolis, from Cæsar, who rested there in his march against Pharnaces. The Cydnus formerly ran through it, but is now a mile and half east. The modern town has mostly houses of one story, with flat roofs, built of stone taken from the ancient palaces and temples; it contains about 30,000 inhabitants. It is mentioned 2 Chron. 9; 21—20; 36, 37: Isaiah 23; 6—66;

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19: Ezek. 27; 12—38; 13, &c. From the second of these it could not be in the Mediterranean (36), and from the third it must be in the Mediterranean; the fourth inclines with the second. Altogether it is a grand puzzle. See it in the Psalms, Jeremiah, &c. Micah 5; 5. The Assyrians, "that is, the persecutors of the Church, who are here called Assyrians." This is the way to hop over false prophecies. On the 7 and 8, Pater says the number 7 means often many, and where 8 is joined to it, a great many.

Micah 5; 7. This remnant is, it appears, "the apostles and first preachers of the Jewish nation." Hab. 2; 17. The iniquity of Lebanon, is the Chaldeans knocking down the Temple, &c. Hab. 3; 4. Horns, power, "or beams of light," "or it may allude to the cross;"—that is to say, it may mean anything. Hab. 3; 18. The Vulgate has "God, my Jesus." Haggai 2; 23. "This promise principally relates to Christ, who was of the race of Zerobabel." Alas, Pater Patrum! he was of two races; your infallibility must decide which is the true prophet, Matthew or Luke, or else, with Paul, interdict any bother about genealogies altogether. In Hag. 2; 1, is placed the 15th v. of c. 1, and the English, 2; 1, has no day of the month. Zach. 1; 8. "A man: an angel in the shape of a man." This is wild work; sometimes an angel is turned into a man, and at others a man into an angel: and, Zech. 1; 12, these 70 years "are different from the 70 years of captivity foretold by Jeremiah, which began in the fourth year of Joakim and ended in the first of Cyrus," while these are "from the beginning of the siege of Jerusalem, in the 9th year of King Zedekiah, to the second year of the King Darius." I'll tell you what, Pater, if you was to thimblerig these and all the other 70 years till doomsday, you could never reconcile them either with history or themselves.

In Zech. 1; 18, the four horns are four smiths; in the English they are four carpenters; each, of course, being the word of God. Zech. 4; 2. The candlestick means the Temple, "and, in a more sublime sense, the church of Christ." Nonsense, Pater, it means Omar's mosque, which now stands where the Temple did. So the mountain (7) is "the enemies of God's people;" the anointed ones are "Jesus the high priest and Zerobabel the prince." The chariots (6; 1) are "kingdoms;" the land of the north is "Babylon;" of the south, "Egypt;" and in this way the Bible may be mystified into anything. Again (9; 16) "holy stones;" Pater makes them the apostles; I make them the things used on board ship to clean the decks, called "bibles," because they are used kneeling, and which have gone by this name and "holy stones" beyond the memory of man. See also v. 17, in which the corn is converted into "the blessed Eucharist;" and as to the wine, "that is maketh virgins to bud or spring forth, as it were, like flowers among thorns, because it has a wonderful efficacy to give and preserve purity."

1 Macc. 15; 22. Attalus was King of Pergamos, Ariarathes

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King of Cappadocia, and Arsaces, King of Parthia. 2. Macc. 8; 9. See 1 Macc. 3; 39, where it is 47,000, and v. 16, in the Greek, is 6000, but 3000 had no arms; see 1 Macc. 4; 6: v. 20, is the Gauls who founded the kingdom of Galatia, or Gallo Grecia. Matt. 1; 16. Pater is as honest as he can afford. "The evangelist gives us rather the pedigree of St. Joseph than that of the blessed Virgin, to conform to the custom of the Hebrews, who in their genealogies took no notice of women." Yes, Pater, it is indeed "rather" the genealogy of the old carpenter, and the other evangelist does the same. At v. 25 Pater is very indignant at the heretics for saying Mary had other children besides Christ; but, unless he can swear the print off the books, she had others: see Matt. 12; 46: Mark 3; 31: Luke 8; 19. Pater makes sad mistakes on Matt 1; 25. His note is "according to the law, the first-born males were to be consecrated to God," and quotes Ex. 13; 2. Does he not remember that Moses had here to try back? Look at Num. 3; 12, Pater, and verily thy infallibility is no great matter after all, when a heretic devil like me can thus tumble it down.

What a nice sentence is "as it were." We had Pater's "as it were" in the carpenter's genealogy; Moses has another in Ex. 24; 10: Pater has another in Matt. 4; 8, "or also set before his eyes, *as it were* in a large map, a lively representation of these kingdoms." This is a most pious and comfortable way of getting over a story which could never be true, the earth being round: but, I forgot, Pater says it is flat—at least, he used to say so. Christ's positive command, (Matt. 5; 34,) not to swear at all, "means only" that it is "not forbid to swear in truth, justice and judgment, to the honour of God, or our own or neighbour's just defence." Where is this in the New Testament, Pater? I defy you to shew it. If the whole fabric is not utter moonshine, Christ's command means the plain English which it says, and those who break it will most assuredly be damned, according to their own religion. If I was a Christian, no power on earth should make me take an oath.

On Matt. 15; 9, Pater says, "but as to the rules and ordinances of the holy church touching fasts, festivals, &c., these are no way repugnant to, but highly agreeable to God's holy word, and all Christian piety. Neither are they to be counted among the *doctrines and commandments of men:*" so that the rule is, and ever has been, to make what you like of anything whatever. Heaven knows how Christians reconcile these things to their consciences. On Matt. 16; 22, Pater says, the Fathers expound the words, as "follow me," or "come after me." Satan simply means an adversary. In Matt. 17, the verses 14 and 15 are made one. On Matt. 26; 29, Pater says, that by Luke 22; 18, these words "were not spoken of the sacramental cup, but of the wine that was drunk with the paschal lamb." This is perfectly correct, but Mark agrees with Matthew, so that it is two to one.

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Pater takes his warrant, among other places, from Matt. 28; 18, &c.; a small matter for murdering so many millions. Here are the other warrants: Luke 22; 31, 32: John 16; 15: Matt. 10; 2: Acts 5; 29: Gal. 2; 7, 8. Here is Pater on Mark 15; 25. "Our Lord was crucified a little before noon, before the third hour had quite expired, but when the sixth hour was near at hand:" much good, may it do all men. It is in John 19; 14, "about the sixth hour," before he was condemned by Pilate; while Mark crucifies him in the third hour (15; 25.) There is no getting out of it. Pater, Pater, it is a dead mull. Pater, when he gets to the second genealogy, has this: Joseph, "who by nature was the son of Jacob, Matt. 1; 16, in the account of the law, was the son of Heli, for Heli and Jacob were brothers; and Heli, who was the eldest, dying without issue, Jacob, as the law directed, married the widow." It is of no use, Pater Patrum; all this is moonshine. What has Jacob, or Heli, or Joseph, to do with Christ being the Son of God? Pater takes no notice of the people left out by Matthew, nor of the one Luke has lugged in from the Septuagint, nor of the two lines being brought down through different sons of David; in fact, after delivering the above, he fairly cuts his stick. Luke 14; 26. Hear Pater Patrum. "The law of Christ does not allow us to hate even our enemies." How about the Waldenses and Albigenses, and a few other *enses* whom you have apostolically beat the brains out of to the the tune of many, many millions? How about the massacre of St. Bartholomew, the Irish massacre, the Smithfield fires and the Inquisition? Verily, Pater Patrum, you will have much to answer for. By and bye we must look at the other side. Luke 16; 9, proves, that the poor to whom we have given alms "may hereafter, by their intercession," bring our souls to heaven. 23; 43. The thief "received a full discharge of all his sins, both as to the guilt and punishment," and by a "special privilege" Christ introduced him, "immediately after death, into the happy society of the saints," whose limbo, that is the place of their confinement, was now made a paradise by our Lord's going there. Stop a bit, Pater. We have seen what Nicodemus has said about this, but don't forget John 20; 17, days after his death, and its contradiction v. 27. On John 5; 39, the Vulgate "Semtamini," and the Greek "Ereynate tas graphas," Pater says, "it is not a command for all to read the Scriptures." On 6; 54, we have, "in one kind, they (the faithful) receive both body and blood, which cannot be separated from each other;" what is the use of the other kind then. On 9; 39, Pater says to "they who see may become blind" as follows; "not that Christ came for that end that any one should be made blind." This is certainly contradicting Scripture, Pater; I hope due absolution will be received for this little sin. Oh Pater! here is another lark; John 20; 19. "The same power which could bring Christ's whole body, entire in all its dimensions, through

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the doors, can, without the least question, make the same body really present in the sacrament, though both the one and the other be above our comprehension." Yes, Pater, one is just about as likely as the other; and when I can walk in and out of a 9-inch plank, I'll believe the other. Acts 10; 35. "None but the true religion can be from God, all other religions must be from the father of lies" Hurrah! Mark 16; 16. But how Pater, about Mark 16; 18? Can you drink half a pint of prussic acid, old gentleman? If you can, and be harmless, then you are a true believer, and I will go to mass.

On 1 Cor. 11; 10, Pater adds, "who are present in the assemblies of the faithful." True, perhaps, Pater; but who are the "faithful?" that is the grand point. I have given several meanings of the word *prophecy*, and one of those least met with is confirmed here, (1 Cor. 14; 1) note, "that is, declare or expound the mysteries of faith;" so that, after all, it appears I am sometimes a prophet myself." 2 Thess. 2; 3. "Which has, in part, happened already, by the means of Mahomet, Luther, &c., and it may be supposed will be more general in the days of Antichrist," "who will come before the end of the world." 1 Pet. 3; 19. "These spirits in prison, to whom Christ went to preach after his death, were not in heaven, nor yet in the hell of the damned, because heaven is no prison, and Christ did not go to preach to the damned." Here, then, at last I get to the end of this valuable volume, and verily I will pay it due respect in future, and I cannot help again saying I much regret not having known it before. Each book is prefixed by useful notices relative to its contents; a very good plan. From these we learn that Genesis records a period of 2369 years to the death of Joseph; Exodus 145 years, to setting up the Tabernacle; and Numbers about 39 years. The writer of Joshua is said to be himself. Judges is given to Samuel; so is Ruth, and the 1st of Kings (Samuel) to the 25th chapter; Nathan and Gad wrote the conclusion and the 2nd book; the 3rd and 4th were written as the events occurred, by the prophets. Chronicles, the Dibre Hayamim, or "words of the days," of the Hebrews, in Greek, "Paralipomenon," or "things left out," abridged, perhaps, by Ezra, from the real and now lost "words of the days." Nehemiah is called the second book of Esdras, or Ezra; the writer of this was cupbearer to Artaxerxes Longimanus, King of Persia. Judith is thought to have been written by Eliachim, also called Joachim, in Manasseh's reign, after his captivity; this can only be tradition. Esther, from 9; 20, is given to Mordecai, or Mardo Chai. Job is thought to be Jobab, (Gen. 36; 33.) Some attributed the writing to Job; others, to Moses or a prophet. From the 3rd to the 42nd chapter the Hebrew is in verse. In my opinion this is the best book in the whole collection. The last chapter and the two first have been altered by another writer, evidently; there cannot be a doubt of this.

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The writers of the Psalms, in Hebrew, Tehillim, are various; many were David's, others not. The *Proverbs* are also called *parables*. To Solomon is given Ecclesiastes, the Preacher, in Hebrew, "Coheleth." The Canticles: alas, for this book! With the Jews it represents the Jewish church; with the Catholics it represents the church of Rome, with the Protestants it represents the Protestant church; and with Henry the 8th's religion it represents his church; and, for any thing I know, it represents John Wesley's church, and Calvin's church, and Joanna Southcott's church, and Edward Irving's church besides a thousand others. Wisdom has no writer, although speaking in the name of Solomon. Ecclesiasticus, being written after Ezra, is not in the Jewish canon, but the Catholics receive it "as canonical and divine, instructed by apostolic tradition, and directed by the spirit of God." Isaiah is thought to have been related to the Kings of Judah, and the tradition is, that Manasseh had him sawed in two. Prophets never can save themselves. Why was not John the Baptist saved, or brought to life again? That would have been something like a miracle; no, no, he had passed through the profane hands of Herod. Jeremiah was a priest as well as prophet; tradition says he was stoned to death in Egypt. The Lamentations are in verse. Baruch is said to have been of noble extraction; the Fathers have quoted this book under the name of Jeremiah. Ezekiel, tradition says, was a priest and martyr. Daniel was of the royal blood; he was not reckoned a prophet by the Jews; Christ, however, calls him one, Matth. 24; 15: Mark 13; 14: Luke 21; 22; another proof of a common document being copied from by these three writers. It is to be noted that Christ, if he mentioned him at all, could only have done so once, those three quotations referring to one and the same speech; and in Luke he is not named, but it is a fair inference, from v. 20, that he is meant. Hosea prophesied in Israel about the time Isaiah, Amos, and Joel prophesied in Judah. Amos was a herdsman.

Obadiah, or in Greek Abdias, some make about the time of Amos; others say he was Ahab's steward, and then of course earlier. Jonah was in Jeroboam the Second's reign (4 Kings, 14; 25.) Morasa is a town in Judah's lot. There were two Micahs; one we have. He is thought to have lived in Isaiah's time, the other is lost. 3 Kings, 22; 9. Nahum was after the loss of the ten tribes; his town is supposed to have been in Galilee. Habakkuk prophesied in Judah; he is thought to have lived long after the captivity, and to be the person Dan. 14; 32, of the Douay; in the English it is in Bel 33. Zephaniah, the Greek Sophonias, was a native of Sarabatha, of the tribe of Simeon, and lived in Josiah's reign. Haggai returned from Babylon in the first year of the reign of Cyrus, and prophesied in the second year of Darius. Now, as by this prophet the Messiah was to have come into the second Temple, if he tells

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true the Jewish Messiah must have come, be he who he may, and if Josephus tells true, the second Temple was totally pulled down, and the third built and used several years before Christ was born, so that he cannot be the Messiah. Zechariah and Haggai began at the same time. Malachi 1 is, by many, thought to be Esdras. Maccabee, literally, "the hammerer," is otherwise derived from the Hebrew initials of Ex. 15; 11, which verse he is said to have carried on his standard, M C B E I. These books are not received by the Jews, but Augustine pithily enough observes, that the Church, "in settling the canon of Scriptures, chose rather to be directed by the tradition she had received of the Apostles of Christ, than by that of the Scribes and Pharisees." This is very fine talking, Augustine; but nobody will ever persuade me that the Jews do not know best which are the right books. The 2nd book of Maccabees is not a continuation of the first, nor by the same author.

Pater dates Matthew six years after Christ's ascension. Mark, the interpreter of Peter, is placed ten years after that event. Peter, by tradition, confirmed this Gospel as correct; Matthew and John, of course, did the same by theirs; hence Christ's apostles, in these three books, contradict each other most rabidly. Baronius says, Mark wrote in Latin, Luke wrote in Greek, twenty-four years after the ascension; tradition says he was a native of Antioch. John wrote sixty-three years after the ascension; he did not agree to do it till the faithful consented to a general fast, and prayed. The Acts gives the proceedings of the Church up to 63, or about thirty years; it was written by Luke, the Evangelist. Paul wrote the Romans at Corinth, twenty-four years after the ascension, when he was about to go to Jerusalem with the collected money. 1 Cor. was written at Ephesus, about twenty-four years after the ascension. 2 Cor. was written in the same year as the first, in Macedonia. Galatians was written at Ephesus, twenty-three years after the ascension. Ephesians was written when Paul was in Rome about twenty-nine years after the ascension. "The matters of faith contained in this epistle are exceedingly sublime, and, consequently, very difficult to be understood." True, which seals the fate of all such writings, in my mind; there is no difficulty in understanding the law of Moses. Phillipians was dated the same as Ephesians. Colossians: Epaphras converted the people of Colossa, a city of Phrygia, near Laodicea. Paul wrote this at the time he wrote to Ephesus and Phillipi. 1 and 2 Thessalonians were both written from Corinth, nineteen years after the ascension; they were Paul's first epistles. 1 Timothy was written thirty-three years after, and it is not known where; the 2nd Timothy from Rome, just before his death. Titus is also thirty-three years after, while he was on a journey to Nicopolis, in Macedonia. Onesimus robbed his master, Philemon, a citizen of Colossa, and fled to Paul, in his first imprisonment a Rome. Hebrews was written in Italy, probably at Rome, twenty

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nine years after the ascension. James wrote twenty years after; he was first bishop of Jerusalem, and a martyr. It is James the less, called, also, "the brother of our Lord." 1 Peter, fifteen years after, and written at Rome; 2 Peter, thirty-five years after, just before he was killed. 1 John, Baronius makes sixty-six years after. The date of Jude is uncertain, but, from v. 17, few apostles were then living. And, finally, John wrote (if he ever did) his Revelation, at Patmos, sixty-four years after the ascension. The well-known forged subscriptions to Paul's Epistles are, of course, left out in the Douay Bible.

SECTION VIII.—NOTES FROM HORNE.—The Aramæn is spoke in Assyria, Mesopotamia, and Babylon (or Chaldea); Hebrew, in Phœnicia, Carthage, &c. Arabic is rich in forms and words, Syriac poor, Hebrew between both these. Ephramites could not pronounce sh but as s; Samaritan was Aramæn and Hebrew. In Christ's time Syro Chaldaic was spoken, and this is called Hebrew, which word is not used. In the Jews' Bible there is no word for west; Yeson, the one used, means towards the sea. The Hebrews and Canaanites spoke alike; the Phœnicians sprung from the Canaanites. After the return from Babylon, the Bible had to be interpreted to the people in Chaldee, and Hebrew soon after ceased to be a living language in Judea. Ezra, when he reformed the Church, wrote the Bible in the square Chaldean characters, and their coins show this. The points, some refer to Ezra, but most to 500 years after Christ, and no proof is to be found of them till the tenth century. Hebrew has no vowels, and reads from right to left. Philo and Josephus wrote in Greek; Christ is thought to have preached in Greek, as well as Hebrew; his last speech is Hebrew. To be called, to arise, to be found, and to be, are the same word in Hebrew. Chaldee, or east Aramæn, was spoke in Jerusalem; and Syriac, or west Aramæn, in Galilee. When Nebuchadnezzar destroyed the Temple the books are supposed to have been lost, but copies preserved of the Samaritan Pentateuch. The Jews say Ezra composed the Hebrew books out of those extant. The Temple copy is again supposed to have been lost when Antiochus sacked it, and is known to have been took by Titus when he did so. The Masora shows the true reading, and the Mishna and Gemara the true interpretation. It is thought they were gradually written from the third to tenth century, as they speak of the points. Some refer parts to even Moses, and more to Ezra. The Samaritans were a mixed nation, Jews and Gentiles. They had a temple on Mount Gerizim, and followed the law of Moses; hence there was a feud between them and the Jews. They altered the word Ebal to Gerizim, to suit their temple, while others lay the alteration to the Jews. Hugo de Sancto Caro, in the 13th century, divided the Bible into chapters, and Rabbi Nathan did the same for the Jews in the 15th century. There are black Jews at Malabar, thought to be from

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Nebuchadnezzar's dispersion; and in China they have the law written on skins dyed red. The time of the Septuagint is unknown, and varies for the different books. The Latin translation is quoted by Tertullian before the end of the second century. Origen corrected the Greek, and Jerome the Latin, because the MSS. varied so much by copyists' errors; the latter is the Vulgate. Dr. Kennicott's Hebrew Bible is drawn from comparing 615 MSS.; De Rossi compared 731 more; Dr. Scholz had 674 MSS. of the Greek Books. Some have "improved" the text, some altered it to make it agree with other parts, some to make it agree with the Vulgate; other alterations have been made by the "orthodox," to agree with a tenet. Gal. 4; 30, "with the son of the free woman," is not in the Hebrew; and in the Greek quotations from the Hebrew, 62 agree with the Hebrew, 62 nearly agree, 24 agree in sense not words, 8 give the sense but add or subtract from it, 5 are different parts joined, 6 differ from the Hebrew but agree with the 72, 14 give another meaning, 6 the Hebrew is corrupted, (it should be 7.)

Sabbat is a week with the Syrians, Arabians, Chaldeans, &c., and one of the Sabbath is Sunday, two of the Sabbath, Monday, &c. The Jews use the metonic cycle, 19 years, 12 with twelve months, and 7 with thirteen. The names of the months have a meaning, thus:—Abib, green; Zif, glory; Ethanim, harvest; Bul, the fall (of the leaf,) &c. The civil year began 15th September, when the creation began; and the ecclesiastical year in March, 1st day of Nisan, when they left Egypt. Antiochus, 163 years before Christ, profaned the Temple, ended the daily sacrifices, and erected Jupiter Olympus on the altar of burnt offering: this lasted three years. In Egypt, in Leontopolis, a Jewish temple was built by Onias, and it is said to be foretold, (Isaiah 19; 18, 19.) Ezra went to Jerusalem fifty years after the Temple was built. The Jews only read the Law and the Prophets in their synagogues, and the Portuguese and Italian Jews differ from the German and Dutch in the Prophets read, they also explain the Law. Their list of priests varies in 1 Chron. 6; 3 to 15, from Josephus, and also from their Chronicle Sedor Olam. Terah and Abraham were idolaters, (Josh. 24; 2,) and also Laban, (Gen. 31; 19 to 30:) this last, however, uses God's name, (Gen. 24; 31, 50, 51.) After Joshua, the Jews had no religion some time, (2 Chron. 15; 3.) Baal Peor, of the Moabites and Midianites, supposed to be Priapus, and similarly worshipped, (Num. 25; 1, 5, Hosea 9; 10,) or Pluto, (Psalm 106; 28.) Chemosh is thought to be the same, (1 Kings 11; 7.) Baal, a lord or master, was a Phœnician god, and was the Greek Zeus and Latin Jupiter. Bel is the same, and was worshipped at Carthage and used in their names. Baal-bereth was the god of the Shechemites, Baalzebub of the Ekronites, Dagon of the Ashdodites. Tammus is Adonis, and in Egypt his

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death was celebrated, and next day his resurrection. Isaiah 46; 7, answers verbatim almost for the Hindoo worship. The Talmud allows sorcery, and to be admitted into the Jews' Council required skill in it. Pharisees, from Pharash, to separate, they not mixing with sinners; believed in angels and the metempsychosis. Shammai held adultery the only ground for divorce; Hillel, anything. They order not to save a Gentile who has fallen overboard, for he is not their neighbour. Tradition was above the law with them, they cursed the mob as ignorant of the law, (John 7; 49.) Sadducees, from Sadok, 200 years before Christ; he held there was no reward or punishment in a future state and no future state. The Essenes are not spoke of in the New Testament; they believed a resurrection, and were pious, but fatalists. The Samaritans were a mixed race, Jews and Gentiles, (2 Kings 17; 24.) After the Syrian captivity they only had one wife. Mordecai was a Babylon captive. Nadab and Abihu were most likely drunk, (Lev. 10; 1, 2,) for wine is forbidden the priests soon after. Abram means an elevated father, Abraham, father of a multitude. Adriatic formerly meant the Ionian and Sicilian Sea. Antiochus Epiphanes is meant in Daniel 11; 21, 29, (the illustrious,) a bitter enemy of the Jews. Ararat, 16,254 Paris feet above the sea, eternally covered with snow and ice: the Armenians, Persians, &c. agree the ark rested here. Tiglath Peleser, the younger Ninus, Isaiah's Sargon, is Esarhaddon, son of Sennacherib. Our translation renders Jehovah *the Lord*. Luke was a Gentile, friend and companion of Paul. Nod, wandering or banishment. Paradise is a Persian word, a garden. Cyrus, the splendour of the sun, was first named Agradad. Moses's Pharaoh was Ramses 5th, father of Sesostris. Jericho, in Canaan, cursed by Joshua (6; 20, 26): a curse fulfilled, (1 Kings 16; 34,) yet (2 Kings 2; 5,) the school of the prophets is there, and was second only to Jerusalem. It is the City of Palm Trees, (Deut. 34; 3.) Rabbath Ammon, (or of the Ammonites,) was afterwards called Philadelphia. Antiochus forbad the Law to be read, and the Jews then only read the Prophets; hence the Christian custom of reading New and Old.

Matthew is thought to have been written A.D. 37, in Hebrew, and 61, in Greek; Mark, 63; Luke, 63; John, 97; 1 Thess., 52; 2 Tim., 65; James, 61; John, 69; Rev., 96; Jude and 1 John—it is not known where they were written. Origin said Jude 9 was from a lost book, the "Apocryphal Ascension of Moses;" also, Gal. 5; 6, and 6; 15. The priests in Egypt wore linen as less likely to breed lice. Horne says on Numbers 26, there were 61,020 less than at the first census, although all but a few of the murmurers had died. But Horne is here wrong, for, c. 1, there are 603,550, and c. 26, 601,730, or 1820 decrease in three years, as he says, and c. 3, 22,000 Levites, c. 26, 23,000, or 1000 more. He also says, the moral law is in Leviticus, 5; 1 to 23: ceremonial law, c. 12 to 16:

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judicial law, c. 17 to 26: and that Deuteronomy has no fourth commandment, nor orders to make the tabernacle, (Ex. 25 to 35) nor the instruments, laver, altar of burnt offering, altar of incense, candlestick, table of shew bread, priests' dress, choosing Levites, priests' office, the two last in Num. 18; 3, 8, (Ex. 25 to 30) blessing by priests, (Num. 6) continual fire, manner of burnt and peace offerings and sacrifices (Lev. 3; 6, 7) sins through ignorance of the law, (Lev. 4, Num. 5) ditto ignorance of fact, (Lev. 5; 7) ditto not from impiety although knowingly, (Lev. 6, Num. 5) special sacrifice for sin, (Levi 6; 7) things belonging to sacrifice (Lev. 2; 6, 7, Num. 15) shew bread (Lev. 24) lamps (Ex. 27, Lev. 24, Num. 8) sweet incense, (Ex. 30) consecration of priests, (Ex. 29; 30, Lev. 6: 8) Ditto Levites (Num. 8) anointing altar, &c. (Ex. 29; 30) daily sacrifice, (Num. 28) sabbath sacrifice, (Num. 28) trumpets, (Num. 10) beginning of months, (Num. 28) blowing the trumpets, (Lev. 23, Num. 28) expiation feast, (Lev. 23, Num. 29) fruits not eaten, (Lev. 19) Sabbath year, (Ex. 23, Lev. 25) jubilee, (Lev. 25) who not to vow, (Num. 30) redeeming vows, (Lev. 27) Nazarite vows, (Num. 6) pollutions, (Lev. 22) high priest's mourning, (Lev. 21) ditto marriage, (Lev. 21) other priests' mourning and marriage, (Lev. 21) no wine for priests, (Lev. 10) uncleanness, (Lev. 15; 19, Num. 5) fat, (Lev. 6; 3, 7) dead men, (Num. 19) circumcision, (Lev. 12, Gen. 17) holy water, (Num. 19): the above are the ceremonial law. The following is the judicial law: Deuteronomy has not blasphemy, (Lev. 24, Num. 15) sabbath-breaking, (Ex. 31; 35, Num. 15) adultery and jealousy, (Lev. 19; 20) sodomy, (Ex. 22, Lev. 18; 20) theft, (Ex. 22, Num. 5) sacrilege, (this is only in Joshua 7, and not in the Pentateuch) lost goods, (Ex. 22) chance fire, (Ex. 22) lent things and things pawned, (E. 22). The following are in Deuteronomy, but not in Exodus, Genesis, Leviticus, or Numbers:—young birds, (22) paddles, (23) punishments not capital, (25, and also the law of war) man-stealing, (24) fugitive servant, (23) borrowing, (15) establishing political law, (4) ditto divine law, (6, 11, 29, 30, 31.)

Horne says, very coolly, that if Ezra composed from other books, as he was divinely inspired, he "was not afraid of intermixing his own words with those of the prophets," yet the Jews say he is not a prophet at all. The Jews call Chronicles, which formerly were one book, Dibrey Hayamim, "The words of days," and the Septuagint, Paraleipomena, "The things that were left." Gen. 29; 5. Laban called the son of Nahor; he was his grandson by Bethuel. Similar cases are to be found. Ezra and Nehemiah were one book,—1st and 2nd of Ezra. C. 4. Ezra, the writer, is at Jerusalem, in the time of Darius Hystaspes, yet Ezra did not go there till Artaxerxes Longimanus, 60 years after. Esther comes in between the 6 and 7 of Ezra. Purim is a Persian word, and this book is said to be a copy from a Persian state record. But Ahaseuerus is said

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by Scaliger to be Xerxes, by Archbishop Usher to be Darius; others, Artaxerxes Longimanus. Many eminent critics question the existence of Job, and call the book a parable. God tells the Babylonians to lay waste the children of the east, (Jer. 49; 28): Judea is west of Babylon. Some say Job 19; 25, 27, foretells Christ, others, not. Hosea 11; 10, 11, it is said, refers to the Babylon and the present captivities, and is yet unfulfilled. Horne says Christ is predicted, (Isai. 52; 13, and 53; 12) "so clear, that all attempts to explain it of any other are perfectly vain and fruitless"!!! Here are others: 7; 14! 61; 1. Joel is unknown, as to family condition or pursuit, nor what king he lived under, nor when he died, nor what he spoke about—several say it was a seven years' famine. Micah: time, manner, and place of his death are not known. 4; 1, 8, foretells Christ, and the Jews told Herod the Messiah would be born at Bethlehem. He is a summary of Isaiah. No one knows when Nahum lived. Zephaniah is unknown, as to tribe. Jeremiah is thought to have been killed by the Jews in Egypt. Some say he went to Babylon and died; others, that he died in Egypt. There were collections of his sayings made (36; 2—30; 2) one after the captivity, and another Ezra is said to have added, (52). The dates are mixed. Isaiah 1: Horne cannot tell what it refers to; 2, 3, 4 refers to Christ and the Babylon captivity; 5 is like 1, so also 6; 7 to 9 refers to the Syrians and Judah; 8 to Christ!!! 9, 10 as 1; 10 to 12, Sennacherib's invasion and Christ!!! Jeremiah 52 was added after his time; 23, of Christ, and 30; 33 is not fulfilled yet; most of the rest are of the Babylon captivity and return. Dr. Blayney denies 23 to mean Christ. Lamentations by many are held to be those spoken of in 2 Chron. 35; 25. Horne says not, for the calamities are deplored as having taken place. The tribe or birth-place of Habbakuk is not known, nor the time of his prophesying. Daniel is not a prophet, say the Jews, but a dreamer. Josephus says he was a great prophet. Daniel is a man in c. 2, but he must have been a boy. His "ten horns" are stated quite different kingdoms by Machiavel, Mede, Lloyd, Sir I. Newton, and Bishop Newton. Ex.: of the 10th Lombards, Greeks, Longobardi, kingdom of Ravenna, and Saxons in England!!! Ezekiel mentions Daniel: it is almost the only instance of one writer naming another. Porphyry said these prophecies of Daniel were composed by some one who lived in Judea, in Antiochus' time. Horne says Elam (c. 8) was a Median province, not a Babylon one. See Isaiah 21; 2: Jeremiah 25; 25. Others say it was in Petrea. The palace at Shushan was built by Darius, and Shushan (a lily) was not the name till after Darius, and meant his splendid buildings. Belshazzar was fourth after Nebuchadnezzar, not his son. Cyaxraes the 2nd is called Darius (11; 1). Jerusalem is taken in Jehoiakim's third year, yet the battle of Carchemish, which preceded it, (Jer. 46; 2) was in the fourth year, and (Jer.

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25; 1) this fourth year was the first of Nebuchadnezzar: 1; 1 contradicts 46; 1. In Theodotian's Bible, Susanna and Bel were in it; Jerome kicked them out. The Vulgate has them in. Obadiah's time unknown, and all sorts of times made out for him. Chebar flows into the Euphrates 200 miles north of Babylon. No Jew might read Daniel till thirty years old, from its difficulties. The time, birth-place, or tribe of Haggai are not known. Ditto of Zechariah: some of his prophecies are not yet fulfilled. Of Malachi it is not known even if it is a name. 1 Esdras, unknown. 2 Esdras: the language of it is not known. Judith is not true; the Jews were never at peace for 80 years. The Council of Trent called Wisdom a true book; also Sirach. Baruch comes after Lamentations in the Vulgate. 1 and 2 Maccabees are in the Roman Bible. Gospel means good news.

Matthew's tribe and birth-place are unknown, and from 64 to 38 is the time disputed by the learned. Horne says, (vol. 4, p. 258,) tradition is the begining of all. "It is generally agreed that the inspired penmen often did not comprehend the full meaning of their own writings when they referred to future events." Of Matthew it is not now known whether it was written in Hebrew or Greek. 9; 9: This was not written by Matthew, Horne admits. Mark was not an apostle, nor Luke: of Mark it is not known whether he died or was killed. The last twelve verses of c. 16 are, by many, thought not to be written by Matthew. Luke was a physician: the Syriac version says he wrote in Greek; so the Arabic; the Persian says Egyptian Greek. Some say he was a Jew, others a Gentile. Mark is said to have wrote Peter's preaching, and Luke, Paul's; hence they are Peter and Paul's Gospels. Horne says, "the inspiration of all the sacred books has not only been questioned, but scornfully rejected by professors of theology." Horne says Matthew is chronological, Luke not. John is said to have been written in the second century, by a Gentile, and the 21st chapter is said to have been added to it later. Irenæus said John wrote to prove one God. The Acts were rejected by many: the chronology cannot be traced. 1 John 5; 7, 8, is now generally given up; they are not in one MSS. before the sixteenth century. Second and third epistles of John were not received by many. Jude is hardly mentioned, and his book was long rejected; its time and place are not known. The Revelations is full of barbarisms and solecisms, which John's other writings have not. "It is in the nature of prophecies to be obscure:" there are six dates agreed on. "We are not to attempt the particular explanation of those prophecies which remain to be fulfilled." The three first gospels are thought to be copied, with alterations, from some common document. Mr. Blunt, in his Hulsean lectures, in 1832, refers to the following:—Isaiah 7; 4: Mic. 5; 2: Jer. 31; 15: Isaiah 40; 3—9; 1, 2—53; 3—11; 2,

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3—42; 1—6; 9—35; 5, 6: Zech. 9; 9—13; 7: Isaiah 50; 6: Jer. 11; 13: Dan. 9, as foretelling Christ and his coming.

The Hebrew names of animals: Beme is from the sound of their lowing and bleating; Crud, the common, and Pra, the wild ass, from their braying; Oub, the raven; Tsipper, the sparrow; Quera, the partridge; and Tur, the dove, also from their cries. The Jews only know two of these sublime names of Horne, as one of them whispers in my ear. Of all the colleges of Egyptian priests, Heliopolis was most famed for all learning. In reality the Levites had half the property of the Jews. Berosus says ten kings of Chaldea before the flood, and the last, Xisuthrus, was warned in a dream to build a ship for escape from the flood, which he did, and so goes the story of the beasts, &c., going in, and his sending out the birds; and he had a pilot too. Moses makes ten generations from Adam to Noah. Sanchoniatho makes eleven to Misor; the Misraim of Moses, who makes twelve, is a Phœnician writer. The Chinese Fohi is Noah. Strabo describes the Babylon tower 600 feet high. Tacitus refers to Sodom and Gomorrah (not by name.) Lucian says Deucalian was saved from the deluge. Statistic returns show religion to have made most madmen. Antopanus tells of the Jews leaving Egypt, the passage of the Red Sea, and lightning striking the Egyptians, see 77th Psalm, 18, (Moses forgot this.) Celsus says the companions of Christ wrote the books. The Revelations, Hebrews, James, Jude, 2nd Peter, 2nd and 3rd John, were demurred to by the early Christians. Tertullian says all agreed in the four gospels, although differing in other things. Celsus said Christ spoke dishonourably of God, that he did not do the things he promised, and ran away from punishment. Julian said Jesus and Paul were content to convert servant maids and slaves, and the chief apostles never called Christ God, nor did Paul. Josephus's mention of Christ not heard of till the fourth century, and thought to be spurious. Domitian examined the grandsons of Jude, the brother of Christ. Adrian said they had one God. Justin Martyr said he was crucified on Saturday and rose on Sunday.

SECTION IX.—NOTES ON PRAYER BOOKS.—The Jewish is, certainly, the prince of Prayer books, and it appears to me as near perfection as any human composition. The English one comes next, and in the human part of it, in the regular service, is quite equal to the Jewish—superior it cannot be. The greatest faults of the English, as we shall by and bye see, is in the ill selection of Lessons. This is a pity, as there was the whole Bible to choose from. Why, for example, select the unfortunate mistake of Matthew about Barachiah, when the same story, if necessary, could be had from Mark and Luke without any mistake? The additional Services, too, are very bad, as we shall see. The book I quote from is Oxford, 1836, in 24mo, "cum privilegio;" it has no pages. First comes some abuse of the Catholics. It appears the "godly

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and decent order of the antient fathers hath been so altered, broken and neglected, by planting in uncertain stories and legends, with multitude of responds, verses, vain repetitions, commemorations and synodals, that commonly, when any one book of the Bible was begun, after three or four chapters were read out, all the rest were unread." Of the Psalms it appears, "of late time, a few of them have been said, and the rest utterly omitted;" and the book was so intricate, that there was many times "more business to find out what would be read, than to read it when it was found out." This is most assuredly untrue of the present Catholic Missal, the Lessons in which are found out as easy as possible.

With respect to "saying and singing," there had been much confusion, it is said. Then comes, "Now from henceforth all the whole realm shall have but one use." This is not true in the present day; cathedral "saying and singing" differs from that of the churches, which is not correct. We are next told that Augustine in his day complained that there were so many ceremonies, "that the estate of Christian people was in worse case concerning that matter than were the Jews;" "but what would Augustine have said if he had seen the ceremonies of late days used among us, whereunto the multitude used in his time was not to be compared." In order to judge of this matter now a days, I went on a high mass day to the Catholic cathedral in the town where I reside, and I must flatly contradict it. The ceremonies were few and impressive, making proper allowance for the nature of the system, and the whole worship was conducted in as solemn and serious manner as I ever witnessed among any nations or religions I have visited, and they are not a few. The document from which the above extracts are made is without date or signature, and I am perfectly innocent of knowing the author. This is convenient when such assertions are made. Catholicity must have wonderfully altered between then and now for them to have been correct.

After each Psalm is directed to be said, "As it was in the beginning," &c. When was this beginning? I am sure I cannot tell. This, however, is examined in another section. The first thing which strikes me is the omissions. For example: the books of Chronicles, which, though not considered inspired, are canonical, while all the nonsense of Tobit's fish's liver (Sept. 30) is lugged in head and ears, dog and all (5; 16, and 11; 4): see Oct. 3, Nov. 22, 23, and Judith's murder, Sept. 5 to 12. In some instances the discretion has been sound. For example: that desperate book the Revelations is excluded. I am only taking the Monthly Calendar, but I am sure that the books of Esdras, Maccabees, and Chronicles might well be substituted for much that is now in of the most objectionable kind. After the tirade about ceremonies, who would expect no less than about 68 Roman Saints in this Protestant Calendar? among which are the following:—Pris. V. and M.,;

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Agnes, V. M.; Blasius, Bp.; Chad, Bp.; Edward, King of West Saxons; St. Ambrose; St. George, M.; Dunstan, Abp.; Boniface, Bp.; Tr. King Edward; Trans. St. Martin; Swithen, Bp.; Margaret, V. and M.; St. Mary Magdalen; St. Laurence; Giles, Abbot; St. Cyprian; St. Michael, Abp.; Faith, V. M.; Etheldreda, V. R.; Crispin; Leonard, Conf.; Catherine, Vir.; Lucy, V. M.; &c. many of them on the old Catholic days: besides Circumcision; Conversion of Paul; Perpetua, M; Annunciation; Invent. of Cross (finding the true cross); Visitation V. Mary; Name of Jesus. This last is not kept on that day by the Catholics, for the 7th August is St. Cajetan with them. Holy Cross; Trans. K. Edward; All Saints; Concep. of V. Mary; and O Sapientia, which last I do not pretend to understand. The Catholics keep St. Eusebius on that day, Dec. 16. Verily, this is not much of a reform; besides which we have plenty of feasts and fasts, and certain hieroglyphical modes of finding Easter, which are, doubtless, very edifying to the faithful; some feasts and fasts being fixed, others loose, and all these things kept quite different by the Greek, Latin, Lutheran, Ethiopian, Armenian, and other churches. If all this cumbrous machinery, which I do not pretend to understand, is a reform, Heaven help us! we must have been badly off before. All I can say is that the Catholic Missal of the present day is far more simple. We have no less than nineteen pages full of tables, lists, calendars, moveable feasts, Easters, &c. &c., that would take a man quite to sit down at them as a task, to comprehend them. Pater Patrum has none of this in his prayer book, nor have the Jews; all is as straightforward as need be desired. There is no nonsense at all, but they both go smack away at the prayers at once, which, of course, is the marrow of the matter; but in the Protestant book, we have to heave to for a long calculation, as bad as working a lunar.

Why, too, are our Catholic brethren abused for confession? What is this in the Protestant book? "A general confession to be said by the whole congregation after the minister, all kneeling;" and there will be worse than this by and bye. Look here again: "The absolution or remission of sins, to be pronounced by the priest alone standing, the people still kneeling," and the same repeated in the evening. If this is not as good a Catholic absolution as any in their book, then I am no sinner. Here are the Psalms, too, headed in Latin, and yet Catholics are talked to about the unknown tongue. The Catholic service was made in the tongue of the land it was first used in, namely, in Latin. Are not the Jewish prayers said in Hebrew now all over the world? Is not the Greek service read in pure Greek in Russia? Did not the English Protestants cram their own English Litany down the throats of the Irish Catholics, who knew no language but Erse? Is there not plenty of the unknown tongue in the English Canons?

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Did not Christ read the Hebrew Scriptures to the Syro Phœnician Jews? Why, then, are the Catholics to be alone vituperated? The very second piece of Psalmody in the book is headed in Latin, and contains three Hebrew words, besides the following, which had much better be kept out of church: "Thou didst not abhor the virgin's womb;" and the next one, which seems to be some manufacture from the 148th Psalm, is, in many parts, quite nonsense. What is the meaning of calling on rain, dew, wind, heat, fire, frost, cold, ice, and snow, to praise the Lord? I never heard of worse than this in any Ranter's conventicle. I have as much real religious feeling as any man, but I could never worship my Creator in this manner. There is a right good prayer of Chrysostom kept in here, I see, in which God is modestly asked to bless his people, "as may be most expedient for them." What is the use of this: "Let the sea make a noise and all that is therein?" Is not this as bad as St. Anthony preaching to the salmon? "And make thy chosen people joyful." If this is meant for the Jews, it is good honest charity. I know of no other persons ever called God's "chosen people?" When, in the Litany, God is asked to govern his "holy Church universal in the right way," I presume this applies to the Catholics; if so, good again. I know of no others who have the least pretension to be called the "Church universal." There is much need of one prayer, that for Bishops, Deacons, &c., "that by their preaching and *living* they may set it forth (God's word) and show it accordingly." The way Paul did this was by making tents, and boasting he cost nobody a farthing, (Acts 18; 3: 2 Thess. 3; 8.).

In the prayer for rain is not this going too far? Does not God know best? Would a nation, or a county, or even a village, all wish for rain at the same time. My opinion of all such prayers as these is, that at best they are but lost time. My opinion is, that people pray a great deal too much, and thank too little. The last prayer is not a bad one, where God is requested to comfort and relieve people, "according to their several necessities." There are no pages to this dence of a book, so I can't give any. What can any people be about to be Christians, with such a thing as this read to them at least once a year: "this generation shall not pass away till all be fulfilled," (3rd Sunday in Advent,) and again on *Saint* Stephen's day, together with Barachiah again, and Wednesday before Easter: "now once again in *the end of the world* hath he appeared to put away sin by the sacrifice of himself," (Heb. 9; 26): and second Sunday in Trinity, the description of the Christian hell, with the "great gulph," across which Abraham and Dives held a conversation, (Luke 16; 26.) I never knew the book of Jeremiah was an epistle before; I always took it for a book of prophecy, or, at any rate, preaching. See 25 Trin. and on St. Luke's day. What matters it whether he was a physician or not? And again, "the cloak that I

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left at Troas" must be very edifying. In the Communion God is prayed to rule the heart of the King. If this is done, the King cannot be responsible for his sins. In the Baptism I see the passage of the Red Sea is a figure of Christ. This science of types and figures is a most wonderful one; if I was to begin upon it I should make rare work. "Sanctify this water to the mystical washing away of sin:" this is not any better than the holy water that I see, and the cross too. How these reformers and Pater Patrum contrived to fall out I cannot tell. In the baptism of older people, what is the use of this? "Grant that all carnal affections may die in them;" that is to say, God, having made people as he pleases, is to alter them again, to please writers of prayer books.

What is this if it is not the "real presence:"—"the body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's supper." If this is not a good Catholic "real presence," all language has no meaning; and if the prayer for the dying is not praying for the dead, it comes so near it as makes no matter. The religion of Henry VIII. does not teach much charity. See the 31st article, in which the masses are called "blasphemous fables and dangerous deceits." These are all the defects I see in the book, which generally consists in good, sound, hard praying as need be desired. Let us now look at the Lessons: upon these I shall only observe, that there is not even an attempt, that I can discover, to keep out the gross indecencies of the Bible; all is set down to be read, good, bad, or indifferent. As I shall give a list of these passages elsewhere, all I need say here is, that when such things are read to girls and boys, young men and women, I cease to wonder there are so many women on the town. I would ask any father of a family whether he would dare to let any other book containing such things be about his house, open to the reading of his children? and when he does this, and takes them to church to hear the things read which are contained in these books, with what face can he blame his daughters or his sons.

I have not been going on quite to my mind lately, I have not been quoting my friends, the parsons: let them have another shy at matters, they ought to know more about these things than me. I am uncommon fond of quoting the parsons, that is certain, and I suppose I could not go to a better shop. Here is Chillingworth, on the Bible: "I, for my part, after a long impartial search of the true way to eternal happiness, do profess plainly that I cannot find any rest for the sole of my foot but upon this rock, only I see plainly, and with my own eyes, that there are popes against popes, councils against councils, some fathers against others, the same fathers against themselves, a consent of fathers of one age against a consent of fathers of another age, the Church of one age against the Church of another age." This is comfortable.

Hooker, (Eccles. Pol.) says we are a theocracy; our state is

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according to the pattern of God's own ancient people, which people was not part of them the commonwealth and part of them the church of God, but the self same people, whole and entire, and both under one chief Governor, on whose supreme authority they did all depend." How was it, Dr. Hooker, after the ten tribe separated? were not they God's people? Graham (c. 1, sec. 3) points out that the Bible details the duty of bishops, deacons, deaconesses, husbands, wives, parents, children, masters and servants, together with the dress of the women and other things, but never hints at any head of the church; and if each state is to have a state church, it comes to what Dr. Balguy says in his charge to the clergy, "If it should be thought I am here affirming a defence of popery, it would only be a too candid interpretation. I mean to defend not popery only, but paganism itself. I mean to defend every established religion under heaven." A Christian bishop and a Christian king set up a book of sports on Sunday; and dancing, archery, leaping, vaulting, May games, Whitsun ales, &c. were published from the pulpit. This was something like sense, but certainly not like the Bible. Laud and Charles I. re-enacted this. Verily, the Puritans were very wroth at the desecration, as they called it.

Scott, on regeneration, says the fathers on this subject soon began to speak "in unscriptural language. Some pious reformers from undue regard to them and the circumstances of the times, have retained a few expressions in the Litany, which not only are inconsistent with their other doctrine, but also tend to perplex men's minds, and mislead their judgment on this important subject." Towgood (p. 329) shews that the words in the Ordination, "receive the Holy Ghost," are not in any Roman ritual before the twelfth century; yet is this extravagant pretension, which the Church of Rome, amidst all its pride and wantonness of superstition, from the fifth to the twelfth century, never presumed to make, now openly avowed and adopted by our church." Here is the Roman absolution: "Our Lord Jesus Christ absolve thee, and I by his authority absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost;" and here is the Church of England: "Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe on him, of his great mercy, forgive these thine offences, and by his authority committed unto me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." See the Visitation of the Sick. Before this absolution is given, the minister is ordered not to forget "to earnestly move such sick persons as are of ability to be liberal to the poor," and he is also to "make a special confession of his sins," "after which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort," as above. Pray where is the difference between Protestant and Catholic, if it is not in the loaves and fishes. The

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Rev. Mr. Riland says, "If one of my parishioners should be killed this evening in a drunken quarrel, I shall be compelled, in a few days, verbally to include my own gratitude to God, with that of the drunkard's family and friends, in these words—'We give thee hearty thanks for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world.'" "The man was cut off in a moment in the very act of sin," "he died without the possibility of repentance, and I found, on such a death, a prayer that God will complete 'the number of his elect.'" Cox complains that the Lord's Prayer is repeated five times every Sunday morning, and on Sacrament days, six; when Baptism and Churching Women are required, eight times; the Gloria Patria is repeated eight, and, occasionally, ten times, and there are other repetitions.

In a circular, drawn up on the Prayer Book, by a member of the Church of England, (see the *Evangelical Magazine,*) it is asked, "Is not the sponsorial part of the baptismal service a mere fragment of popery, without the shadow of a foundation in the Holy Scriptures?" "Are not multitudes of young people brought to the rite of Confirmation merely that they may renew the solemn farce which was performed by their sponsors at Baptism, and that they make a vow which they never intend to fulfil?" "Are not the services for King Charles the Martyr, and for the Restoration of the Royal Family, a solemn burlesque? and do they not contain several blasphemous perversions of the Holy Scripture." This is pretty strong. Here is another parson: "It is declared, in the 35th Article, that the Book of Homilies doth contain a godly and wholesome doctrine, and necessary for these times, yet in the homily on good order and obedience, the book of Wisdom, which is admitted by implication, in the 6th Articles, to be uninspired, is called 'the infallible and undeniable word of God;' and in the homilies on Alms Deeds is "the same lesson doth the Holy Ghost also teach in sundry places in Scripture saying"—then comes a quotation from Tobit. The Rev. Mr. Riland says, of the 39 Articles, by 1st should be substituted for something else; the 2nd should be reconstructed; the 3rd is "an excresence, a deformity, without the shadow of an apology for its introduction; it is, in fact, a kind of ecclesiastical anachronism; the 5th is included in the Athanasian creed; the 6th ought to have been the first; the 8th is "quite superfluous as it now stands;" the 19th "partakes of the confusion and inconsistency" "inseparably connected with the subject it professes to define, and cannot be reconciled either with the 26th, or with the definition in the homily;" the 20th "bears a near resemblance to what is called the vicious circle of the Latin Church;" the 22nd "is a singular example of laxity and looseness;" the 36th is "entirely superfluous;" the 37th "cannot well be designated an article of religion;" the 38th singles out a transient error, "while many permanent, and pernicious, and popular

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delusions are passed over." Verily this is wild work, and recollect the writer has had to swear to these very articles which he thus shews up. The same rev. gentleman says of the homilies, "They are at variance with the British constitution, and if they do not unchurch our own Protestant hierarchy, by declaring that the channel through which our orders were conveyed was no church at all, it is difficult to say what words mean." (p. 205.)

Again, p. 157: "I can only add myself, that there are low scenes in Shakspeare, and jocose chapters in the Waverley novels, which would be eminently pure and edifying, if addressed to a Christian congregation, when compared with the nauseous gabble which a clergyman is required to read as the first lesson for the evening service on the 30th of September." I told you, reader, we should get on better with the help of the parsons. The fact is I have got too much of the milk of human kindness about me. Let us hear Riland again. "I utter a long suppressed astonishment that this indefinite, deficient, and ill-assorted compend of the Gospel could ever have been palmed upon the universal Church as the Apostles' Creed." Of the services on the 5th November, &c., he says, if used, "have been read by all men of reflection with feelings of disgust, grief, and shame". Again, p. 209: "What do we gain by the party spirit of the preface to the Litany, the ill selection of proper lessons, epistles and gospels, the retention of legendary names and allusions in the Calendar, the lections of the Apocrypha," "the mention of feasts and fasts never observed," "the wearisome length of the services, the redundance and assumptions in the state prayers, the unsatisfactoriness in the three creeds, the disreputable character of the baptismal and the burial offices, the incompleteness and dubious construction of the Catechism and of the order of Confirmation, the inapplicable nature and absolution of the Visitation of the Sick, the imperfection of the Commination service, the discordance between the Prayer-book and Bible translations of the Psalms, the contumelious and offensive language of the state services, and, added to all these sources of weakness, similar causes of inefficiency in the Articles and Homilies?" This is pretty well for a Church of England parson, and what is worse, it is true; yet these things have to be subscribed to. Let us hear Parson Riland again. P. 266. "Never have the acts of evasion, sophistry, palliation and management been more notoriously developed, than in attempts to explain away the strictness of subscription to the Liturgy, Articles, and Homilies."

Once more, p. 206: In the "homily for Whitsunday it is said, 'The bishops of Rome and their adherents are not the true Church.'" In the homily against idolatry, third part, "the Church of Rome is called 'a foul, filthy old withered harlot;'" "yet from this nonentity, or a harlot of upwards of a thousand years' duration," "does the Anglican hierarchy derive the whole of its authority." Let us

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next hear the Rev. John Acaster, in his "The Church of England in danger from itself." P. 113. "Well would it have been for this country if it had never been united with Rome, and still better for our holy religion had every vestige of popery been extirpated at the Reformation." Prebends, he says, are "held as sinecures by persons living out of the diocese, and doing no duty whatever;" and these prebends taking tithes he fears is "little less than sacrilege, nor can any man innocently give, or any man innocently hold, in such a case, that which belongs to God alone," (p. 131). "Which of the bishops, or which of the examining chaplains conducts his examination according to the directions herein contained (the Canon)? I do most solemnly declare, that I was never asked one single question about the thirty-nine articles. I have questioned others, at different times and from different dioceses, and they have distinctly stated the same, excepting in one or two instances, some ensnaring questions about the 17th Article," (p. 43.) "Generally, I may say almost universally, the special gifts and ability of the candidate to be a preacher is never once enquired into," (p. 46.) The bishops would be better employed in "rebuking and chastising some of their idle, drunken, and worthless clergy, than in restraining the zealous efforts of the well disposed." Bravo! I told you, reader, we were all going to the devil for want of the parsons. Here is another, the Rev. D. Nihill: "Many individuals who once adorned the Church by their blameless lives and fervent piety, having long deplored in vain the scandals by which she is disgraced, have at length walked over silently to some rival denomination," (p. 17.) "The Church of England is cast upon Parliament alone for protection," which Parliament is composed "of a vast number of men of the world, whose very method of procuring seats in the legislature demonstrates the absence of all sound principle and all pure religion," (p. 3.) "How little are the qualifications which Paul requires in a bishop in the thought of the Premier, when he is about to fill a vacant see. His reference is not to the voice of inspiration, or the lofty dictates of Christian policy, but to the list in which he registers the claims and importunities of his parliamentary adherents," (p. 27.) "Except in the immediate vicinity of an episcopal residence, the people behold a bishop about as often as they behold a comet, and have as much notion of any benefit derived by the Church from the one as the other." "Episcopacy appears to be attached to our system as much for ornament as use," (p. 30, 33.) The deaneries, prebends, &c., are things "purely political," "to aggrandise the pride and pamper the luxury of the richest and best provided members of the profession. Any comment upon a perversion of church property so gross is perfectly unnecessary," (42, 43.) "Any archdeacon who should attempt to revive the full powers with which he is armed, would, I am persuaded, only expose himself

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and the Church to derision," (p. 43.) It is a "notorious fact," that "when persons are somewhat below par in point of intellect or exertion, it is frequently considered by their parents a reason for assigning them to the Church." Hurrah for the parsons! Here is Acaster again: "A prelate, in his visitation last year, and one from whom the best things were expected," "both preached against, and, in his charge, condemned the practice both of non-residence and pluralities; but," "before the sound of his voice had well ceased in the ears of his auditors, he made one of his hearers a pluralist, and almost against his will," (133.) "The Bishop of Winchester tells us, in his late charge at Llandaff, that out of 234 incumbencies into which that diocese is divided," "only 97 parishes enjoy the advantage of clergy incumbents and curates actually resident." Yet all these people, mind, are sworn to reside in their parishes. "Their legal, paid, rightful, and most solemnly avowed instructors are fled; some they never see or hear for five, ten, twenty, even thirty years together. I speak of numerous facts in all the above instances within my own knowledge,"(p.104.) Churchwardens "take oaths which, if they literally fulfil, will subject them to the penalties of the civil law, and if they do not fulfil, to little less, I fear, than deliberate perjury," (p. 158.) How can such a religion as this ever do a man any good? it is not possible. I have respect to all men's opinions, except, perhaps, two: the first is a converted Jew. There is such a unity and singleness in the Hebrew religion, that for a man, who once has believed it, ever to believe Christianity, is passing strange. The second is any set of lousy rascals who are too shabby to pay for their own religion, but are trying to sculk into heaven while picking the pockets of their neighbours.

Let us have a little more from the parsons. Acaster (p. 158) says, "as they exist, almost every churchwarden must commit an act bordering on wilful perjury;" "as things are, nothing can be either honestly done or honestly left undone. This double stab at the conscience must, when considered, appear most criminal and horrible; it tends, more than anything else, and in the most sacred place, to remove all regard to the character of an oath, and to bring into much contempt both the civil constitution and the religious establishment of the land." Nihill also stands up (p. 72) "to vindicate the holiness of our communion from the periodical perjury of churchwardens." Acaster, (p. 31) speaking of the laxity of the clergy, says, "had not this been the case, the Church would never have groaned under such a swarm of insufficient and worthless creatures," "who, besides endangering the souls of millions, have brought the priestly office into much contempt, and tended, more than anything else, to alienate the minds of men from the ecclesiastical establishments of the land." Nihill (p. 39) says "it is impossible to vindicate our Church from the charge of unreproved

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scandal in the lives of many of our clergy, and the consequences to the religious interests of the people is most appalling." These are Church of England clergymen, remember. Nihill (p. 58, 60,) says "the body of the people present a picture of unrestrained demoralization; fornication, adultery, perjury, theft, blasphemy, Sabbath breaking, and other offences, however atrocious in the sight of God, however scandalous to the Church, may, so far as her discipline is concerned, be committed with perfect impunity." "I never read the warnings addressed to the seven Churches of Asia, by 'him who hath the two edged-sword,' without trembling for our own candlestick."

Let us try a layman, and see if he is any better. Lord Mount Cashell says, in his speech introducing a bill for church reform, which bill did not find even a seconder, "The clergy in general are too griping and covetous; many of them devote tenfold more time to temporal than to spiritual concerns." "In many instances the clergy of the Established Church lead improper, immoral, and dissolute lives, so that, besides pocketing the money of the people, they want, by their own bad example, to make them worse than they were before." This will never do, let us get back to the parsons again. Here is a dissenting clergyman: "No one can for a moment doubt that the Church of England comprehends within her pale, persons holding the widest possible variety of religious opinions, Socinians, Arians, Arminians, from Pelagianism to the modified Arminianism of Tillotson; Baxterians, Calvinists of all grades, from the Supralapsarianism of Dr. Hawker to the more moderate views of Davenport and South; Hutchinsonians, Baptismal Regeneration advocates, modern Millenarians, believing in the unconsciousness of the soul from death till the resurrection; followers of Mr. Irving," &c. &c. (p. 83.) This is a state parson: Acaster, (p. 79) speaking of the way those clergy are treated who attempt to act up to their duty—"whatever practical evils I have seen among Dissenters, I have never witnessed anything comparable to this." Nihill, p. 4: "It is a lamentable fact that the affections of the people for the establishment has gradually declined." Acaster, (p. 24): "Full half of the population of the country" have "left the Church and joined the ranks of dissent." Yet the clergy receive their full pay as they did before this state of things was brought on by them. Acaster (p. 34) says that thirty years hence "the religious establishment of the country will be totally forsaken, if not totally overthrown." Nearly one-third of this time has gone by now. P. 138: "On all sides the Church is exposed to contempt, reproach, and danger; she has lost the respect, esteem, and confidence of millions, who, had things been otherwise, would never have left her pale."

Here is another state parson, Richardson, who, speaking of his brethren, says, "the moment he becomes serious in religion, and

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exemplary as a parish priest, he is, by courtesy of England, styled a Methodist, and this name will make him obnoxious to all who have preferments to bestow; should he succeed to a benefice it is considered a portentous circumstance, and an act of ecclesiastical suicide." These sins are old, too. Bishop Burnett declares the Catholics have reformed non-residence and pluralities, while the State Church continues them, "which, for aught I know, is the only Church in the world that tolerates it." This is such a shameful "profanation of holy things that it ought to be treated with detestation and horror." Here is another state parson: Riland, (92) talking of apologising for these things, says, "Are such defenders conscious of the degradation to which they reduce the Church, making it a bubble company?" Dr. Mc. Cree, the historian of Knox, says, "In 1562 the abrogation of some of the worst ceremonies was, after long reasoning, put to the vote in the convocation and carried;" "but when the proxies were counted there was found a majority of one for retaining them." Here, then, we have the State Church made what it is by one absent man. Riland says "there is scarcely any objection against the doctrine, ritual, and discipline of the Establishment advanced by dissenters, but what may be found in the writings of our own prelates and divines." This is perfectly true, and, among other sins, the sale of church livings is notorious, and the Dean of York declared he would sell them; he was turned out for this, but recovered his post by law. He was quite in the right to speak the truth and do the thing openly. Scott, in his notes on No. 18, says of this, that it "is the most infamous of all traffic that the demon of avarice ever devised;" yet we blackguard the Catholics for having sold indulgencies, while the cure of souls is openly advertised for sale at the auction mart and elsewhere, together with, perhaps, the recommendation that good hunting, fishing, and shooting ground is near the church. Acaster says, (60) that in no one instance, "for more than 100 years, the rulers of the Church or even the State, have ever adopted any measure for her good, which was not forced upon them by the rapid and formidable advances of her dissenting rivals, and then, perhaps, too late."

The Rev. R. Grier, replying to Milner, says, "I do not hesitate to say that the principles of the Evangelical, or, as they are more properly called, of the Calvinian Methodistical preachers of the present day, are as incompatible with the sound apostolic doctrine of the Established Church as the corruptions of Popery." He is speaking of the Church of England clergy, remember. And as to the apostolic church, here is a picture by a dissenting parson: "some of the churches were split into factions, each of which attached itself to some favourite leader, (1 Cor. 3.) Almost all were torn and divided on the subject of conformity to the ceremonial law of Moses, (Acts 15 and Gal.) The same spirit of imposing things indifferent

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which has divided the Church in subsequent times, disturbed some of these early societies, (Rom. 14.) Lust of power and contests for preëminence were often carried to a great length, (3 John 9.) Rebellion against apostolic autho ity was promoted by aspirants after influence, (2 Cor. 10 and 11.) An avaricious disposition led some to withhold from ministers their due claim for pecuniary support, (1 Cor. 9.) A busy, meddling, tattling disposition led others to disturb the repose of their neighbours, (2 Thess. 3.) Strifes, envies, animosities, and vain gloryings were lamentably common, (1 Cor. 12 and 13: Gal. 5; 15: Ephes. 5: Phill. 2.) Fickleness in their attachment to faithful ministers was not uncommon, (Gal. 3.)" Then for their parsons: "Some preached Christ out of envy and strife (Phill. 1); others gloried in the number of their converts, (Gal. 6; 12): even the apostles and evangelists disagreed, and received the rebukes of each other, (Acts 15; 36; Gal. 2)"—p. 100. This is a goodly church, certainly, even in the days of the apostles, especially when we add their drunkenness and gluttony at their sacramental feasts, (1 Cor. 11; 21, and also 1 Cor. 5; 1,) and plenty of other fornication, which is perpetually spoken against, as well as other crimes, among which is adultery, and the unnatural crime, (1 Cor. 6; 9,) thieving, &c. (1 Cor. 6; 10.) Verily these "early Christians," on whose sole authority we have changed the Sabbath from the last to the first day of the week, were as pretty a collection of unhung rascals as need be met with in a day's walk, and, of course, they have not mended since. Let us hear the parson again. "St. Paul utters no complaints about patronage, secular influence, and Cabinet meddling with the affairs of the Church; nothing about pluralities and non-residence, nothing about luxury, and pride, and pomp of ecclesiastical dignities. No, these things belong to another system than that which he lays down; they are the invention of after times, the appendages of a state of affairs when the purple was suspended from the cross, and the crown of gold was set above the crown of thorns," (p. 101.) "No provisions, however wisely ordered, nor precautions, however judiciously framed, can guard against the corruptions which must result to a church by an establishment," (p. 104.)

Hall, in his apology for the press, says, "Turn a Christian society into an established church, and it is no longer a voluntary assembly for the worship of God." "To this alliance of Christianity with civil power it is owing that ecclesisastical history presents a chaos of crimes." It is reckoned there are nearly 10,000 dissenting chapels built by their congregations, and which support their ministers; about 7,000 Sunday schools, and 20 colleges. Is it not a scandal to a gibbet to come to these people with the pistol of the law, and demand money from them to support gold laced beadles, organs, wine, &c. for another religion? Let us see what *Blackwood* says on the Church matters, (Nov. 1830.) "The Church is sunk

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so low in public estimation, that to defend it is to provoke popular derision." "If anything on earth be certain, this must be so, if she continues to decline as she has long done, her fall cannot be far distant." Now this is a writer on the side of the Church, and he goes on, "Why is this man made a bishop?" "He enjoys the patronage of some polluted female favourite of royalty. Why is this man made a dean? He has married a relative of the Home Secretary. Why is this stripling invested with an important dignity of the Church? He is an illegitimate son of a member of the royal family." "Why is this man endowed with a valuable benefice? He has potent interest; or, it will prevent him from giving farther help to measures for injuring the Church." "At the contest for the University of Oxford, which expelled Sir R. Peel, it was generally asserted that certain members of the ministry used every effort to gain votes for him by offers of church preferment, or, in other words, they used the property of the Church as bribes to induce the clergy to support the assailant of her securities against the defender of them. After the carrying of the Catholic question the preferments which fell upon certain of the apostate bishops and their connections, proved that these men had been bought with her own property, to turn their sacrilegious hands on her." "While no one expects to see a vacancy in the Church filled according to its merit, the filling of it in the most profligate way scarcely provokes reprobation." "In the appointment of curates, those are chosen who are cheapest, the least formidable as rivals, and, in consequence, the most disqualified. Care for the interests of the Church is out of the question." "A clergyman may be destitute of religious feeling, he may be grossly immoral, he may discharge his duties in the most incompetent manner and lose his flock, he may do almost anything short of legal crime, and still he will neither forfeit his living, nor draw on himself any punishment." Verily, when *Blackwood* can let out such things as these, the case must be bad indeed.

Let us now look at the Catholic Prayer Book. This seems to hold a middle station; its Lessons, as far as I have looked, do not offend propriety like the English ones, but I must confess there are some things in it which, in my opinion, would be better left out. Allowance, however, must be made for the peculiar doctrines of the Catholic faith. Joseph, the carpenter, is one of the saints I see; we have no proof of his being even a Christian, and most accounts make him die early in the childhood of Christ. Here, then is a Jewish carpenter manufactured into a Christian saint. This is not worse than transforming a Jewish butcher into a Christian Bishop, and then expecting he can convert Jews into Christians. Why he will not have even the commonest chance of fair play among them. As soon as he goes out of his house all the boys in Jerusalem will be calling after him "There goes the

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butcher," or, perhaps, still worse, hooting out, "Twig the sheep-stealer," a common nickname for Christian butchers. If saints are to be prayed to and relics, (p. 5, I quote from the Belfast stereotype,) I see no great harm in it, if it does not do good it may not do evil, but all I have to say is, what was the use of Christ? If, through any other means, a man can get into heaven, then was much pain and suffering thrown away. This general remark may serve for all other cases: if Christ is able to save, no others are wanted, and if the others can save, Christ is not wanted. All prayers should, in my opinion, be plain matter-of-fact; figurative language is always subject to mistake and abuse. Cleanse my heart, &c. (p. 7) "who didst cleanse the lips of the prophet Isaiah with a burning coal," is an example of what I mean. This Trinity will always be a puzzle to me. Here (p. 15) we have, "not in a singularity of one person, but in a trinity of one substance." P. 16. "We adore a distinction in the persons, an unity in the essence, and an equality in the majesty." These seem rather to make the matter worse, instead of better. I'll be hanged if ever I will believe a thing that I don't understand.

Mary, I see, is "ever a virgin," although Christ had brothers. Here is the Catholic version of the matter: "by the overshadowing of the Holy Ghost." The Arab tradition suits me better; there at least we have a substance, although it is only air, while shadow is merely the absence of light. P. 22. In the canon of the Mass it has a prayer for "all orthodox believers and professors of the Catholic and Apostolic faith." Yet Christ came not to save the righteous, but sinners. The Formula, (p. 23) "Take and drink ye all of this, for this is the chalice of my blood, of the new and eternal testament, through mystery of faith, which shall be shed for you and for many to the remission of sins," is not in the Douay Bible to a certainty, at least not in either of the gospels, or 1 Cor. 11, in which latter the command is, "as often as you shall drink," and in the English, "as often as ye drink," in which latter, by adding an "it" to the words, the whole sense is utterly thrown aside. The plain Greek is, "as often as ye drink," and so Wickliffe translated it. Tyndale, Cranmer, and the English of 1611, each add "it." The Geneva, 1557, puts the it in italics; so does the present English version, and Wesley, and the Unitarian. In the prayer for the King is this, (p. 34) "vanquish his enemies." Really, Pater, this is too bad, yours being a universal religion, so that every Sunday when, for instance, England has been at war with France and Spain, every French and Spanish Catholic priest has been praying one way, and every English Catholic priest the other, each praying that their respective Kings may vanquish their enemies, those enemies being one another. Prayer Books have nothing to do with the things of this world; they should be confined to the upper world. Such things as the above bring religion itself down

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to ridicule, which is not a desirable thing by any means; but here, in an infallible church, in a universal religion, where everything centres in one faith, one Lord, one baptism, one church, we actually have the priests of one nation praying diametrically opposite to the priests of another nation. At p. 36 we have a good truth, there is not a greater.

> "And faith for all defects supply,
> While *sense* is lost in mystery."

It is plain that all Christians must lose their senses; the Christian "scheme" does not admit sense, clearly. P. 48. "Exert, we beseech thee, O Lord, thy power, and come." Alas! he was to have come in the generation then alive, as I have shown often enough in this book. Both the English and Roman Prayer Books have in their lessons, the unfortunate slip of Matthew, about Barachias. Why not take the same story from Luke, where there is no blunder? What is the reference to Phill. 2, p. 81? Certainly what follows is not to be there found. In the first collect (same page) we have that God commanded Christ's name "should be called Jesus;" but if Matthew is right (1; 23) in calling Isaiah 7; 14, a prophecy of Christ, God commanded his name to be Emmanuel. While poking out this I see a place I have missed in my notes on the Douay. Let any one in that book look at Isaiah 8; 19, and then blush for the English translation.

In. p. 82, which God is meant when it is said "and very beautiful is thy countenance?" Jesus is mentioned directly afterwards, and if he is meant, what becomes of another prophecy, Isaiah 53; 2, and another, 52; 14? Who is "the doctor of the Gentiles?" (p. 98.) It seems Paul:—see p. 390. Strange, too, that (p. 157) the English King is prayed for as "the defender of the faith," a title now given up, and which was always an absurdity after the Henry VIII. outbreak. Pater, knock this out in the next edition, (p. 159): "Let us also pray for the perfidious Jews." If you had cracked as many bottles of wine with the Jews as I have, Pater, you would find them very honest fellows; and uncharitable expressions ought at least to be kept from our prayers. I have not their Prayer Book at hand just now, but without looking at it, I will bet my cocked hat against your mitre, that if they have a prayer for Roman Catholics, it is in a better spirit than the above, or else I am sure my eye would have caught it. Take my advice, Pater, unorthodox devil as I am, I am wishing you no harm in telling you to cashier this, repeated as it is, too, lower down; and you have not that word either in your prayers against Pagans and heretics. Pater, I am no enemy of yours nor of any man's. Just let me whisper a word in your ear. If there had been no Jews, there would have been no Christians, and Peter's chair would never have come from Arabia. You have not got Judas among your saints either, which is very ungrateful, seeing that without him there could have been no cru-

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cifixion; and Peter, with his rock and his cock, would have had to bagpipe his mizen, put up his helm, and go to the devil before the wind, as a complete superfluity.

What is the meaning of this? (p. 162) "For thy sake I smote the King of Canaan, and thou hast smote my head with a cane." I did not know Christ was caned. Pater's poetry is not very sublime.

P. 163—"Sweet are the nails and sweet the wood
That bears a weight so sweet and good."
Or p. 164—"His sacred limbs, by Mary bound,
The poorest tattered rags surround."
Or—"With what a tide are washed again
The sinful earth, the stars, the main."

Washing the sea is certainly an original idea.

P. 165—"With softest arms receive thy load,
And gently bear our dying God."

This last is an address to the cross. Old Sternhold and Hopkins, however, are the fellows for these sort of matters. P. 197. "God ascended in triumph, and the Lord at the sound of the trumpet." What trumpet, Pater? There is no trumpet in the Gospels. P. 216. "My flesh is truly meat, and my blood is truly drink." Really, Pater, this is going the whole hog. I hope the pork will be paid for. P. 223. Preserve us, &c. "by the intercession of glorious and blessed Mary, the ever Virgin Mother of God, of the blessed Apostles, Peter and Paul, of blessed N. and of all the saints." The deuce is in it if this won't get a fellow to heaven. Besides, we have (p. 310) the martyrs, (p. 326) the abbots, and a host besides; and (p. 347) "Rejoice, O Virgin Mary, thou alone hast destroyed all heresies." Why then pray for these same heretics, if there are none? (p. 159.) Mary is certainly a wonderful woman: p. 348. "Thou didst bring forth him who made thee and remainest a Virgin for ever." P. 352, we have Paul's celebrated prophecy, now gone by 1800 years:—"Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ into the air, and so shall we be always with the Lord." (see 1 Thess. 4; 17.) To this ought to have been added the necessary explanation about the "twinkling of an eye," (1 Cor. 15; 52) which Paul only let out to the Corinthians.

In the Mass for the Dead, it is that which does the business, not the crucifixion. P. 355. "Being purified from sin by this sacrifice, may obtain," &c.; and in the Anniversary Mass, "for whom we offer up this sacrifice of praise, that thou mayest vouchsafe to admit it to the fellowship of thy saints," (p. 357) followed by "being purified by this sacrifice, may obtain both pardon and eternal rest." I do not know how many years these masses are kept up, but if the dead only get to heaven through them, this is equivalent to sending them at least one year to helle, as the Germans say, from whom we get the word. P. 359. The dead get squared off by "the

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help of pious supplications from the living." P. 374. "Reach hither thy hand and feel the print of the nails, and be not incredulous, but believe." Yes, Pater, this would be just the ticket, if we had it, but only one unbeliever received this proof. We should require more, too: we should require a proof of the death. It would have been much more to the purpose if the sepulchre had been found sealed, instead of open, for you bear witness that Christ came into a room with the doors shut; hence, he could have come out of the tomb without the stone being rolled away. In p. 375, on Pope Sylvester, we have, "There was none found like him in keeping the law of God;" whereas, in p. 393, the very same thing is said of Ignatius, and (p. 542) again the same words of Martin. All of these cannot be true, Pater. What is the meaning of this? (p. 393) "I am the wheat of Christ. I am to be ground by the teeth of wild beasts, that I may be found pure bread." I cannot make head or tail of this. P. 404. Here we get into heaven through the carpenter:—"Grant," &c. "that we may be assisted by the merits of the spouse of thy most holy Virgin Mother, and that what we cannot obtain through our own weakness may be granted us by his prayers." Pater, this is very bad. I have shewn you before that this man was almost certainly a Jew, and you abuse the Jews in the most orthodox manner; yet here a Jew is to get all the Christians into heaven. In. p. 407 and 409 is said, "Behold, a virgin *shall conceive.*" Pater, you know better than this: you know it is "Harah," *pregnant,* Veyoledath, "*giving birth.*" It is a present event, and not a future one. Kick it out, Pater; it does more harm than good. (Isaiah 7; 14.)

In p. 419 is the service for finding the holy cross: "O God, who, in the miraculous discovery of the holy cross, wast pleased to renew the wonders of thy passion." (?) Unfortunate travellers have stated so many pieces of the true cross, that a three-decker could be built out of them. P. 462 is not a well selected lesson. "My liver is poured out on the earth." In the present day we do not require Jeremiah's liver, that I know of. (Lament. 2; 11.) P. 475. Catholics must get to heaven to a dead certainty, for after all the host of saints, martyrs, and abbots, together with Mary and the Jew carpenter, we here get another lift, through "St. Anne, Mother of the B. V. M." "May we be helped by her prayers to thee." "The daughters of kings honoured thee, the queen was on thy right hand, in a robe of gold, with a variety of other ornaments." Where, in heaven's name, did you get this, Pater? and "Mary is taken up into heaven, the angels rejoice and join in the praises of the Lord." Hollo, Pater, go it again! Here is another saint, "blessed Joachim," "the father of her who bore thy Son," who is to "obtain for us in this life what is necessary for our salvation." "Thou hast crowned him, O Lord, with glory and honour, and hast set him over the works of thy hand." Ps. 8; 5, 6, slightly al-

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tered from the Douay. In p. 533 we have "being deliciously fed, O Lord, with thy precious body and blood." This appears desperately wild work to me: however, we must all go our accustomed road, it appears, and this is the fashion of Rome.

SECTION X.—NOTES ON THE TRINITY.—That the Christian Trinity is only a relic of a confused Talmudic doctrine of three principles, is plain to me. They were sometimes called the Lord, the Word, and the holy habitation, or holy Spirit. Onkelos, on Gen. 19; 22, says, "The Jehovah rained from before the face of the Jehovah in heaven." Here are two Jehovahs. The Jews (Oxlee, p. 208) considered *the Word* as a divine person. Onkelos, on Gen. 3; 8 says, "And they heard the Word of Jehovah God walking," &c. And Jonathan, on Isai. 8; 5, says, "But the Word of Jehovah continued to speak with me further;" and on Josh 22; 31, "from the hands of the Word of Jehovah;" on Jer. 32; 41, "And my Word shall rejoice;" on Ez. 3; 17, "Thou shalt receive a word from my Word;" on Zech. 7; 12, "which he had sent by his Word by means of the ancient prophets;" 1 K. 18; 42, "I will entreat the name of Jehovah, and he will send his Word." Onkelos, on Gen. 20; 3, "And the Word came from Abimelech;" on Num. 23; 20, "And the Word from Jehovah met Balaam;" and Onkelos gives Gen. 20; 3, as a case where it is used absolutely, and not as a periphrasis. Philo in de profugis, says, "The Word is the Son of God the Father." De Conc. Sing. "The Logos is, as it were, an archangel of many names; for he is called Beginning, Name of God, Word, Man after an image, Israel, Seeing:" and in Frag., "The second divinity;" de Som., "The first-begotten of God;" de Prof., "The divine Word, superior to angels;" de Leg., "The Word of God, superior to every thing in the world;" de Con. "The Word only can see God;" de Leg., "The Word was before all things;" de Plant., "The Word is eternal." See also Wis. 1; 7—9; 15, 17, 18: Ecclus. 1; 5—48; 5—51; 10: Judith 16; 14: 2 Mac. 14; 35; see Oxlee, p. 271. Besides the Lord and the Word, there was a third, "the holy habitation of Jehovah," or "the Holy Spirit." Wherever the Targumists have this latter, the original has either Jehovah or God; and, like *the Word of Jehovah*, it is never used to translate *Malach*. Onkelos on Gen. 9; 27, says, "Jehovah will widen Japheth, and fix *his habitation* in the tents of Shem." On Ex. 17; 7, he says, "Is *the habitation* of Jehovah among us?" This was before the ark was made. On Ex. 34; 6, "And Jehovah caused *his habitation* to pass before his face." On Num. 11; 20, "Because ye have despised the Word of Jehovah whose habitation dwelleth among you." Here are all the three Gods, to which, as the parsons will not allow God to have made evil, a fourth must be added, even "the gentleman in black." Jonathan on Hos. 11; 9: "Thus do I decree by *my Word*, whose *holy habitation* is among you." See Oxlee, p. 275.

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Philo (de Gigan) says, "Now this Spirit of God is a being of wisdom." "This Divine Spirit, though it may reside in the human soul, yet cannot remain continually." "The Divine Spirit cannot always dwell with men, because they are carnal." De Prof., the "Logos" was to be "the Messiah." These speculations have produced the Pneuma of the Christian, see Sept., Isaiah 61; 1. Philo, in De Conc, says, "It is the world in which the Logos, God's first-born, that great high priest, resides; and I assert that this high priest is no man, but the holy Word of God, who is not capable of sin, either voluntary or involuntary, and hence his head is anointed." On Zech. 6; 12, where, however, for *branch*, the Septuagint has *east*, Philo says it meant the Word, the first-begotten of God, the Creator of the World. The Targum, on Isaiah 49; 5, 6, ascribes this to the word. Philo represents this, *Kai eikona anthropos*, in the image of man. Bereshith Rabba, on Gen. 49; 10, 11, says that Jacob "sheweth us that when the Christ shall come to Israel, he shall make ready his ass and ride upon him, and come to Israel in poverty;" but other prophecies show him to come in all the splendour and power, so the good folks have a choice: and who ever saw Christ in David's kingdom? (see Luke 1; 32.) Both Jews and Romans took care he did not have that.

Rabbi Cahana, on Gen. 49; 11, says, "As the ass bears burdens and the garments of travelling, so the King Messiah will bear upon him the sins of the whole world." Bereshith Rabba, on Gen. 22; 4, says, "There are many three days in the Holy Scripture, of which one is the resurrection of the Messiah." The Chaldee, on Gen. 49; 18: "Our father Jacob said, I expect not the salvation of Gideon, son of Joash, which is a temporal salvation; nor the salvation of Sampson, son of Manoah, which is a transitory salvation; but the salvation of Christ, the son of David, who shall come to bring unto himself the sons of Israel." But as the second temple was destroyed years before Christ's birth, where the Messiah is to come from I cannot make out, and this much is certain, that no single human or divine being can fulfil the Jewish prophecies. Rabbi Moses Gerundensis actually calls the *Word of Jehovah* the Holy Ghost; but there is a sad confusion about the matter, for R. Alshech calls it the habitation; and that the oneness of this treble God was the doctrine of the Shema is clear. The Targumists always write Jehovah Sabaoth, even when the Hebrew is Jehovah, the God of Hosts, which, taking no notice of the state of Elohim, they render Jehovah God Sabaoth, against the very principles of Hebrew. The high priest always blessed the people three times at their greatest yearly feast; each time the tone of voice was altered in the word Jehovah, which contains but three letters, although one is repeated again: there are really four Gods, but one is but a repetition, a creator of evil. The Mahometan priests use the same form of benediction. "The man has become one of *us*," (Gen. 3;

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22. "Let *us* go down," 11; 7. "When God *(they)* caused me to wander," Gen. 20; 13. Hithgnoo—Because God *(they)* appeared unto him, Gen. 35; 7. Negloo—Deut. 4; 7. "Who hath the Elohim so near unto them, as the Lord our God is in all things that we call upon *them* for." Kerobimayloyv—"The God of their fathers *they* shall judge," Gen. 31; 53. Yishpetoo—2 Sam. 7; 23. "Whom the Elohim *(they)* went to redeem." Holkoo—Job 5; 1. "To which of the *holy ones* wilt thou turn;" badly translated "saints." Psalm 149; 2. "Let Israel rejoice in his makers." Isaiah 6; 8. "Who will go for *us*." Isaiah 54; 5. "For thy *Makers* (are) thy *husbands*, Jehovah is his name." Jer. 10; 10. "He is the true Elohim, the Elohim the living, (Hayim.) Prov. 9; 10. "The knowledge of the *holy ones* is understanding." Prov. 30; 3. "The knowledge of the *Holy Ones*." Josh. 24; 19. "Elohim that are holy." Eccles. 12; 1. "Remember now thy Creators." Hos. 11; 12. "Holy ones." Mal. 1; 6. "If I be masters." There are more such places to be found, but these are enough to show the mode of speaking, although the unity of God is both affirmed and upheld through the whole book.

Jehovah Elohim (or Alehim) is a mere way of speaking. Learned Rabbim have argued for it both as singular and plural, and some say all God's names are plural, and have a hidden meaning. Bellamy says, at the end of his History of Religions, that it is singular, or it could not have been connected with a verb singular, as in Gen. 1; 1, "Bara Elohim," the *Elohim created;* but in the same way it may be proved plural, for it is connected with plural verbs, participles, pronouns, and adjectives enough, for example, Gen. 35; 7, "The Elohim (or the sworn ones) they appeared unto him;" Deut. 5; 7—6; 14, Elohim Aherim; Deut. 4; 7, Elohim Kerobim; 5; 26, Elohim Hayim; and in the case of idols, *strange Alehim.* It is translated plurally both in the Douay, the English, and the Septuagint; but it is also translated both as singular and plural in the two following verses:—see 1 Sam. 4; 7, 8, in each and all of these the word is Elohim. In Deut. 4; 28, Elohim governs four plural verbs. Some Jewish writers, especially the Chinese Jews, say Je means the future; Ho, the present; and Vah, the past. Cabbala says Yod means the father; He, the son; and Vau, the spirit proceeding from the father and son; Vau being a copulative conjunction, having, in fact, seventy meanings. The He is written twice to denote the double nature of the Messiah. In *Kedoshim,* holy ones, and *Hayim,* living ones, we have plural adjectives, and the reverse in Fox: example, Psalm 119; 137, which is, "Thy judgments is right" (Jeser); Psalm 16; 10, is *thy holy ones.* The very same word, Alehi Chun, is translated plurally in 1 Sam. 6; 5, and singularly in Deut. 10; 17, *the Lord your God,* and *from off your Gods.* In Joshua 24; 18, Alehinu is translated *God;* but in Isaiah 42;

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17, the same word is *our Gods.* Lev. 26; 44, we have Alehiem, *their God*; but in Ex. 23; 24, the same word is *their Gods.* Ex. 20; 2, Alehica is translated *thy God;* but in Jer. 2; 28, the same word is rendered *thy Gods.* In Ezra, Alehio is translated *his God,* and in 1 Sam. 17; 43, the same Alehio is *his Gods.* Alehiha, in Ruth 1; 15, is *her Gods;* and in the very next verse, Alehicha is *thy God* shall be *my God,* Alehi, although Alehicha, Jer. 2; 28, and in Gen. 31; 30, Alehi is rendered *my Gods.*

It is a common Hebrewism to call people Ben and Beni. Men and angels are both called sons of the Alehim; Lev. 1; 5, the bullock is *the son of an ox;* and v. 14, is *the sons of the pigeon.* Isaiah 21; 10, the thrashed corn is *the son of the floor;* Exo. 12; 5, is *a son of a year;* Lament. 3; 13, the arrows are *the sons of the quiver;* 1 Sam. 13; 1, *Saul, the son of one year.* Throughout all the ages of the patriarchs, they are all the *son* of so many years. Job 5; 7, the sparks are *the sons of the coal;* a valiant man (1 Sam. 18; 17) is *a son of valour;* Job 41; 28, the arrow is *the son of the bow;* 1 Sam. 26; 16, the *worthy to die* are *sons of death.* Even the Greek books have the same image, for Matth. 21; 5 is literally *a colt, the son of an ass.* So that the son of God would be merely a righteous man. There are *sons of God* in Gen. 6; 2, 4: Hos. 1; 10, &c. The first Christian writer, if we except such as Hermas and Barnabas, who speaks of a son of God, is Ignatius, who says "Jesus Christ, his son, who is his eternal word." This is a strange confusion of ideas. The Hebrew certainly speaks of Ab, the Father; Dabar, the Word; and Ruach Hakedosh, the Holy Spirit; and of these the Christians have compounded their trinity, notwithstanding (Deut. 6; 4, &c.) it is plainly declared that Jehovah is one God, "Jehovah Achad." Isaiah (54; 5), in one verse, makes God three times plural and five times singular, for it literally is "For Osayek are Bolayek; Jehovah Tsebaoth is his name; for Goalek, the Kedosh of Israel, the Elohim of the whole earth shall he be called;" and the woman is confounded with the man in more places than Gen. 2; 24: and the Kedoshim are called Shemim in Dan. 4; 26, *the heavenlies,* not the heavens as our nonsense has it. See also the Douay, *v.* 23, which gives the right idea. The Sept. translates Elohim by theos and theoi, even in the same verse, without a vestige of difference in the Hebrew. See Gen. 3; 5: Ex. 20; 23—23; 24, and many others; see the same oi, theoi, which the Lystrans called Paul and Barnabas.

We have seen what some of the Jews thought about the being of God. I am now going to look into a mad Christian's work, entitled "Scripture Demonstrations that the Angel of the Lord, &c. is uniformly Jehovah, by G. Hunt." Albeit, Matthew Henry pretty uniformly declared he was Christ; but let us see. This book is dedicated to the *church of God, elect and precious,* and a precious

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mess the author has made of it. He first breaks out at p. 2, but it is no use to quote pages; the reader cannot open the book amiss. Gen. 16; 10. This angel is Jehovah, and so is Gen. 21; 17—22; 11—24; 7, 40—32; 24: Ex. 3; 2—14; 19—23; 20, 23—32; 34—33; 2: Num. 22; 35: Josh. 5; 13, 14, 15: Judges 2; 1—5; 23—6; 11, 12, 20, 21, 22—13; 3, 6, 15, 16, &c.: 1 Sam. 28; 13. This last M. Henry expressly says was the devil, in verse 13 the word is Alehim, but our present author sagely remarks, "The devil is a lying prophet but this was a true one, therefore, this spirit was not the devil;" and it was not Samuel, for then God would have "been the servant of the witch," but he is "not the servant of a devil's slave;" and that it was Jehovah is proved by that name "being uttered seven times by the spirit, seven being a number of divine perfection;" and in a note is added, "The child sneezed seven times, an intimation of the divine power acting within." (2 Kings 4; 35) Jehovah is at 1 Chron. 21; 16: 2 Sam. 24; 16: 1 Kings 19; 5, 7: 2 Kings 1; 3, and so on, uniformly, throughout this rabid book. Gen. 18; 2, is gravely affirmed to be "a vision of the holy Trinity." "Christ appeared as a traveller." (Luke 24; 28.) "The first reply to Abraham is made by the three," "manifestly pointing to the unity of the Trinity." "'Where is Sarah thy wife?' is an unfolding of the Trinity." 19; 13 "us" "is the Son and Holy Spirit." "Abraham's casting out Ishmael" "was, possibly, a spiritual lesson;" at all events it was a shameful action. There is to the last a pious reference to Isaiah 54; 13, which has as much to do with the matter as a tin pot tied to a dog's tail. "Isaac was offered unto God." This is simply a lie; he was no such thing. Jacob "could do nothing, man's strength being perfect weakness; it was the spirit of the Lord in Jacob which prevailed, Jehovah with Jehovah, the holy Mother with the Father," &c. "Wizards, as well as prophets, are all under his (God's) command." Poor Saul! "The very food in his body," the calf of the witch testifying the sin of his soul, (Hos. 13; 11.) The ark "was figurative of the manhood of Jesus, and the pure golden seat, of his godhead; while the cherubim upon the mercy seat, of God the Father and God the Holy Ghost. The mercy seat and cherubim, therefore, symbolised the Holy Trinity."

Here is another Trinity, (Isaiah 6; 1, 2.) "The two Seraphim, and Jehovah Jesus," are "Father, Son, and Holy Ghost," (p. 30.) "These seraphim are manifestly God." "These are found upon the throne, therefore not angels, but God." The prophet "beholds the burning seraphim and living throne of grace, the Father, Son, and Holy Ghost." The "fiery serpent that Moses set upon a pole was assuredly an emblem of the Son of God;" the *one* (*v.* 6) is "the Holy Ghost." Gabriel (Dan. 8; 16): "This man Gabriel was Jehovah;" and then, Gabriel "signifies the power of God; that the power of God is Christ, see Luke 5; 17." Daniel 8; 13:

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The certain saint is "one of the Holy Trinity, probably the Father;" and the one saint is "certainly one of the Holy Trinity," and "probably the Son." Here is another Trinity, Zech. 1: "The Lord of Hosts is the Father, the angel of the Lord is the Son, the angel is the Holy Ghost. The Father is Jehovah, the Son is Jehovah, the Holy Ghost is Jehovah." "Some may object that the angel who came to Zechariah is called, in the 7th verse, *the word of the Lord*, and which *word of the Lord* is Christ, the *Logos* of John 1; 1. How then the Holy Ghost? I answer, this is no spiritual or scriptural objection, for Christ himself testifies, I and my Father are one." What has this to do with the angel being the Holy Ghost? "Christ is the man of God's right hand, (Psalm 80; 17,) and thus he is Gabriel." "The attendant horses most probably represent holy angels." Here is another Trinity, Zech 2: "*Another angel*, or *the Lord*, is the Father, *a man* is the Son, *the angel* is the Holy Ghost," (Zech. 3; 3.) "Joshua, in his filthy garments, may fitly represent the Church of Christ in its natural state, (Ephes. 2; 3.") If this is true, it is a blessed church indeed. Every *angel* in the Greek books is always *Jehovah*, beginning with Matth. 1; 20, and ending with Revelations; so is Mark 16; 5, "This young man is Jehovah;" "this young man was Jehovah Jesus," (p, 46.) Worse and worse. P. 48. "The *angel of God's* presence is the *Saviour*, but *the angel of God's presence* is Gabriel, therefore Gabriel is Jehovah." "I, the Lord, search the heart, but this does Gabriel, 'thou believest not,' (Luke 1; 20) therefore is Gabriel Jehovah." Mark 16; 6. *He is not here.* "This expression is not to be understood absolutely, for Christ is God filling the universe."

"The Apostles wrought miracles in the name of Jesus; but Gabriel speaks Zechariah dumb, therefore is Gabriel God. The spirit of prophecy is the Spirit of God; but Gabriel prophecies largely with self-authority, therefore is Gabriel God." p. 50. There are two more in the same page. Luke 24; 4. "These two men or angels, are God the Father and God the Holy Ghost." John 5; 4. "If none but God could communicate to the Jordan, virtue to heal the Syrian of his leprosy, none but God could communicate a similar virtue to this pool; but such virtue was communicated of the angel, therefore was this angel God." John 12; 29. "This supposed voice of an angel was the voice of God the Father." John 20; 12. "These two angels and Jesus are the Father, Son and Holy Ghost"—"the triune Jehovah." "Mary Magdalene had no more conception of the divinity of the personages sitting in the tomb, than of the gardener being Jesus." Acts 1; 10. "These two men in white apparel are God the Father and God the Holy Ghost." "If it be objected, how could one of these two angels be the Father, when Jesus himself says I am not yet ascended to my Father, I answer, as Jehovah the Son, while conversing upon earth, could

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affirm to Nicodemus he was then in heaven, so Jehovah the Father might address Mary at the tomb, and with his presence fill the heavens." Acts 5; 19. "Then was this angel Jesus:" "no created angel, but God," "the angel of his presence, Jehovah." P. 62. "This miraculous invisibility of the bodies of the apostles is a demonstration of the special presence of God." Acts 10; 3. "This man or angel of God is Jehovah." Acts 12; 7. "This angel of the Lord was Jehovah." "Follow me, is the language of lordship, and secretly indicates Jesus." Luke 4; 30. "The enemies of the Lord being clearly discerned by him, while he to them remained invisible." Every other angel is Jehovah; Michael, the Archangel, is "the Lord Jehovah." Here comes the end of this mass of absurdity and impiety: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever.—Amen."

Now all I have to say about the matter is this, if the Rev. Peter Lecount had stuck out all this impious trash, I should have said he ought to be kicked for a jackass, but this is printed and published by a pious believer, for the edification of the Christian world, and is, of course, all right, coming from such an orthodox source, who, not only trumpets forth his own faith, taking for his text Ps. 115; 1, and beginning his book thus: "To the church of God, elect and precious, purchased by the blood of the LAMB, are the following pages, *as a means of edification* in the spirit, most humbly and affectionately inscribed," but besides that quotes much bad Hebrew and Greek, and blackguards the faith of others, (see p. 41) "upon this rock will I build my church and the gates of hell (councils and powers of darkness) shall not prevail against it."

In the Ouphnekhat, a Persian work from the Vedas, we have "*Sat* (the truth) is the name of God, and God is *trabrat*, that is, three making only one." The Ouphnekhat is a corruption from the Indian Upanishad. Laotsen, the Chinese Plato, says, "That for which you look and which you see not is called I; that towards which you listen is called Hi; what your hand seeks yet feels not, is Wei. These three (the letters I H V) are inscrutable, and being united form only one." See the memoir of Abel Remusat. The whole idea is certainly Jehovah. The followers of this man say his soul before birth wandered into the west, and he was about cotemporary with Pythagoras, who, strange to say, travelled to the east for his Trinity. The Egyptians had a three-sided pickaxe, and till Roselleni published the plates of antiquities this was piously declared to be an emblem of the Trinity, among other things. See also Kircher on this hand plough, and Warburton.

SECTION XI.—NOTES ON THE TALMUD.—"The Lord" is Jehovah, four letters, Yod he Vau he. The other names of God which the Talmud does not allow to be erased, are El, Elohim, Eloha, Adonai, Ehieh, Jah, Shaddai, Zebaoth, and El Shaddai,

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which is God Almighty, El Gibbor, the Mighty God, (Jer. 32; 18: Isai. 9; 6.) Whenever God speaks to a prophet, always the names Jehovah, or Elohim, Gods, one or both are used, and so invariably when the prophets speak of God, and no other names are transposed, except these, (as in Deut. 3; 24,) Lord God, and (Hab. 3; 19,) God the Lord. No adjective ever precedes them; we never have, in Hebrew, Zebaoth the Lord, but always the Lord Zebaoth, and Jehovah Elohim, but never Elohim Jehovah, nor Merciful Lord, but always the Lord Merciful. Jehovah is sometimes punctuated as Elohim, and read accordingly, but more often the reverse. Both names are pronounced with a *Vau*, but never written so; but Eloha, without a Yod, always has the Vau, except in Deut. 32; 17. Jehovah is a name purely abstracted; Elohim denotes a reference to his creation; and whenever creation is spoken of, Elohim precedes Jehovah, but the reverse when God is spoken of abstractedly. Elohim, Eloha, Elohei, never have more than two letters of the first name, either Yod and He, or He and Vau. Elohim and Elohei are never written Malah, or full, but always wanting the Vau; but Eloha is never written Chaser, or short, except once, as above. Angels are called Elohim; so are judges, but then the word is always plural, which it never is when applied to God. Moses taught the oral law to the seventy Elders, Joshua, Eleazer, and Phineas; the elders and Phineas taught Eli, who gave it to Samuel, then to David, Achijah, Elijah, Elisha, Jehoida, Zachariah, Hosea, Amos, Isaiah, Micah, Joel, Nahum, Habbakuk, Zephaniah, Jeremiah, Baruch, and Ezra, who had Daniel, Haggai, &c. in his great assembly, 120 persons, the last of whom, Simon the Just, was Cohen Gadol, or High Priest, after Ezra, and was succeeded by Antigonus of Socho; Jose, son of Joesar; and Jose, son of Johanan. Jehoshua and Nithia received these laws from the preceding two, then Judah and Simon, then Shamaih and Abtalion, then Hilel and Schamai, then Rabbi Jochanan, who lived when the second Temple was destroyed. His five pupils brought the tradition down to the compilers of the Mishna, principally R. Jehuda Hanasi, called the Prince, and Rabbenu Hakadosh, our holy rabbi, contemporary with Antoninus Pius, in the latter part of the second century. This is the largest, or Babylonian Talmud, when coupled with the Gemara, or commentary compiled by Abina and Ashi. The Talmud of Jerusalem was composed a century later, by R. Jochanan. The principal Gaonim, or teachers, of this work, have lived in Shinaar or Chaldea; Sphard, Spain; or Zarphath, France. The work is written in the Aramaic and other languages.

R. Chanani ben Dose and R. Phineas ben Joel worked miracles. All mankind, or the Noachidæ, can be saved by the laws given by God to Noah, viz., not to commit idolatry, fornication, bloodshed, robbery, blasphemy, nor eating flesh cut from a living animal. These, with propagating the human species, form the seven laws.

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Gravitation and impulsion, as regards the motion of the planets, are found in the Akedath Itzchack, 1491, who refers, for a fuller account, to the Shangar Shamain, written in the 13th century. By the 8th article of the Jewish faith, Moses wrote all the law verbatim from the dictation of God, and all is alike holy. "Timnah was the concubine" are of equal sanctity with "I am the Lord thy God." The Koran of the Arabians, the Medrash Rabbah of the Jews, and the Ghulistan and Zendavista of the Persians, all speak of Abraham, who is, in all probability, the Bramah of the Hindoos. There are 613 commandments in the Mosaic Law. Moses wrote thirteen copies; one for each tribe, and one for the Ark, or the Levites. Elijah broke the law by sacrificing on Mount Carmel. Every day the Hebrews say their Kriath Schmang, or confession of faith. Averrhoe's name was Abdallah Mahomed Ebn Omar Ebn Roshd; Maimonides was Rabenu Moses Ben Maimon, generally called by the Jews Rambam. Daniel went to Babylon with Jehoiakim, Ezekiel with Jechoniah. Judea was only held "fifty-two years under the Babylonian dominion."

The Jewish nation had a king (Melek), or else a supreme judge, Shophet; ordinary judges, Shoptim; civil officers, Shoterim; chiefs of the public force, Sarim; prophets, Roim, or Nabiim; Levites, Leviim; priests, Cohanim; elders of tribes, Zickne Earim; and elders of the grand council, Zickne Israel. Schools of prophets (1 Sam. 19; 18, 24: 2 Kings 2; 3, 5, and 18; 6,) were four, Ramah, Bethel, Jericho, and Gilgal; they were for grown up people, (2 Kings 6; 11.) The Essenes refused to sacrifice as Moses ordered, yet we do not hear they were worse off for it; nor the Sadducees, who were Deists. Lev. 18; 10, prohibits the grand-daughter, but the daughter is nowhere forbid. Bar Cocheba means son of the star; 580,000 Jews fell in his war by the sword alone, say the Roman historians. The Talmud says heaven is for the good eternally, but Ge Hinnom only for twelve months, (Treatise Sanhedrin, fol. 12.) The Sepher Ikkarim, or Book of Principles, by R. Joseph Abo, agrees with this, and quotes much Scripture, such as Micah 7; 18, "He retaineth not his anger." Rabbinical Jews must eat Mazah, or unleavened bread, on the first day of the Passover; the Caraites on all the seven. Jewish meat is rinsed with salt and water, and the inside and entrails examined; the whole is rejected if these are bad. Some Talmudic doctors said the Messiah had come. Hillel said Hezekiah was the man, (Talmud Treat. Sanhedrim, fol. 98); others said Nehemiah, others Zorobabel, others Cyrus, others that Dan. 7; 25, relates to A. Epiphanes, and that *v.* 17 refers to the Hasmonean Kings; "for ever," (18) meaning fifty years to the Jubilee; "for ever and ever," a longer time than fifty years. Women are not witnesses, because the witnesses had to throw the first stone. Hyrcan was only nominally king, Herod had all the power. The Talmud says God wears phylacteries,

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(Treatise Berachoth,) and a taleth, as the readers in the synagogue, (Treatise Rosh. Hashanah, fol. 17, p. 2.) The meaning of these and similar allegories is now lost, but they are not taken literally by the Jews, who believe God to be immaterial.

The number of the commandments by the Rabbins, &c., is now 13,602, besides annotations. "From the moment a man wakes till he again closes his eyes, he must perform thousands of devotional acts, and all his senses, desires, and motions are subject to some prohibition or command, to that degree, that his whole time and attention is taken up, and he has no leisure to practise morality, beneficence, or social virtues." Jeremiah is said to have concealed the sacred fire in a well, and the ark in a cave at Nebo. When Pompey stormed Jerusalem on the Sabbath, not a Jew rose from his prayers; they were unresistingly butchered before the altar. The Christians had Jerusalem till 615, then the Persians twelve years, then the Greeks till 636, then the Arabians, then the Saracens till 1099, when Godfrey took it. Saladin re-captured it in 1188, and the crusaders in 1222, the Sultan Nedjmeddin in 1242, and finally the Mamelukes cleared the whole of Judea of Christians in 1291, and the Turks took it in 1519. Heliodorus, of Syria, attempting to rob the Temple, three angels seized him and gave him a good flogging. Some Jews assert that the Talmud says Jeremiah wrote the books of Kings. The "Ancient of Days," is Matathias, the priest in Maccabees. Cuthim, Samaritans, from Cuthah, an Assyrian city, from whence many came into the province of Cuthah, near Sidon. The Talmud says a vision warned Yaddua, the high priest, how to appease Alexander the Great, who knelt to him when he met him outside Jerusalem at Sapha, a hill commanding a view of the city. The Talmud says the second Temple was destroyed, not from sin, as idolatry and indifference to religion, but political discord. The Mishna assigns precedence to the Jews thus:—Master of the Law, King, High Priest.

Daniel's four beasts were the Babylon, Mede, Persian, and Greek kingdoms. The three tusks, (7; 5) called ribs in our translation, (the Douay says "rows,") were Media, Babylon, and Assyria, Darius not ruling Persia, which Cyrus, his successor, did. Dan. 7; 6, and 11; 2, means Cyrus, Cambyses, Smerdis, and Darius Hydaspes. 7; 19, is Alexander the Great. Gen. 49; 9, alludes to the tribe of Judah leading Israel, (Judges 1; 1, 2,) and when Shiloh was destroyed this ceased, for Saul, a Benjamite, was made king. The jackass prophecy (Zech. 9; 9) was of Zerobabel, and fulfilled, (Haggai 2; 23.) Mal. 3; 4, was of Ezra, who turned off the pagan wives. Treatise Sanhedrin, fol. 98, says that if Israel is good, the Messiah comes in glory (Dan. 7; 13,) but if bad, he comes on the ass, (Zech. 9; 9.) This fits all cases. Num. 24; 17, is David, yet he did not possess (destroy or subdue) all the "children of Sheth." Isaiah 52; 9, others say is yet to be ful-

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filled, for they are in exile now. Ezek. 45; 7, also Gog and Magog, the coming of Elijah. Mal. 4; 5, 6, and Lamentations 4; 22, have yet to be fulfilled, (this last was fulfilled in the restoration from Babylon, and broke in the captivity of Titus.) The Samaritans were everything by turns: to Alexander they were Jews, and claimed his laws granted to the Jews; to Antiochus they were strangers, and dedicated their Temple to Jupiter Xenios, or the God of Strangers. When the Maccabees conquered they were Jews again, and claimed theirs to be the true temple on Gerizim, from Deut. 11; 29, calling Jerusalem "Machetsh," or "the Mortar," while the Jews called it "Mikdosh," "the Sanctuary." The Talmud twice says that the Samaritans worshipped an image of a dove, one of those buried under an oak by Jacob, (Gen. 35; 4.) Others say, as they were of Assyrian origin, the dove was the emblem of Semiramis. Jer. 46; 16—50; 16, &c., speaks of Assyria under that symbol. A dove is over the pulpit in their present synagogues, (1807) called Achinah, which is their name for God, who they often call "Shema;" this, in Aramaic, is "the name." The Jews use this also. They often call themselves Samarians, from the Hebrew word "to observe," saying they only observed the law. In Deut. 27; 4, the word Gerizim is put for Ebal. They deduct 100 years from each patriarch who is said to get children after 150 years of age, considering it impossible. If what Jesus of Sirach said was true, Joshua would be a prophet by working miracles. (Ecc. 46; 20.)

Malachi and Haggai both agree that the Messiah was to come in the second temple, and Josephus proves this to have been utterly demolished and rebuilt several years before Christ was born. Buxtorf Synag (c. 20) says the Jews now on the 9th day of the feast of atonement offer the males a cock, and the females a hen, for their sins. These things vary in different countries. The above arises from the Talmud, where a cock in Chaldee is called Gebher, and man in Hebrew is also Gebher; so the one is substituted for the other. Customs are endless. Elphinstone relates that when he went to Cabul, the Shaous Baushee, in presenting him to the king as an ambassador, said, "May your misfortunes be turned upon me," as a form of prayer. The Persians had a similar custom in their "O King, live for ever." The branch in Jer. 23; 5, 6, is in targum Jonathan called "a righteous Messiah;" yet the Tetragrammaton is given to whoever was meant by the prophet. The Talmud says the 110th Psalm speaks of the Messiah. So does Zech. 12; 10, see Massechtath Succah Hachalil, but it is a Messiah, the son of Joseph of Ephraim; yet Rabbi Moses Hadarshan (Gen. 28) calls him the son of David. Isai. 52; 13, is rendered in the Targum, "Behold my servant, Messias, shall prosper;" and Bereshith Rabba, Jarchi and Alshech, all refer this to the Messiah. Goldney, in his Epistle to the Jews, says a high priest told him that if

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he had been born and bred a Mahometan, he should have continued such. This is very near the mark. The Jews were estimated about thirty years ago to be 13 millions, two of which M. Novo Zilzof computed were in Russia, and 400,000 in Poland. Why do they not put their shoulder to the wheel? Eighteen centuries is long enough to have prayed to Hercules. All parties, I believe, agree that Onkelos and Jonathan composed their Targums before Christ's time, most say about 100 years before the fall of Jerusalem, and that they were scholars of Hillel. Some have made the first later, calling him, in Greek, Akilas. This is all moonshine; the Targum of Onkelos is on the law, while that of Akilas is on the prophets and Hagiography.

The Oriental Jews deal much in the Talmud, except the numerous Caraites in the Crimea. The Barbary Jews believe they are the remains of Judah and Benjamin, with some few Levites. It is an arcanum of Judaism among these, that no one must refuse the interpretation of the rabbim, on pain of excommunication. There are no Samaritans among these, but a few were found at Sichem, or Neapolis. The Talmud often affirms that Jehovah and his word are the same thing. The name is derived from the verb *havah*, which in Kal signifies *to be* absolutely, and in Hiphel it means to *cause to be* to others. The Rambam (1204) at Corduba, first reduced to writing the thirteen articles of the Jewish creed, the Ikkarem. R. Joseph Albo reduced these to three, in his Sephar Ikkarem, about 220 years after the death of Rambam. The seventh article says, Moses "was the father and the chief of all wise men that lived before him, or ever shall live after him." The ninth says "The same law is never to be changed, nor any other to be given us of God." In the twelfth they patiently declare they will wait for Messiah. There is an old rabbinical denunciation against those who enquire when he is to come, which shews how these pious fathers must have been tormented by their flock on this head:—"Let their spirit burst who count the times." This is a good, honest, hearty curse, only to be beat by Bishop Ernulphus: see Tristram Shandy. The thirteenth article expresses a belief that there is a second existence. Rambam, without mentioning Christianity, has confronted it in so deadly a manner, that it is no use to attempt converting Jews; they had better be left alone. The Jews, till the Babylon captivity, had no names for their months, except Abib, a green ear of corn, and Ethanim, valiant. The Barbary Jews explode all notions of any trinity. They say each Jew has a good and bad angel, one on each side all his life, who record his actions, besides certain angels who look generally after the whole Jewish nation. All souls were made at once, and are drawn out and put into bodies as wanted—into good bodies if they have behaved well in their storehouse, and into bad if otherwise. They found this chiefly on Eccles. 4; 3. In life

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is the second state of the soul, in death is a third, and in resurrection is the fourth state. All the world will be saved, but the Jews will have peculiar privileges in heaven. Some of these join the worship of the countries they are in, not using their Zizeth or Tephillin; others are very rigid. The four phylacteries, which is a Greek word, have on them a passage of the law:—first, Ex. 13; 2 to 10: second, Ex. 13; 11 to 16: third, Deut. 6; 4 to 9: fourth, Deut. 11; 13 to 21. Two Jews were friars of Dominic, in Spain, for several years, but coming to a more tolerating country, they immediately resumed the Ganephe. Another was trusted to sell indulgencies both in Spain and Africa. Many Jews believe in purgatory, which they fix to be in hell, from whence they are delivered by a prayer called Kaddish, which a relative says once a day for a year. He then gets out, unless his sins have been very bad, and if so, he has to return into a new body, and so on for seven, which last is a Sabbath, and finishes their penance. Many, however, declare that only Jews have the land of Canaan, the law, prophecy, and the resurrection; the last from Isai. 26; 14. Their Rabbim differ widely on these matters; most believe the resurrection is to be in Canaan, and those who are buried out of it will have much trouble, hence in Barbary they consider themselves tolerably off to be so near their land. But if the above be true, there will be six bodies without souls.

In Code Schabbath one author proves the truth of his doctrine by having all his goats come home with a bear on each horn, while his opponent proves the contrary by making a stream run back to its head. The Talmud makes God unfair, as does also the Bible. R. Abraham Badrashi, sometimes called Jedaia, however, omits the belief in Messiah in his Bechinath Olam. The Jews collect yearly large sums all over the world for those who live in Jerusalem, and Riley, in his travels, tells of one who had 580,000 dollars as the result of his labours. The roads are so good from Jaffa, the old Joppa, to Jerusalem, that the distance, forty miles, is often walked in two days. The dress of the Jews is regulated by the Moors in Barbary. Some time since they had to go bare legged, with black slippers, taking these off when they passed a mosque; and they at first could only ride on asses, but now mules, except in a city. They only allow the women to go to the synagogue once a year, saying they have no souls. They have a sacrament for the men of bread and wine, besides the common one of circumcision. Verily, if Israel was collected to-morrow, he would be a queer commodity. Some Jews believe in two Messiahs: one, the son of Joseph, who would die in battle, with Gog and Magog; the other, the son of David, who is to be victorious. This is a very good belief, for no one man can, by any possibility, fulfil the prophecies; I defy him. The Toldoth Yeshu, a collection of traditions concerning Christ, allows he was born at Bethlehem, of Mary; that he asserted he

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was born of a virgin, claiming the character of the Son of God; that a dry set of dead bones being brought to him, he clothed them with flesh and brought the whole to life. He healed a leper, and performed other miracles; was betrayed by Judas, scourged, crowned with thorns, had vinegar given to him to drink, was killed at the Passover, buried before the Sabbath began, and that his followers increased after his death, his disciples going into twelve kingdoms, followed by many Jews.

In the Jewish Prayer Book is the following hit at the Christians of Rome, see Dan. 7; 7 :—"He who is fearful in his works called it (the Passover) the night of preservations, for therein he brake the hands of Egypt, he will break in pieces *the people that stamp on and devour all*, when he shall redeem it on the second time." The modern Jews are very strict in their observance of this day, carefully removing every thing fermented from their houses, and not drinking the usual wines or liquor made from grain. For the same reason the master personally searches the house on the thirteenth day; even the kitchen vessels which have had leaven in them are put aside, and new ones used, or some which are kept from one passover to another. The passover biscuits are very thin, full of pin holes, and about ten inches in diameter, and are properly made of only flour and water, although eggs and sugar are sometimes used. On the fourteenth the eldest son of each family fasts in remembrance of the destruction of the Egyptian first-born. The Paschal Lamb can only be eaten in Canaan. Marriages can be contracted, but not solemnised in this week. A converted Jew says the Jewish candlestick represented Christ, and that this was "declared by Christ himself." And what is his proof? Why, Rev. 1; 20. Do look at it, reader. Again, "the priest whose duty it was to trim the lamps, prefigured Christ." This, also, is "on the authority of Christ himself," "Rev. 1; 12, 13." Would any body believe human beings could write such trash? In "prayers for the feast of Pentecost," (p. 70) the law is said to have existed "2000 years before the creation of the world;" and p. 153, "2000 years before God began his work." The second evening this festival is terminated by Habdala, like the passover, but spices are not used as at the end of the Sabbath. Here is a madman on Dan. 7; 25 :—These 1260 years are "to terminate, according to Christian calculations, about the year 1791; 30 years added, according to Dan. 12; 11, would bring the 1290 days to the year 1821 or 2, and adding 45 years, would bring the blessing of the 12th verse to the year 1866;" and so people have gone on thimblerigging their souls ever since the great prophecy, the end of the world, broke down, 1800 years ago.

A rock, on the summit of Mount Diouchi, near Rameses, still retains the Arab name of Maganath Mousa, and an adjoining spot, on the ridge of Mount Torah, is called Meravad Mousa, or the

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habitations of Moses. Many, even learned men, have thought Moses marched to Suez and then turned back. This is pure moonshine, for the pass from Suez South to Baal Zephon, will not allow more than twenty men to march abreast. He must have marched in the pass between Mounts Diouchi and Torah, and his turning was to get round the hills near Ethan, where the road between them is narrow and difficult; whereas, the other is by a spacious valley, which the Arabs call "the plain of Bede," which means "the unparalleled prodigy." It is six leagues wide, and is terminated on the north by the granite rocks of Baal Zephon, *the lord of the north,* so called from a huge idol, erected there by the Egyptians. Their third station was the present Thonairec, *the wide holes,* so called from springs of hot saline water, which run into the Red Sea. The Phihahiroth of Exod. is, literally, *the mouth of the holes.* The sea is about fifteen miles across in this part. The bottom of the sea is here pure sand, covered with marine plants; there is no mud.

People who talk of converting Jews should read Mr. Abraham's answer to Simeon. "Endeavour first to enlighten upwards of one hundred different sects of your own profession, and make it appear which sect is right, for was there any Jew willing to embrace Christianity, the many different sects would confuse him so, as not to incline him to put faith in either. Christ brought none of the promises of the Old Testament to the Jews, but misery, shame, and destruction." The departure of the sceptre is often used as an argument. This Shebet, which Onkelos renders as one having dominion, merely means a rod, see Ex. 21; 20, or a shepherd's crook, as in Lev. 27; 32. The sceptre departed from Judah, at Shechem, when the ten tribes revolted to Rehoboam, and again totally at the captivity of Babylon. The Affghans, whose country lies between 29 and 35 degrees of north latitude, and 62 and 75 of east longitude, state they are the children of Israel, not Judah. Their language, the Pushto, has more Hebrew words than any other Indian tongue. Most of the inhabitants are Mahometans, and use the Arabic characters, with some additions, to bring out the sounds of the Sanscrit. There is little doubt but they are a remnant of the ten tribes. Israel possessed Judea 730 years, and Judah 1469, viz., 863 to the captivity, which lasted 52 years at the most, and 606 from the decree of Cyrus to the destruction by Titus. A. Marcellinus, a heathen historian, relates the story of *balls of fire* breaking out from the foundations of the Jewish Temple at the time Julian meant to rebuild it. This was very unkind. The Temple was very quiet when Omar built his mosque there; the other must have been some Christian juggle, which people the Mahometans cleared away. I suspect the Jews were not sufficiently zealous, for there are many shades among them, and some wide ones, too; for instance, the Leghorn Jews in

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Tunis, who are descended from the Spanish, and use that liturgy, wearing the European dress, having a separate market from, and degrading from the synagogue those who intermarry with, the Tunisian Jews. They are in number small, say 900, while the Tunisians are about 15,000, or at least were when I was at Tunis, many of whom have two wives. There are six synagogues at Tunis, and the Rabbim are under a Meedam, who is appointed by Government. These Rabbim have laws of their own, and in August, 1816, bastinadoed one of their followers to death for fornication, and, after getting the Jewess to turn king's evidence, under a promise of pardon, gave her 400 bastinadoes also. Many Jews say the small number who returned from Babylon, and the large number who refused to go back from Spain, Assyria, &c., shew that there has, as yet, been no proper return, and, therefore, the prophecies still hold good. Marshal Massena was a Jew, and there were multitudes of Jewish officers in Napoleon's army. The Jews at Rome have been long and are now compelled to hear a weekly Christian lecture in a church. In Smyrna the Jews are the principal brokers to the Frank merchants, and are much trusted. The Spanish Jews say their ancestors were at Cordova when Christ was crucified, so they had no hand in it, and did not even hear of it till fifteen years afterwards.

In Bereshith Rabba the 52nd and 53rd of Isaiah is, in two places of Genesis, referred to as of the Messiah, and the Midrash on Ruth 2; 14, says the same. The Chaldee has "Behold my servant, Christ," 52; 13. 53; 10. Christ had no children, here the prophecy falls down. See also the Douay—"a long lived seed." A Jewish Catechism in Dutch says, no prophet existed when the second temple was built, and that the return from Babylon was only a partial one. It refers for the Messiah to Isai. 11; 2, 10—27; 13—45; 22, 23—52; 13—55; 17, 19, 20: Dan. 2; 44—7; 18: Jer. 22; 39—33; 15, 16: Ez. 36; 26, 27. The Psalms, perhaps, of all the Hebrew books, suffer most by translation. In the English Prayer-book they are quite different to the Bible; and then we have, first, the doggrel rhymes of Sternhold and Hopkins, and the not much better of Dr. Brady, and Tate the Laureate. There never was an inspired laureate yet; the cask of wine seems to do for them. A modern versifier does not mend the matter, although he says of the former—"From their firm posts the hills did start," that there are no hills in the text, "and one can hardly read the line without thinking about sentinels or race-horses." In another place, on "that coals were kindled at its flame:" "Coals in Scripture always mean live coals, which are not coals at all till they are kindled." On the four lines beginning "Black watery mists," he says, "If these lines had not the redeeming quality of being perfect nonsense, they would be absolute blasphemy;" and to those who try to make a better version he says, they cannot make a worse, (p. 133) and

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this he proves in his own, but has certainly little bettered it. We have had half a hundred explanations of the *unpardonable sin*, he gives another, (p. 189): making the "law of God" into an idol. As a specimen of this improved version, take p. 105:

> "But if ye still do wickedly, your sin shall on you bring
> God's sure displeasure, and that will consume you and your king."

Rambam is sorely puzzled with 1 Sam. 15; 22: Isai. 1; 11: who say eternal death is the annihilation of the soul: see Abarbanel on Mal. 4; Jer. 7; 22, 23: but in Hilchot Jesode Torah, 19; 3, he declares if "a prophet shall say to thee 'Violate the words of the law,' as Elias did at Mount Carmel, thou shalt obey him, idolatry alone excepted." How are Christians to get on in this matter, when they are commanded both ways? See Matth. 5; 34, 36, or 23; 16 to 21, and Deut. 6; 13, or 10; 20, for example. In Jer. 33; 16, Jerusalem is to be called Tsidekenu, not Christ; but the Sept. omits *v.* 14 and all the rest of this chapter, and in *v.* 13 "the Lord" is rendered by Kyrio, a magistrate, which would apply, for instance, to Napoleon, or the King of Prussia, who gave the Jews in Germany the rights of citizens, before which, in passing through towns, they were often taxed at the same price as swine. The *free* town of Lubeck revived the old ferocious laws of 1768 and 1778 in 1818, which forbid them carrying on any business whatever, and which fined any one who did business for or with them for the first offence, and expelled them the town for the second. The Maryland legislature, in the forty-second year of American independence, threw out a bill for emancipating the Jews, by 50 to 21; yet a Jew can be president, member of Congress, or any other public officer of that country, but in Maryland he cannot be a parish constable. Bereshith Rabbah on Gen. 22; 4, refers the three days to Messiah. Benjamin of Tudela says he found sixty synagogues near the river Chebar, and he saw Ezekiel's tomb there. Samarcand seems derived from Samaria, and the Jews there have a city on a high hill, called Mount Tabor. There is a Jericho on the Arden, and two Chorazin. The Tartars say they have descended from the Jews; Tamerlane said he came from the tribe of Dan. There are some curious relations in "Josephus, the son of Gurioz," relative to the early days. Isaiah 11; 11, 12, evidently points at the ten tribes, who were not brought back from Babylon or elsewhere, and as these had no hand in killing Christ, they ought to be brought back first according to the Christians; but if Moses speaks of them in Deut. 30; 8, it is evident they are to come back as Jews, not Christians. Isaiah 34; 1 to 4, Jer. 25; 30 to 33, Zeph. 3; 8, certainly did not take place in the days of Titus; it was Israel who was poured out, not the nations. Psalm 72; 11, has not yet come to pass, nor have wolves and lambs ever laid down together. These seem to imply Messiah has not yet come; but as he was to come under the second temple, and before the sceptre

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departed from Solomon's son, it seems a puzzle altogether. R. Isaac (Yalkut Isai. 60; 1) says that Messiah will come when "all the kings of the nations shall be at war." Armillus, the Hebrew Antichrist, a corruption of "Eremolaos," *a devastator of nations*, is a very old tradition: see the Targum on Isai. 40; 4. Isai. 34; 9; 10, the Targum says means Rome. The Yalkut on Isai. 52; 13, says Messiah shall be exalted above Abraham, extolled above Moses, and be higher than the angels. Psalm 22 and Isai. 60 entirely relate to him, according to the Yalkut. The Jews divide their prophetical and other books into 91 Haphtoroth, or *selections*, 62 for the Sabbaths adapted to those of the Pentateuch, and 29 for festivals and grand Sabbaths. One haphtorah from each is read in their worship. In Masecheth Sanhedrin Perek Chelek it is said that the Messiah's days will be the same as the rest, only the Jews will not be subject to earthly kings; but the author of Netzach Israel says, "the properties of the Messiah are beyond the world natural." In the mean while Matt. 26; 29, and Luke 22; 30, say that we are to have something good to eat and drink in the next world, and by Yalkut on Zech. 9, the Jews are never to be scattered again after they now return, and R. Moses, in his Beth Elohim, p. 112, declares there is then to be no sin.

Sephar Ikkarem 3, Perek 4, says "The divine code has undergone changes, from prohibition to permission, and *vice versa*, according to the exigency of the times;" and sec. 13, "When God gave the law he knew it was sufficient for the period to which he had assigned it," to prepare "*for a second dispensation;*" yet in the hymn Yighdal, it is said, "God will not change nor alter his law for ever." See Jer. 16; 14, 15, where there is an alteration, on which they adopted Tishri, instead of Nisan; and not an unusual Jewish pun on Psalm 146; 7, is to read Asvryn for Asvrys. Samael, the Hebrew devil, is merely a compound of Sam, poison or destruction, and El, God. Yochai Zohar, on Gen. 3, says "It was Samael who was seen in the serpent," which Samael, the same author says, descended from heaven, riding on the serpent. There are seven definitions of evil in the Hebrew books: Gen. 8; 12: Deut. 10; 16: Psalm 51; 10: Prov. 25; 21: Isaiah 57; 14: Ez. 36; 26: Joel 2; 20: upon the fourth of which, Sepher Lekach Tob says it is all a mythos; the enemy is only a spiritual one, and when he is hungry he is eager to commit sin, feed him, therefore, with the Bible, and take him to the synagogue; and the seventh is alike mystical, for the word Tsaphon signifies *hidden* as well as *north*. The Moray Musar says the intention of sin is worse than sin itself, (Masecath Yoman, p. 29,) the last is often repented of, but not the first.

There was formerly kept, at Cochin, a record of the places of residence and number of the Jews, called the Chronicle of Rabbi Ezekiel and his son David. The houses of the white and black

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Jews of Cochin formed an extensive street, including three synagogues, and across the river were one hundred houses and two synagogues. They left Judea after the destruction of Titus, but they found the black Jews at Cranganore when they arrived there. Other black Jews are there also, who have been servants, but these do not marry, even with the other blacks; both of these are, by the whites, called Ereb Rab, (Ex. 12; 38.) The Hhakhamim of Arabia Yemin regularly visit Cochin, and transfer to Jerusalem the offerings of the Jews to *Ezra Sopher*. They have their Mohel, or circumcision, but their only prayer is Deut. 6; 4, not a bad one; and the same is used by the Jews of the Cordilleras, see Calmet, (transmigrations.) The Bagdat Jews say they belong to the 2½ tribes, and they do not like to be called Yahudim. R. Jose, the Galilean, sagely remarks (Siphri) that Adam had only one commandment given him, and having broke that, how many were entailed on his descendants afterwards. Masecheth San. P. Chelek says, " Rav said the world was created for David, Samuel said for Moses, but R. Johanan said for Messiah;" Iom Kipur settles all things. There are many worse doctrines than this, of a day of atonement, but the Christians make a terrible mess of their Iom Kipur, especially those who eat their god. Medrash Tillim says, *kiss the son.* Emanu-el, God with us, and Hallelu-jah, should be printed as here, to show the el and the jah, which is lost sight of in our absurd way of printing. No less an authority than Hillel says Hezekiah was the Christ. San, P. Chelek, Cabbala, portrays the Father as an old man with gray hair, the Son as a youth, and the Holy Wind as a dove; but it says, these things must be kept pure, lest the people should worship such images. The Holy Ghost is also called the mouth of God, the seven candlesticks are the world's seven ages, and in many parts it is quite plain the Christian " scheme" has been filched from this and the Talmud. The unfortunate No. 666, which has been thimblerigged so many ways, stands as well for Mahomet in Greek as anybody else: M 40—a 1—o 70—m 40—e 5—t 300—i 10—s 200.

Will any Christian be pleased to point out the time when the words of Isaiah 11; 6 to 9, took place during the last 1900 years? Let them then look at the Trinity in R. S. B. Jochai, on Isaiah's three holies:—" Kedosh, that is Ab, the Father; Kedosh, that is Ben, the Son; Kedosh, that is Ruach, the Spirit." Megilla 1; 11, says the seventy purposely translated Elohim by Theos, lest Ptolemy should think the Jews were Polytheists." The title of this work was Pseukes Iatreion, *the Dispensary of the Soul,* in which Jehovah is rendered Kyrio several times, example, Gen. 11; 5, 6, 8—12; 7, &c. The three lettered verb Eloh means *one who is sworn,* and Elohim is simply *the sworn ones.* With the various names of the Jewish doctors I will close this section. The term Rab literally means *chief of a class,* and is a Chaldean term, used

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for the officers of Bakht Nasr; Rabban is the plural. Rabbi or Rabbani, plural Rabbanim, is *my master*, and Rabbin is the plural. Rab is greater than Rabbi and Rabbin; plural Rabbim was still higher. The Bachar eloh thalmidh, or scholar, began in the Cacham, or school of the wise; he next became Cabar, or companion to his Rab, and in time Rabbi, or Morena, *our master*. Nebuzar adan (2 Kings 25; 8, 20,) is called Rab Tabacim, the *master of the cooks*. Ashpenaz (Dan. 1; 3,) is Rab of the eunuchs, and 2 48, is the Rab or Saganim of the rulers; he himself (5; 11) is Rab of the Chartumin. Mark 14; 45, is *Rabbi Rabbi*. The Cacham Rab was highest of all, and had much power, marrying, divorcing, deciding all differences, &c. Hakham is another term for Rabbi, or, more properly, Rhabbi Rab. Hakham or Moarah, may simply mean a doctor; a doctor of law is Thoaranni, and a doctor of medicine, Roaphaia. A temporal ruler is Moashail, or Shalleeyt; and a king, Melekh.

SECTION XII.—NOTES FROM CHAMBERS' HARMONY.—That the present book of Genesis is a copy, is plain, from the interpolated Kings, 36, 31 to 40, (p. 6.) Luke's account of the time when Christ was to be removed up, has *deceived most commentators*, (Pref. p. 7.) He has not been *explicit enough to be clearly understood*. True, nor has any other Biblical writer; Moses is the best. The evangelists did not deem "it material how their details" "were given," (Pref. p. 7.) True again; but where goes the inspiration? The *Holy Ghost* "does not always intend to inform us of the order, but of the facts," (Pref. 12.) John, in Patmos, wrote seven epistles to the Greeks, "from Jesus' mouth," (Pref. p. 5,) who was dead years before. Hab. 2; 4, "may mean either Jehoiakim or the King of Babylon," (13.) The Septuagint "is that out of which *all the citations* in the New Testament" are taken, (p. 21.) Where was the gift of tongues, and the mistake of Cainan, (Gen. 10; 24,) and the Kings left out by Matthew? They are in the Septuagint Bas Δ 11; 2—12; 21—and 14; 21. On this, Southwell says they were left out from their wickedness. This is all moonshine. See Matth. 1; 9, which is simply a falsehood:—"Ozias begat Joatham." He did no such thing. "It is evident that the mention of the fourteen generations" "is an error," (p. 45.) You are right. Eusebius, without the least shadow of authority, reconciles, as he calls it, the unfortunate genealogies of Luke and Matthew, which turns the whole thing into a fable. Easter is a pagan festival, formerly held in April, see Proctor's Dictionary. Dr. Southwell says, "Our Saviour consented to travel with the devil to Jerusalem, who probably appeared to him in the form of a priest." This is orthodox enough, coming from a parson who writes comments on the Bible. If I had said the devil was in the priests they might not have liked it.

Herod "prepared, for two years, materials for building it new

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(the Temple,) the third time he began it, forty-six years before that passover when our Saviour was about thirty-three years of age." "The sanctuary, that is, the holy place and the most holy, which were more properly called the Temple, were finished in a year and a half." It is comfortable to have here a *harmoniser of the Gospels*, by the above quotation, prove, as orthodoxly as I can, that Christ, malgre the prophet, never was inside the second Temple. Dr. Southwell, also, and Josephus, show the same thing. On Matth. 5; 6, he says, "Luke seems to be out of the order of time when he has mentioned these and several other expressions of our Saviour." It would be well if he had done nothing worse. "The mountain on which Jesus delivered his copious sermon" "is not made out by the commentators." No, nor never will be. On Luke 10; 17, (p. 502) he says, "It is evident to every reader that the seventy disciples did not return at the time when Luke has mentioned it, nay, they had not even set off on their journey." So much for Luke, and this in a *harmony* of the Gospels; they never were harmonised yet, nor never will be: harmony is their very opposite. On Luke 17; 12, (p. 538) we find that leprosy was caused by worms, and of Miriam's it is said, "the infinity of small, imperceptible worms, obeying the immediate command of God, to execute his justice." This is like Antony's sermon to the cod fish. P. 576: "Matth 26; 2 to 14, is wrong in order of time, in speaking of two days preceding the passover of the Jews, and of Jesus being anointed by Mary, the sister of Martha and Lazarus; and Mark, at 14; 1 to 10, is also wrong." This is a *harmony* of the Gospels. Why the man floors them all as unceremoniously as I do. Again, p. 580, "Matthew is out of due order of time."

P. 591: "Matth. and Luke are out of order of time about Jesus casting out of the Temple," &c. "Matthew is also wrong about the day in which Jesus cursed the fig tree;" Matth. 21; 12, makes it "on the day he entered into Jerusalem, Mark tells us it was the day after." It would be well if this was all; but it is honest for a gospel harmoniser to stick out these things. Luke 22; 15: "This is but the third passover spoken of" in this gospel, "yet it is incontrovertibly the fourth." Sir I. Newton supposed "there were five," "but he was wrong." Acts 1; 20, "seems to be a mistake of the meaning of the prophecy at Psalm 69; 25," Yes, it is a mistake, and the Psalms are not prophecies; and while Paul quotes this Psalm 69; 22, 23, of Israel, (see Rom. 11; 9, 10,) Peter quotes it of Judas, (Acts 1; 20.) P. 691: "It clearly appears that there were two suppers partook of by Jesus and his disciples at this time. Matthew, Mark, and Luke, have not given us the least hint of two meals, but have only mentioned one." Quite true. P. 705: "Luke seems to be out of order of time in this place," (Luke 22; 39.) Yes, he just is. Mark 14; 31: "There must have been a removal, now, of Jesus and his disciples

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which the evangelists have not recorded." Yes; they have, however, recorded *moves* enough for any reasonable being. P. 731: "There is a discrepancy here in Luke's gospel, for he has not mentioned Gethsemane."

SECTION XIII.—NOTES FROM THE RED MEN.—I have heard the American Indians set down for the remains of the ten tribes. This is absurd, but there is strong proof that the Jews have been of old in America, whether from the dispersion of the ten tribes, or of that by Titus. As this is a subject of interest, I will throw together what I know of it. In the first place, there is not a trace of idolatry among this people. They have one God, their Great Spirit. They are divided into tribes, and have a theocracy. Their God is Yohewah, evidently the Yhvh of the Jews, and very near, considering they have, perhaps, handed down this, only by tradition, more than twenty centuries; it only differs in one letter. They have the green corn dance, or Abib, which they call their passover. They have their prophets, and a sanctum, an ark in which the consecrated vessels are kept; their priests, or Ishtoallo, (Ish di Eloah—see 2 K. 4; 21, a man of God) descend through the eldest sons. They have a yearly atonement for sin, at which sacrifices are made at a holy fire. The Sagan, which is the very name of the Jewish deputy of the priest, clothes the priest in a white ephod, which is a waistcoat without sleeves. They have a breastplate made of a white conch shell, hung through two holes by an otter skin strap with two white buttons. They never mention their Tetra Grammaton in common speech; no more did the Jews. They invoke God in a hymn, using a full breath on each of the first two syllables of his name. They have no grimaces in their worship, never prostrate themselves, nor bow to men, except the latter to strangers who come to make peace in the name of Yah, with which word and a profound reverence they begin their invoking of Yohewah. They never place their ark on the ground when they carry it out to war, nor do they sit themselves on the earth; both it and them are placed on stones, if they are handy, if not, on logs. They have a strong faith in this ark, which is too sacred a thing to be touched even by their greatest warriors, or the spoiling enemy, who never touches it. The chief and his assistant alone dare meddle with it, the leader being a priest *pro tempore* in war time. They cut out the sinewy part of the thigh and reject it, as the Jews do, Gen. 32; 32. Penn says, "I am ready to believe them (the Indians) of the Jewish stock, I mean the stock of the ten tribes, and that for the following reasons: first, they were to go to a land 'not planted or sown,' which to be sure Asia and Africa were, if not Europe." "I find them of the like countenance; they reckon by moons; they offer their first fruits; they have a kind of feast of tabernacles; they are said to lay their altar on twelve stones; their mourning a year, customs of women," &c. This is rather fan-

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ciful from Isaiah 40; 24. Ebn Haukal, who wrote in the tenth century, has some remarkable Jewish kings in countries near the Caspian Sea. The King of Atel was a Jew, and had Jewish, as well as Mahometan, Christian and Pagan subjects, each having their magistrates. He had 12,000 troops. In Asmed, also, the king was a Jew. Ebn had travelled in these countries. The Mexican tradition says they came from a remote country on the N.W., and describe their resting places, which would coincide with a route from Asia. There is less difficulty about the Affghans, who claim, however, two descents, one from Israel and another from Saul, stating that Afghan lived in David's time, being the son of Berkia the son of Saul; yet they say they are Beni Israel, but not Yuhodi, or Jews.

The American women wore shells and turkey spurs on their mocassins to tinkle: see Isai. 3; 18. Penn said he could fancy himself in Duke's-place, but he was rather wild in many respects. Edwards (Hist. W. Indies 1; 28) says a Carribean chief spoke thus:— "Our people have become almost as bad as yours." "It is owing to so melancholy a change that hurricanes are more frequent than formerly. It is the evil spirit which has done all this." I have been indignantly asked in Mahometan and Pagan countries, when I have bated a bazaar man down, "Do you think I am a Christian?" The American languages, like the Hebrew, have no prepositions; no European languages are without these except Hebrew. The Americans have no comparatives or superlatives, nor have the Hebrews; they form their comparative by prefixing the letter mem, or by the adverb very much, as in Gen. 24; 35, which is, "has blessed my master *very much*." The superlative is formed by prefixing Koph, or by repeating the adverb very much. Gen. 17; 2, is literally, "I will multiply thee very much very much." The Americans are as figurative in their language as the Hebrews. Cornplant ended a long harangue to the whites on their malpractices thus:—"We know that you are strong, we hear that you are wise, but we wait for your answer to know if you are just." Logan's majestic eloquence is known to every one. "There runs not a drop of his blood in any living creature." "Who is there to mourn for Logan? no, not one." The Hebrew pronouns are formed by affixes to the ends of the words; no other ancient or modern language does this; but the Americans do, with this difference, they sometimes put the affixes at the beginning. In the Mohican language Niah is I, in Hebrew it is Ani, the syllables being transposed. Keah, thou, is Ka in Hebrew; Huor and Huah, *this;* Necaunhah and Nachnu, *we;* Ni and Nee, the first person, K or Ka, the second person, is literally the same in each; U or Hu is the same; he or him, Nuh and Nu is the same; and the Indians, it must be remembered, have no written records. The Mohawks were the lawgiving tribe in America. Mhhokek is a lawgiver in Hebrew.

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Yo He Vah, Yah and Ale are names of the Great Spirit, nearly coincident with the Hebrews. The middle one is literally the same, and in the last we have the Alehim. Lightning and thunder they call Eloha, and the noise of the latter, Rowah, which in its root is not dissimilar to the Hebrew Ruach, "*the air in motion*, or *a rushing wind*," as Faber says, from which comes the *pneuma* of the Christians. Souard (Melanges Lit.) says of the Guiana Indians, that all "their substances are Hebrew," and he says this on the authority of Isaac Nasci, a Jew, residing at Surinam. Dr. Edwards, a man of learning and piety, says, that the Delawares in Pennsylvania, the Penobscots, of Nova Scotia, the Canadese, Shawanese, Chippawas, Ottawas, Algonquins, and many other nations are in their language radically the same; and he knew their languages critically, and lived among them. The Chicasaws say they came from Mexico; and several tribes say the white people's *book* was once theirs, and that in journeying to America God dried up a great river for them to pass dry shod; they are to regain the book, and conquer the whites: not very likely. M'c Kenzie (p. 34) and Dr. Bently say they still circumcise in some nations, and they say all did formerly. They speak of the deluge and the great canoe, also of Cain killing his brother. When they left their native land they brought with them a sanctified rod, which the oracle told them they were to fix every night in the ground till it budded, and that ground was to be their land. Their holy land (they travelled towards the sun) turned out to be near the Mississippi.

Maneto is the God of the Ottawas, and Matche-Maneto their devil. There is a Jewish tradition that the ten tribes are beyond a river called Sambation, which throws out stones on six days of the week, but not on the Sabbath, to prove the truth of their religion to the Apikores or Christians. A parson once dropped down on some Indians and began to preach to them, but they soon stopped him: "Go home, you old fool; do not we know there is a God? Preach to your own people, for who gets drunk, lies or steals more than the whites?" They say God made man from clay and breathed upon it, which brought it to life. They call themselves *the beloved people*, like the Hebrews did, (Ammi), and their land *flows with milk and honey*. They use no knives on certain feasts, nor break the bones of their meat, like the Jews. Their feast on returning from hunting must be all eaten, if with a neighbour's help, like the paschal lamb. They always use a horn as the symbol of power. None but the high priest enters the ark. The Indian feasts are that of first fruits, at which they burn the fattest buck, and on the same evening one like the passover; the hunters' feast; the harvest; a feast of love, and a daily sacrifice They mourn a year; have a separation of women, and a song of Hallelu-yah. The deer of the first feast is divided in twelve parts, and so is a cake used with it; twelve men eat these for the whole people. In some nations,

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the fat is entirely burnt: see Num. 18; 17. No tool must touch the twelve stones of their altar, (1 K. 6; 7.)

SECTION XIV.—NOTES ON THE HOMILIES.—Leaving out Scotland and the colonies, we find that in England and Ireland, after all the plunder by the laity, there is left about eleven millions a year for the suffering Church of England, which is so far from being enough, that there are large pulls taken out of the taxes, numbers of societies to extract more cash, and many charity sermons and subscriptions; and we have to pay for christening, and marrying, and burying, and churching. Now, barring the preaching, what do we get for these same eleven millions? We have, first, a bad and dishonest translation of the Bible, a Prayer Book and Articles which the clergy bitterly complain of, and a set of homilies and canons, which (p. 3) are to learn us "according to the mind of the Holy Ghost," as delivered by *good Bess*, setting forth the "pure declaring of God's word," as the reader shall judge. I quote from the edition 1839, by the Knowledge Society. P. 2: "Let us diligently search for the well of life in the books of the New and Old Testament, and not run to the stinking puddle of men's traditions;" especially for the change of the Sabbath. "The Holy Ghost, in writing the Holy Scripture," (p. 12.) I thought they were written by the prophets and apostles. The quotations in this work are slovenly nearly throughout, being merely to the chapter. P. 54: Matth. 19; 16, is called "a prince." Where will we find "Priapus?" (p. 56.) In Judges, Kings, and the prophets. "Sects and feigned religions were neither the fortieth part so many among the Jews, nor more superstitiously and ungodlily abused, than, of late days, they have been among us," (p. 60.) This is a reformation. P. 63: "Honour be to God, who did put light into the heart of his faithful and true minister, of most famous memory, King Henry the 8th." This we have spoken about elsewhere. "Flee all idolatry, *witchcraft*, and perjury." This is, truly, sapient advice. P. 75: In the homily against swearing, we have, "This manner of swearing is lawful;" although Christ said, "swear not at all." Also, "All men shall be praised that swear by him," (Psalm 63; 11.) P. 76: "Christ swears divers times." "Paul sweareth thus, 2 Cor. 1." 77: "God, by the prophet Jeremiah, saith, Thou shalt swear, Jer. 4." 78: "Christian people must think lawful oaths both godly and necessary." Christ did not "forbid all manner of oaths." I thought he did. P. 81: Jephtha "did slay his own and only daughter." This settles a much disputed point. P. 104: Christ "cared neither for the shame nor pain of death." I thought he prayed the cup might pass from him, and asked God why he had forsaken him. P. 105: God "beateth every one whom he taketh to his child." Very edifying, truly. P. 114: God has "appointed kings," see 1 Sam. 8; 18. "God hath sent us his high gift, our most dear Sovereign Lord

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King James." Who can wonder at the events of the next reign, when such impiety as these things formed the Sunday food of the people? See in the next page, where all "officers," down to a parish beadle I presume, are, "by God's goodness," "placed and ordered." P. 116: "The magistrates, which do exercise *God's room* in judgment."

P. 118: "We never read that they, (Christ and the apostles,) or any of them, caused any sedition or rebellion against authority." What was Peter's cutting the man's ear off? see also Luke 22; 36. P. 119: "Even the wicked rulers have their power and authority from God." This is sublime doctrine; so Hugh Peters proved all the worst enormities of the republicans out of the Bible. P. 121: "Saint David." P. 122: "Godly David." To which I only add Bathsheba and Uriah's saintly jobs. P. 123: Two words out of ten, or one-fifth, are left out. P. 122: Magistrates, if they order things "contrary to God's commandments," are not to be obeyed, but must not be resisted, "either by force of arms or otherwise." With these horrible doctrines preached from the pulpit, who can wonder at the fate of Charles the 1st? P. 124: "The bird of the air shall betray thy voice." Here is absurdity. Look, too, at the effects of the so much boasted reformation. P. 130: "Great swarms of vices worthy to be rebuked, (unto such decay is true godliness and virtuous living now come,) adultery, whoredom, fornication, and uncleanness, have not only burst in, but also overflowed almost the whole world." "Unlawful use of those parts which be ordained for generation." P. 132 has, more than once, that whoredom, as well as fornication, was forbid in Acts. 15. This is not true. P. 134: "How unseemly a thing it is, then, to cease to be incorporate, or embodied and made one with Christ, and through whoredom, to be enjoined and made all one with a whore." This is a specimen of the Homilies. Again, p. 136: "This stinking puddle of whoredom." "Come not many foul and most loathsome diseases of whoredom?" P. 137: "How many maidens be deflowered, how many wives corrupted, how many widows defiled through whoredom!" 1 Cor. 6; 10, has in it (p. 143) "pillers." Who is to understand that now? Extortioners is the present word; yet, p. 307, the same *pillers* is used along with *extortion*. The reformation again. P. 147: "O how the coat of Christ, which was without seam, is all to rent and torn;" and the "words of contention which be now almost in every man's mouth." "If the body be drawn from the head, where is the life of the body." "O how the Church is divided!" "He that is not of this unity is not of the Church of Christ." P. 155: "Is it not a shame for us, that profess Christ, to be worse than heathen people?" All these, remember, were ordered, by *good Bess*, to be read in every parish church. They were composed in Edward's reign, most likely by Tom Cranmer. In the admonition, second

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book, a prudent leave is given to exchange one chapter for another in the readings, but the act of uniformity did away with this.

The 2nd book begins thus:—"Whereas, there appeareth in these days great slackness and negligence of a great sort of people in resorting to the church;" and, p. 175, "but it is to be feared that in this point we be far worse than the Jews, and that they shall rise up at the day of judgment to our condemnation, who, in comparison to them, show such slackness and contempt in resorting to the house of the Lord." So much for the reformation, which, on the authority of the State, made the people worse than Jews and heathens. In p. 186 we have his Majesty's "holy sacraments." Yet these people (p. 187) pretend to call the Catholic religion "most horrible idolatry." I am not aware of any writer in Catholic times saying the people were worse than Jews and heathens; this was reserved for the Protestants. P. 208: "The rabblement of the Popish Church." P. 253: "Miracles by like, or more shameful lies." P. 255: "For rather than they would lack a relic, they would offer you a horse bone instead of a virgin's arm, or the tail of the ass to be kissed." P. 256: "The blasphemous bold blazing of manifest idolatry," "spiritual whoredom," &c. P. 188, we are told that idols and images are words of the same import. This is not true. The sense of the following passage I leave to those who can discover it:—"Happy is the tree where through righteousness cometh, (meaning the gibbet,)" see Wisdom 14; 7, which book is called "the Scriptures," (p. 195) together with *Baruch*.

P. 245: "The pocks." This is a pious homily, and in the same page, "such as neese." These are the beauties we get for eleven millions a year. The name of Chronicles had not been imported when this was written, for Parall is used. Again, p. 253: "Sweat as marble pillars do in dankish weather." P. 257: "Thus far hath Naclantus, whose blasphemies let Pope Gregorious I. confute, and, by his authority, damn them to hell." "The blasphemies of such idolaters as this instrument of Belial." P. 267: "Unto a man given to the lusts of the flesh, seeing a wanton harlot, sitting by her, and embracing her, it profiteth little to say, beware of fornication;" nor "will he, being overcome with greater enticements of the strumpet, give ear or take heed of such godly admonitions, but when he is left afterwards alone with the harlot, nothing can follow but wickedness." These kind of discourses must have been very edifying to the unmarried ladies. P. 269: "The rulers of the roast." P. 276: Polycarp and Irenæus are said to tell *lies;* nothing is too bad a name for the last wretch. Nothing is so puzzling to the English Church as to get an apostolic succession. If they go beyond Austin they go up to the Greek Church; if they go to him, they are worse, for the homilies declare the Roman religion to be idolatry. Here is one little outbreak, (p. 280) "for

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she being, indeed, not only a harlot, but also a foul, filthy, old, withered harlot." P. 288. "We need not to complain of the lack of one dumb parson, having so many dumb devilish vicars." P. 290: Of the images, "God's own word calleth them vanities, lies, deceits, filthiness, dung," &c. This can only be true of worshipped images, for there were images in Solomon's Temple. P. 295: God "never dwelt in Solomon's Temple." P. 296: "It is sin and shame to see so many churches so ruinous and so foully decayed, almost in every corner." So much for reformation. Again, p. 298: "Suffer them not to be defiled with rain and weather, with dung of doves and owls, stares, choughs, and other filthiness, as it is foul and lamentable to behold in many places of this country." "It is the house of prayer, not the house of talking, of walking, of brawling, of minstrelsy, of hawks, of dogs." If these things were not done, they need not have been preached against. The character of the early Christians is pointed out by the sins Paul tells them not to commit.

P. 303: "When good men feel in themselves the heavy burthen of sin, see damnation to be the reward of it, and behold the horror of hell, they tremble." What do the bad ones think about it? I thought it was the office of the devils to tremble, not good men. In the homily to enforce fasting as an encouragement, Luke 5; 33, is quoted, which states Christ's disciples did not fast at all; and p. 306, fasting "is a thing purely indifferent." P. 308: "The prophet *Esay*." At p. 311, we have fasting, "not respecting any religion at all in the same," but to encourage the fisheries; not "to put holiness in one kind of meat and drink than another," but "grounded merely upon policy." P. 312: "What good English heart would not wish that the old ancient glory should return to the realm." Aye, the good old Catholic times, for the loss of which we are to eat fish, to find sailors. Yet "two meals be permitted" of flesh on those fast days; this is all the meals I ever eat, so that I [redacted]. Here is an undivided church, (p. 313) which may "alter, change, and mitigate" itself into what it likes, and its decrees it may "yea recede wholly from them and break them." P. 317: "So the angel Raphael told Tobias." P. 319: "There are many more causes of fasting and mourning in these our days than have been of many years." So much for the reformation. P. 323: Adam and Eve "must now sweat for their living." P. 324: Noah had "his privities uncovered." P. 325: "That silly woman Judith." See p. 343, where the same is called "that holy woman Judith;" and again, p. 348, where she is "godly." Which of these is the blessed Gospel? P. 330: "Alas! now a days men pass little either for body or mind, so they have worldly wealth and riches enough to satisfy their unmeasurable lusts." Here is reformation. Again, p. 331: "Raging in beastly lusts, like high fed horses, they neigh on their neighbours' wives, and defile their

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children and daughters." "A slander to the Church of Christ, and in fine clothes." P. 333: "Neither Almighty God by his word can stay our proud curiosity in the same." P. 337: "The proud and haughty stomachs of the daughters of England." P. 338: "There appeareth among us little fear or obedience of God or man." Women are told to go naked, (p. 399) because Tertullian has said, "Let women be subject to their husbands, and they are sufficiently attired." P. 341: "O thou woman, not a Christian, but worse than a Paynim, why pamperest thou that carrion flesh so high, which sometimes doth stink and rot on the earth as thou goest," making "the indecent apparel of thy body the devil's net." In p. 357 we are told to pray hard, and reminded of the Canaanite woman, while in p. 358 we have a story directly contrary, of repeated demands being of no use. P. 370: Alas! "it is lamentable to see the wicked boldness" of those "who pass nothing at all of keeping and hallowing the Sunday." P. 372: Solomon's Temple is the "mother church." Why not stick to it, then? 378: "God's vengeance hath been and is daily provoked." 380: "The bird, when she will fly, shaketh her wings; shake and prepare thyself to fly higher." This is pleasant; all we get for the eleven millions a year is, to be told to go and shake ourselves. I have heard of going to the devil and shaking yourself, but the State Homilies tell us we must shake ourselves before we go to heaven. 380: "All thy doings stink before the face of God, if thou be not in charity with thy neighbour." Yet soon after these elegant homilies were built, we were piously killing many thousands of Dutchmen, Spaniards, and other neighbours. 404: "Noah, whom Peter called the eighth preacher of righteousness, was so drunk with wine, that in his sleep he uncovered his own privities." 437: Elias is John the Baptist. 441: "The Word, that is to say, the second person in the Trinity." 443: Before Christ all men "were nothing else but a wicked and crooked generation;" including Enoch, Elijah, God's prophets, the Virgin Mary, &c. 458: Adam died when he eat the fruit, "that is to say he became mortal." This is quite another affair.

I was once asked my opinion of a book, and I gave it thus: "This fellow is dishonest; he knows the Bible well and he is no fool, therefore he must be a rogue, when he says Bakht Nasr was physically changed into an ox; there is no foundation for that in Daniel." How then was I surprised to find in these state homilies, for which we pay eleven millions a year to be told to go and shake ourselves, as follows: "He turned Nabuchadonosor the king into the form of a brute beast, creeping upon all *four*;" and, p. 486, "Hold fast the Lord's tradition;" after all the abuse heaped on the Catholics on that subject. 513: "Pope Joan, the harlot, that was delivered of a child in the high street." Much easier said than proved. 527: In sickness "whither go the common people, but to charms, witchcrafts, and other delusions of the devil." Whose fault is

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this but the reformed parsons', for not learning them better? 540: "If we be sick, we seek to the physician." This is against Scripture; see James 5; 14: also 2 Chron. 16; 12. 543: Cursed be he "who removeth his neighbour's *doles and marks:*" see Deut. 27; 17. 544: "God never suffereth the third heir to enjoy his wrong possessions." Here is a flagitious falsehood. Did not William the Conqueror's third heir enjoy his kingdom? In the Hom. on matrimony, the man is admonished (p. 551) "that he be not too stiff." 558: Here is a new reward in heaven for women who are thrashed by their husbands, so that the more they get the better; yet the men are told not to give them any: and in 560, if a man's wife is "a drunkard and beastly," he gets blessings in heaven for it. The end of all religions is the same—promises of good things in the next world, in exchange for solid pudding in this. 565: "We should live of our own labours, and not devour the labours of others." Why not practise this as well as preach it? 566: If we live, "like drone bees, by the labours of other men, then do we break the Lord's commandment." Here is a learned translation of Matth. 13; 25: p. 568: "The enemy came while men were asleep, and sowed *naughty* tares among this wheat." Here is another lark! 574: "There is nothing that the Holy Ghost doth so much labour in all the Scriptures to beat into men's heads." When I read the Bible I found nothing of this; I was used very civilly, and had nothing at all beat into my head except that the said books were not inspired. 583 is another sin against the Holy Ghost, making about the one hundreth which I have seen. 584: David is quoted as a man "who will do all things that I will," and which is quoted from 2 Sam. 7, instead of 1 Sam. 13; 14, where the words are not. By these words God willed the job of Bathsheba and Uriah, for which, "as soon as he cried Peccavi," he was forgiven.

P. 585: Matth. 10; 33, is quoted as 26; 10. The quotations are most slovenly and incorrect. With the above verse should go 16; 18, and 26; 74: they form a snug trio; and add 26; 35, and 19; 28. This forms a nice lot from one writer. 591: "Our sins must be forgiven afore we come to confession." 593: Judas in his repentance "did far exceed and pass the repentance of Peter." 595: Christ's feet wiped with the hair which had been "a net of the devil." 605: "God doth give princes wisdom." Not true; some have been mad. There is one thing to be here remarked. All the preceding homilies had never on one subject got beyond three in number, whilst that against rebellion is extended to six, or twice as much as the largest about sin against God; and in this, too, the verses as well as the chapters are given in the quotations, which is not done before; and to these only are attached prayers, not to the others relative to sin. This comes of Church being al-

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lied to State. 607: Rebels "procure their own damnation." 611: God took away "our good Josias," (Edward VI.,) "for our wickedness." 613: "Our most gracious sovereign;" this was *good Bess.* See p. 615. Here is another picture of the *reformed* religion; 631: "Men worse than any stallions or horses which abuse by force other men's wives and daughters, and ravish virgins and maidens, most shamefully, abominably, and damnably." 614: Men killed in battle, in the act of committing murder, "die in a good conscience, for serving God, their prince, and their country, and be children of eternal salvation." 639: Sheba is said to be killed by a "silly woman;" compare 2 Sam. 20; 22: "in her wisdom." God, "never yet prospered he subjects being rebels." How about Rehoboam taking away ten tribes, and a hundred instances in various nations of the falsehood of this? The very second reign after this was written saw a king brought to the block by these reformed religionists, and Hugh Peters justifying every enormity from the Bible, finding a text for each crime; yet ignorance of this book is (647) said to cause rebellion. Peters knew it by heart. 653: "Raveny." It is in the "ten commandments" that "the Bishop of Rome was not only a traitor to the Emperor, his liege lord, but to God also, and an horrible blasphemer against his majesty, in calling his holy word and commandment, heresy." 656: "A Romish rag, which he calleth a pall." 659: "God doth curse the blessings and bless the cursings of such usurping bishops and tyrants." I have now culled a few flowers from these most contemptible documents, which are positively a disgrace to the age. Not even has the trouble been taken to change the words with the age. All is left, decent or not, as it was first put together; some of it in Edward the 6th's time, some in Elizabeth's, some in James'. It stands in the year 1839 in all its pristine deformity.

SECTION XV.—NOTES FROM MOSHEIM.—The history of the Christian religion consists of a melancholy chronicle of misery, bloodshed, slaughter, thumb-screws, and desolation. It is one huge horrible record of demoniacal crime, from the time it first reared its head under Constantine, down to the present day. Had I waded through this tome without reading its title page, I should have said, "Here is a work by a confirmed Atheist; it is an attempt to subvert the foundation of all religions under the sun. I must not quote from this destroyer without another authority to back him up." Alas, for my sins! he is a Christian doctor, placing in a vivid but true light the infamy of his own religion. He is an authority of his church; studied, not contradicted; commented on, not knocked down. What a fearful lesson for poor human nature, and for the *mild, gentle, tolerating* proceeds of the doctrines of the meek and lowly Jesus. Never did he say a truer word than that he came on earth not to bring peace but a sword, and this sword, we well

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know, has reeked in the blood of by far the largest half of the fifty million human beings butchered for the glory of God, as computed by the Rev. D. Simpson.

The Romans generally adopted the gods of the countries they conquered, for "the principal deities of all nations resembled each other extremely in their essential characters;" (p. 8, edit. Maclaine.) I quote from text and notes, without distinguishing each. Christ, by appointing twelve apostles, "was willing to insinuate" "that he was the supreme lord of these twelve tribes into which the Jewish nation was divided." (p. 17.) This is well meant; he aimed at a temporal dominion. But there was only one tribe in his days. "If Christ had written a letter to Agbarus it would have been a part of sacred scripture, and would have been placed at the head of all the books of the New Testament." (*ibid.*) Not so, Doctor. How many books of *sacred scripture*, or what is called so, have been lost? "He conversed with his disciples forty days after his resurrection." (18.) Not true; Luke pins him rigidly down to twenty-four hours. "The stories that are told concerning their (the apostles) arrival and exploits among the Gauls, English," &c. "are too romantic," and "of too recent a date, to be received by an impartial enquirer; the greatest part of these *fables* were forged after the time of Charlemagne." (19.) "The Romans are said to have" ten times persecuted the Christians; "this number is not verified," and if only severe ones are meant, which is plainly said, "it is certain that these amount not to the number above mentioned." (21.) The writers on the early martyrs "have given us little else than a series of fables;" "they bear the most evident marks both of ignorance and falsehood." (23.) Of John's boiling oil: this story "is not attested in such a manner as to leave no remaining doubt." (24.) It is as vile a lie as was ever penned. The early Christians vomited "a multitude of idle dreams and fictions," systems "partly ludicrous, and partly perplexed with religious subtleties and covered over with impenetrable obscurity." (25) "Among the first professors of Christianity there were but few men of learning." (29.) This is true, but it floors the absurd tale about the unknown tongues, said of men who quoted from the Septuagint, and that grossly incorrect. Of the Christian prophets: "there were always present in the public auditories judges *divinely appointed*, who by *certain* and *infallible* marks were able to distinguish the false prophets from the true." (29.) Indeed, where did you get this from Doctor? These were cleverer fellows than Moses, who advises to see if the event comes true, under which advice Zedekiah, doubtless, acted. "Not long after Christ's ascension into heaven, several histories of his life and doctrines, full of PIOUS FRAUDS and FABULOUS WONDERS" were current, by people "whose writings discover the *greatest superstition and ignorance*;" productions appeared which were "*imposed* upon the world by *fraudulent men* as the writings of the holy apostles;" "apocryphal and

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spurious writings;" "spurious trash." (31.) Quite correct; the first four centuries were filled with PIOUS FRAUDS and holy lies, and through this blessed source we receive the Christian religion. There is not an atom of proof, that I know of, that a single book has descended to us without copying, or that Christ ordered one to be written.

Of the Creed being the Apostles', "all, however, who have the least knowledge of antiquity look upon this opinion as entirely false." (33.) Ammonius allowed "Christ to be a most excellent man," but denied he meant to abolish "the worship of demons;" he "meant to purify the ancient religion." "Origen, and many other Christians," adopted these notions. (49.) "The Christian doctors had the good fortune to persuade the people that the ministers of the Church succeeded to the character, rights and privileges of the Jewish priesthood, and this persuasion was a new source both of honours and profit to the *sacred* order." "These effects were pernicious; the errors to which it gave rise were many." (50.) Yes, the loaves and fishes have ever been the grand secret. Solid pudding in this world is gained by a bill drawn on the next, and dead men tell no tales. Irenæus was a Greek, and Bishop of Lyons; Tertullian, a Carthaginian lawyer and presbyter. Both lived in the second century, and the last ended by turning Montanist. Gregory Thaumaturgus allowed the "ignorant multitude" to feast at the tombs of the martyrs, as they had done in the heathen temples. The bishops called themselves chief priests, the presbyters were priests, the deacons, levites. "The consequences of this method of speaking became, through abuse, detrimental to the purity of the gospel." (56.) The doctor does not quite let us into the secret. The Romans fixed the birth of Christ on the 25th of December, the winter solstice or *Brumalia*, when the pagans annually celebrated the birth of the sun. The churches of Asia, Egypt, &c. celebrated the nativity and baptism of Jesus on the same day, *Epiphania*, the 6th of January. By the *wisdom* of our ancestors Easter is kept after the Roman Church, because, as the king sagely remarked, Peter kept the keys of heaven. Before he thus piously decided, he used to be in some years keeping Good Friday, and his queen, who followed the Greeks, Easter, both on the same day. Among the *early Christians* they met "on the first day of the week;" some kept also the seventh. "Many" kept the fourth, the day Christ was betrayed; others the sixth, "the day of his crucifixion." They seem to have followed John's Gospel then, for the other three make him betrayed on the fifth day. The Asiatics kept the 14th of the first Jewish month, or passover day, on the authority of John and Philip; the Westerns, the night before the resurrection, on the authority of Paul and Peter. (57.) So much for the undivided kingdom of Christ. In fact, all sorts of ridiculous opinions flourished among these worthies, from the Adamites

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who ran about naked, to the Ophites who held that Christ tempted Eve, and Mare who declared truth to reside in the Greek alphabet, because Christ was called Alpha and Omega. Manes and Mahomet both said they were the Paraclete. Many Christians "were sunk in luxury and voluptuousness, puffed up with vanity, arrogance and ambition, possessed with a spirit of contention and discord, and addicted to many other vices." (73.) These are the gentry who abolished the Sabbath for us.

In the third century marriage was beginning to be disused by the clergy, who made shift with the nuns instead. These *fair saints*, therefore, became *holy concubines*. (73.) Origen, about this time, began to interpret the Bible cabbalistically, because he said that many passages had no sense when taken literally. The disengenious mode of arguing "by lies and fictions," and books "falsely attributed to great men," "pious frauds," (77) were rife in these days. Exorcism was added to baptism in the third century. In the fourth, it was openly said to be "an act of virtue to deceive and lie, when by that means the interests of the church might be promoted." This produced "an incredible number of *ridiculous fables, fictitious prodigies*, and PIOUS FRAUDS." (102.) Persecution first arose, too, in this century, because they had no power before. The festival days "were squandered away in indolence, voluptuousness, and criminal pursuits, and were less consecrated to the service of God than employed in the indulgence of sinful passions. It is well known, among other things, what opportunities of sinning were offered to the licentious, by what were called the vigils of Easter and Whitsuntide." (107.) The same is done in the present day. The curate of West Hackney piously helped the parson in his matrimonial duties in the church. The woman only went to play the organ, and he only went to blow the bellows, but they got caught at last. The circumcillions, a "furious, fearless and bloody set of men," overrunning all Asia, filled that province with slaughter and rapine, and committed the most enormous acts of perfidy and cruelty." "This outrageous multitude whom no prospect of sufferings could terrify;" &c., "the flame of discord gathered strength daily, and seemed to portend the approaching horrors of a civil war." (109.) This is the commencement of Christianity, being tolerated by Constantine; and amidst all sorts of schisms, the Nicene Council declared Christ consubstantial, or of the same essence as the Father. Theodosius "raised the secular arm against the Arians, with a terrible degree of violence drove them from their churches, and enacted laws whose terrible severity exposed them to the greatest calamities." (112.) Thousands of throats were cut to determine whether Christ was omoouseos or omoiouseos,—one little letter. Ithacius, Bishop of Sossuba, got Priscillian killed. This was the first victim to persecution among the Christians under legal forms;

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and S. Severus says of this introducer of bloodshed; "He was a man abandoned to the most corrupt indolence, and without the least tincture of true piety; he was audacious, talkative, impudent, luxurious and a slave to his belly." This is an early Christian bishop; and this "abominable doctrine" of persecution "was reserved for those times when religion was to become an instrument of despotism, or a pretext for the exercise of malevolence, vengeance and pride;" (115) which it is to this day.

Of the oil bottle of Clovis, "I can scarcely venture to deny the fact." "Remigius had prepared his measures before hand, and trained a pigeon, by vast application and dexterity, in such a manner, that during the baptism of Clovis it descended from the roof of the church with a phial full of oil. Among the records of this (fifth) century, we find accounts of many such miracles." Clovis turned Christian because he gained a battle from the Germans, having prayed for Christ's help. That the patriarchs "might invade without opposition the rights of the bishops, they permitted the bishops" to "trample with impunity upon the ancient rights and privileges of the people." (122.) "The ambitious quarrels and the bitter animosities that rose among the patriarchs" "produced the most bloody wars, and the most detestable and horrid crimes." "Those most scandalous and deplorable dissentions." The Barbarian kings, "when they perceived the subjection of the multitude to the bishops, and the dependance of the bishops on the Roman Pontiff," had *nous* enough to make him their friend by rich presents, and thus fell the Roman empire. "The luxury, arrogance, avarice and voluptuousness of the sacerdotal orders," those "pompous ecclesiastics" who "received the homage of a cringing multitude," and who, like Martin, Bishop of Torres, maintained that a presbyter was superior to an emperor. Mankind "sunk in superstition and ignorance." All these crumbs of comfort will be found in p. 123. "Nothing is more common than to see the interpreters of the fifth century straining all the passages" of the Bible "either to typify Christ" "or antichrist," "and that without the least spark of judgment or probability." The "preposterous method of deciding truth by human authorities were fruitful sources of spurious and suppositious productions." (127.) "Many audacious impostors were encouraged to publish their own writings under the names of ancient Christian worthies; nay, under the sacred names of Christ and his holy apostles." "The whole Christian church was" "overwhelmed with these infamous cheats," and no one can now say when they were kicked out. Some refer to the decree of Gelasius, others to the Nicene and Laodicean councils. In fact, no one can tell when tradition ceased, and we had the Greek books to refer to. Vigilantus cried out reform to "the corruptions which a fanatical and superstitious zeal had introduced into the church," but Jerom sounded the tocsin, the old

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cry, *the church is in danger*, and Vigilantus flourishes in the list of heretics.

In the fifth century, Mary began to be exalted into Theotokos, or *Mother of God*, instead of Christotokos, *Mother of Christ.* Councils were called to settle these differences. The Ephesian one was called *a band of robbers;* and Mosheim well says that many others "are equally entitled to the same dishonourable appellation." Flavianus died of the bruises he received from Dioscorus, at the above "horrid assembly," (136) when, from argument, these pious savages came to boxing. Peter, the Fuller, added to the "O God most holy," &c. of the Trisagium, "who hast suffered for us upon the cross;" the Pope declared that by this he had made to be crucified "all the three persons of the Godhead." The emperor published his Henoticon, or *decree of union*, from which arose "new contests and new divisions not less deplorable" (137) than those it meant to suppress. The "furious Jerom" accuses Pelagius of "gluttony and intemperance," while Augustine says his manners were "blameless." (138.) The Council of Deospolis acquitted him "of all errors." The African bishops at Carthage and also at Milesum condemned him. Pope Zozimus pronounced him "sound in the faith;" the same Zozimus and the Council of Ephesus declared him a heretic. (139.) Jansenists and Jesuits both appeal to Augustine for their opposite systems, which have been condemned and upheld by several popes to the days of the bull Unigentus, which upsets all before it. (140.) Such is the harlequin's jacket of the undivided kingdom of Christ. In those days missionaries thought it "meritorious to deceive an ignorant and inattentive multitude, by representing to them as prodigies things that were merely natural." (142) The clergy preached up then, as Parson Close does now, that learning and erudition are "pernicious to the course of piety." (144.) Philosophy "was entirely banished from all the seminaries, which were under the inspection and guidance of the ecclesiatical order," as "pernicious." *(ib.)* In fact, schisms was the great order of the day, "carried on by assassinations, massacres, aud all the cruel proceedings of a desperate civil war." 146. The Festival of the Purification was invented to console the Pagans for "the loss of their *Lupercalia*, or Feasts of Pan." (153.) The whole of religion was made to "consist in coming often to church, bringing offerings to the altar, lighting candles," &c. (162.) Six of the canons of the council of 692 "are diametrically opposite to several opinions and rites of the Romish Church." (168.) "The many and stupendous miracles" of the missionaries "have lost in our times the credit they obtained;" "the corrupt discipline that then prevailed, admitted of those *fallacious stratagems.*" (171.) One contest was about "from whence the Holy Ghost proceeded." The Latins said it came from the Father and Son, the Greeks only from the Father. (186.) As usual, the Latins forged *filioque* into

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the creed to support them, and in the Lives of the Saints, "lying wonders were invented, and all the resources of forgery and fable exhausted to celebrate exploits which had never been performed, and to perpetuate the memory of holy persons who had never existed." "These PIOUS FRAUDS," "the same IMPOSTORS," "*false miracles*," "*impertinent forgeries*," "fictions," "impostors," "the prospect of gain," "a corrupt and designing priesthood," "fictitious prodigies," "a stupid veneration," "this wretched notion;" all these flowers will be found p. 200. Others imposed on the "miserable multitude by the most impious and shocking inventions;" and as to relics, "the holy carcass was always found," "as they impiously gave out, of the suggestion and inspiration of God himself." Nor did "pious travellers return home empty:" the Greek rogues "found a rich prey in the stupid credulity of the Latin relic hunters," who bought up bones, "several of which were pagan, and some not human." Many "had recourse to theft," which, when successful, was considered "pious and acceptable to the Supreme Being."

In Spain, "the sons of the laity are not much more numerous than the sons of the clergy." (209.) The trial by duel, introduced in the fifth century, was because "the abuse of oaths had occasioned the most horrible perjuries, and opened a door to all sorts of injustice." (210.) "The cruelty with which it was put in execution" (a decree against the Paulicians,) "was horrible beyond expression, for these ministers of wrath, after confiscating the goods of above 100,000," "put their possessors to death in the most barbarous manner, and made them expire slowly in a variety of exquisite tortures." "This bloody war continued during this whole century:" "the slaughter was terrible, and the number that perished on both sides prodigious." (212.) The Paulicians were declared "unworthy of enjoying either the comforts of this world, or the happiness of the next," although many of their tenets were very sensible, particularly where they reject the Sacrament, saying the bread and wine were Christ's discourses and exhortations. This sect were called Albigenses in France. Rolla and his northern pirates had no religion, and became Christians, without knowing one point of the faith, by a political treaty, to gain land in France. Threats, promises, edicts, and penal laws converted the Poles. (214.) "Threatenings, rewards, and punishments," (215) made Christians of the Hungarians. Olaus, sword in hand, propagated the faith in Norway; after many "bloody battles," (216) Thor was beat by Christ. "The Cimbrians and Danes were humbugged by such miracles as "manifestly shows that they derived their origin from human art." *(ib.)* Thus, either by dragooning or by "PIOUS FRAUDS," most nations were deluded into this *pernicious superstition*. Bolislaus, King of Poland, converted the Prussians. "He dragooned this savage people into the Christian Church." (230.)

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At the Council of Placentia, 1095, there were 200 bishops, 4000 priests, and 300,000 laymen. Here the crusades were broached, the first army of which was a pious collection of "monks, prostitutes," "profligate debauchees," &c. "animated solely by the hopes of spoil and plunder." (232.) "The murders, rapes, and robberies of the most infernal nature, that were everywhere committed with impunity by these holy soldiers of God and Christ," all was settled by Gen. 12; 7, and Gal. 3; 29: and from the pulpit it was denounced that the Gentiles were the seed of Abraham, and, therefore, lawful possessors of Judea. The Waldenses opposed this with 1 Cor. 10; 32: it was no use. "The Church has no design to injure or slaughter the Saracens," "yet the blood of infidels must of necessity be shed if they make resistance." (234.) Against the pagans also, "Christian princes exerted their zeal in a terrible manner, proclaiming capital punishment." "This dreadful severity contributed much more towards the extirpation of paganism than the exhortations and instructions of ignorant missionaries." John XXI. died 16th May, 1277; there was a vacancy for six months afterwards. Clement V. died 1314. John XXII. was not elected till 1316. When Gregory XI. died, Urban VI. was elected, but the cardinals set up another, Clement VII. When Urban VI. died, the Italian cardinals elected Boniface IX., and when Clement VII. died, the French cardinals elected Benedict XIII. In 1409 the Council of Pisa condemned both popes for heresy, perjury, and contumacy, and elected a third, Alexander V. Each of these popes had his faction of cardinals. The Council of Constance deposed John XXIII., who had succeeded the pope set up by the Council of Pisa. Gregory, who had succeeded Boniface, resigned. Benedict XIII. was deposed, and Martin V. finally closed the breach, to be opened again under Eugenius IV., who, dissolving the Council of Basil, they deposed him in turn. He called another council at Ferrara, and devoted that at Basil to the devil, "hell, and damnation." Nicholas V. succeeded Eugenius, and this closed the breach, for, in 1449, Felix resigned. Pius II., who, as cardinal, supported the Council of Basil, as Pope, declared "he was a damnable heretic" for doing so. Hence a heretic was, by his own shewing, made Pope.

The monastic societies were at this time (15th century) "so many herds of lazy, illiterate, profligate, and licentious Epicureans." The rich monks "perverted their revenues to the gratification of their lusts." "The clergy and monks, who had an inexpressible aversion to everything that bore the remotest aspect of learning and taste." (389.) Parson Close preaches the same song in the present day. In the religious wars of Zisca, "the acts of barbarity that were committed on both sides were shocking and terrible beyond expression." Both sides were cutting each others' throats for the glory of God, but each "agreed in this one horrible point,

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that it was innocent and lawful to persecute and extirpate with fire and sword the enemies of true religion, and such they reciprocally appeared to be in each others' eyes." (391.) Is it not time we hounded such diabolic systems out of society? In 1433, Sylvius, the legate, allowed the cup to the Calixtine laity." (392.) So much for infallibility. The "sacred books were, in almost all the kingdoms and states of Europe, translated into the language of each respective people." *(ib.)* So much for the Protestant stories that they were not permitted to read the Bible. The Beghards at church "appeared absolutely naked," declaring that those who wore clothes "were not free." (396.) "The Whippers rejected every kind of sacrament, and placed their only hope of salvation in *faith and flagellation.*" (397.) "All the provinces of Europe were, in a manner, drained, to enrich these *ghostly tyrants,* (the popes) who were perpetually gaping after new accessions of wealth." (2; 4.) By the "blessed reformation" (2; 1) we have only exchanged one superstition for another. Luther "offered to preserve a profound silence for the future with respect to indulgencies," and "proposed writing an humble and submissive letter to the Pope," "and such a letter he wrote." "He even consented to publish a circular letter exhorting all his disciples and followers to reverence and obey the dictates of the holy Roman Church." (2; 11.) Pater should have taken him when in this humour, and made him a fat bishop, and there would have been the end of the reformation. But he was persecuted, as people are at present, and the usual consequences followed.

Tetzel "died of grief and despair," (2; 11) although Luther wrote him a pathetic letter of consolation, after putting a picture in the church of Pinna, representing him sitting on an ass selling indulgences. This is consistency. This *pious fool,* as Dan says, explained the real presence by a *red hot iron,* in which "iron and fire are united, so is the body of Christ joined with the bread in the Eucharist." (2; 17.) Julius III. "bestowed the Cardinal's hat on the keeper of his monkeys," "who was also the infamous object of his unnatural pleasures." Luther said, "There is no more than one sense" in Scripture from end to end; but "many, labouring under the old and inveterate disease of an irregular fancy and a scanty judgment," were perpetually "twisting all the prophecies of the Old Testament into an intimate connection with the life, sufferings, and transactions of Jesus Christ." (2; 83) True, Matthew began this evil folly. The above "golden rule will be found often defective and false." *(Ib.)* True again. The Catholics admit baptism by "a midwife, where a clergyman is not at hand, nay, by a surgeon." (2; 107.)

Calvin's doctrine "is plainly taught in the 28th article;" and the 17th article, Burnet says, is framed on Augustine's doctrine, "which scarcely differs at all from that of Calvin." These doc-

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trines "prevailed among the first English reformers, the greatest part of whom were at least sublapsarians." (2; 111.) Calvin burnt Servetus, executed Gruet, Gentilis, &c. banished Castalio, Ochinus, Alcius Tellius, Bolgec, and Bourgogne, his own patron, (2; 118, 134) and many others. Altogether he was as handsome a specimen of a pious ruffian and murderer as need be desired; while Spinoza, the Hebrew atheist, "observed in his conduct the rules of wisdom and probity much better than many who profess themselves Christians." (2; 160.) Yes; such Christians, who, like Mosheim, recommend persecution, (see 2; 161) while in 163 he talks about moderation, forsooth. Calvinist and English churches are on the Continent called *reformed*, distinct from the Lutherans. At Frankfort on the Maine, the Lutherans have never allowed a *reformed* church to be built. The old Jewish letters before Babylon are the present Samaritan, and were the Phœnician. They have many forms for each letter: ten, for example, for L, P, Q, and R, and eight or nine for most others. So has the Syriac and Ethiopian, which last takes the vowels from the forms, which are seven. In the Syriac, I have seen eight forms of *Mim*, widely different, some nearly like the Ethiopic *Pait* or *Zadai*, others like the Chinese *Koo* joined to *Wei*. Most of these old alphabets bid defiance to quick writing, as well as being much alike: for instance, the Ethiopic *Haut* and *Tait*. Mosheim (2; 280) says in his text that Cuipar was for "excluding reason altogether from religious enquiries," but in his note he says he shewed "the perfect conformity there is between right reason and true religion." This is a contradiction.

SECTION XVI.—NOTES FROM THE CANONS.—By the second of these, the King is said to have the same authority over the Church that "the godly kings had amongst the Jews;" but it so happens that their ungodly ones had quite as much authority as the rest, for they generally sent the whole religion flying, pillaging the Temple, and telling the people to worship Baal. By the third, the Church claims to be "a true and apostolic church, teaching and maintaining the doctrine of the Apostles." This is not true; it is only apostolic through the Roman Church, which we have seen is denounced as false in the Homilies. 4. Those are denounced who call it an "unlawful worship of God;" and 3, it is "by law established." This is quite correct; it is lawful enough, and has its sole foundation in law. 5 denounces those who say the Thirty-nine Articles are "erroneous," that is almost every parson in this church. 6 denounces those who say its rites are "superstitious." How about absolution, crossing, bowing at the name of Christ and not at that of God, (see 18) &c.? 7 denounces those who say archbishops, archdeacons, &c. are "anti-christian." This damns all the Scotch Kirk. These names are not in the Greek books. 9. This damns every dissenter under heaven; so does 10, and the Puseyites to boot, and so does 11. 12 is ridiculously

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absurd: a man may do all it denounces and not be one inch of an anabaptist. 15. Here we have *parsons* and *ministers*, which are not in the Greek books; these have *bishops*, *deacons* and *presbyters* only; but this religion is not established on them but on law. 18. Here is another absurdity: if a man is ill he must not put on his hat in the church, but his *nightcap*. 19 prevents churchwardens from going to church. Who "questmen" are I am guiltless of knowing. 20 says the sacrament wine is to be brought in "a sweet standing pot or stoup of pewter, if not of purer metal;" this is rich. 21. Curates cannot give the sacrament, unless they are "ministers," and no one is to give it till "the words of institution be rehearsed." All are to take it three times a year, and students four (23); these last, too, are to kneel during the process. 24. Here are a fine swarm of locusts, totally unknown in the Greek books, except the bishop; no less than eleven sorts, besides an "&c."

28. People not to go to any church but their own. 29. No parent shall "be admitted to answer as godfather for his own child," —the only person who can with propriety be one. 30. This church has only left the others "in those particular points wherein they were fallen, both from themselves in their ancient integrity, and from the apostolic churches." So much for deriving a succession from the Apostles. "The sign of the cross being afterwards used, doth neither add anything to the virtue and perfection of baptism, nor being omitted, doth detract anything from the effect and substance of it." Then what is the use of it? Why not abolish such mummery? which, although "purged from all popish superstition and error," the parsons are "reverendly to retain the true use;" while, just before, it is declared to have no use, that is, to do neither good nor harm. 31. Here and elsewhere is plenty of the unknown tongue, for which the Catholics are so furiously abused. 31. No parsons to be made except "in the time of divine service," and before the archdeacon, dean, and at least two prebends, or four masters of arts "allowed for public preachers." How often is this broke? See 34, which specifies the age, forgot here, and 35, which says three instead of four to be present. 36. "I, N. N., do willingly and *ex animo* subscribe to these three articles." 40. Because simony "is execrable before God," "I, N. N., do swear that I have made no simoniacal payment, contract, or promise, directly or indirectly, by myself or any other, to my knowledge or with my consent." Yet public offices are held for buying and selling these things all over England, and the people who thus perjure themselves, are set up in pulpits as public instructors in religion. 41. Two livings cannot be held except by a M.A., who is to reside "in each his said benefices for some reasonable time in every year," which are not to be more than thirty miles apart. All these things are recklessly broken, like Deut. 17; 17, was: one day a year would shirk this canon. 42. The deans

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are to be resident ninety days a year, "keeping good hospitality." Every petty canon and vicar choral is to have "the New Testament, not only in English but in Latin." Is this attended to, pray? or 43, where deans, &c., are to preach, "especially in those places whence they or their church receive any yearly rents." 44. No prebends to be absent from their churches more than "one month in the year, *unless it be for some urgent cause.*" This is downright moonshine. 45. Every resident is to "preach one sermon every Sunday in the year." 46 prescribes more about preaching, but is immediately upset, for it is to be only if his living "will be able to bear it." Again, 47. Curates are to be kept, but only "if the worth of the benefice will bear it." Such laws as these are utterly useless. 52. Strange parsons are to be booked by the churchwardens. Is this done? 53. Any parson who shall "impugn or confute any other preacher in the same church, or any church near adjoining," is to be bagged "until the bishop has taken farther order therein." 54. Here it is one month; see 38, where it is two. 55. Does every parson before preaching pray, as he is here ordered, for all magistrates, nobles, commons, &c.? No, nor one in a hundred. 56. Does every parson, "twice at the least every year, read himself the divine service," although he has a curate? Again the answer is, no. 57. "Unpreaching ministers" are, it seems, good enough to baptise and give the sacrament. 58. Ministers not graduates are to wear upon their surplices some decent tippets of black, so it be not silk." These are the people who abuse the Catholics for mummery. 59. Who keeps this? Who "for half an hour or more" every Sunday, before evening prayer, instructs "the youth and ignorant persons" in the "Ten Commandments, the Belief, and the Lord's Prayer," and diligently hears, instructs and teaches them "the Catechism?" Is it not infamous to see how these laws are set at nought by the richest church in the land?

65. Here is a demoniacal law. All those who do not go to church, that is all the Catholics and dissenters, are to be first sent to hell or excommunicated, which they would, like me, laugh at; but the fangs of the diabolical Chancery Court are to be let fly at them, by a writ *De Ex Communicato Capiendo*, a writ "to imprison him without bail or mainprise till he conforms." (*Jacobs.*) These infamous laws were once in full swing, remember, besides the execrable White sheet Courts, which, to the disgrace of the age, still exist. 67. Parsons are not to visit the sick "if the disease be not known, or probably suspected to be infectious." Did the Catholics ever make this distinction? 68. Here is more of the unknown tongue. Persons excommunicated *Majori Excommunicatione* were to be refused burial. 70. In every parish is this book "parchment"? No, I have seen paper ones. To "convent them" I do not understand. 72. "Ministers not to appoint public or private fasts or PROPHECIES." The date of this morceau is 1839, and it is

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printed for "The Society for promoting *Christian Knowledge.*" Here is another mouthful. No minister is to dare, *without a license,* "to cast out any devil or devils." I should have thought the sooner the devil was sent flying the better, no matter by who. 73. No one is to meet in any place to consult on impeaching the doctrine of the Church of England, under pain of excommunication. 74. Certain people are to wear "gowns with standing collars and sleeves straight at the hands" and "hoods or tippets, of silk or sarcenet, and square caps." Here is a jumble of mountebanking nonsense. They "shall usually wear in their journies, cloaks with sleeves, commonly called priests' cloaks, without guards, welts, long buttons or cuts," and "only plain night caps;" but at home, they may wear "any comely and scholar-like apparel, provided that it be not cut or pinkt; and that in public, they go not in their doublet and hose without coats," and "wear not any light-coloured stockings." 75. No parsons are, except "for their honest necessities," to resort to "any taverns or alehouses." Verily, the reformed clergy must have been a splendid lot to have required these laws.

77. "No man shall teach, either in public school or private house, but such as shall be allowed by the bishop." These are the good old times of the Reformation. These teachers, by 79, were to "bring their scholars to the church, every holy day." "They shall teach the grammar set forth by Henry VIII.," "and none other." Fancy ~~piety Dubbys~~ making a grammar. 80. The prayer book, which, although the work of the Holy Ghost, had been so often tinkered, here gets another touch; "lately explained in some few points by his Majesty's authority, according to the laws and his highness's prerogative in that behalf." 84. Is there in every church "a strong chest with a hole in the upper part thereof," for alms? of which the parson keeps one key, and each churchwarden another. It took three locks, it seems, to keep these reformed people from robbing the poor. 83. Each church is to have a pulpit "for the preaching of God's word." I thought the word was the parsons'. Was the preaching of Hugh Peters from Isai. 30; 33, God's word, in the very next reign? 87. All the "glebes, lands, meadows, gardens, orchards, houses, stocks, implements, tenements and portions of tythes," are to have "a true note and terrier" of them made "for a perpetual memory thereof." This is righteously kept, there is no doubt. There will be a "terrier" of the plunder, never fear. 99. Has every church a table of kindred, "publicly set up and fixed?" No, no, this does not matter. People may make incestuous and void marriages, so long as there is a "perpetual memory" of the tythes. 101. More unknown tongues. 113. "Parsons" are here to *present,* that is, lug sinners into the White sheet Court, if the churchwardens are negligent. 111. Those are to be *presented,* "who, by untimely ringing of bells, by walking, talking, or other noise, shall hinder the minister." Elegant recreations in churches, cer-

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tainly. By this canon, the parsons are bound to secrecy in confession. Talk of the Catholics, indeed. What can be worse than this: "That he do not reveal and make known, to any person whatsoever, any crime or offence so committed to his trust and secrecy;" except high treason, perhaps. 114. "Popish recusants" are to be presented, even if they come to church, unless they take the sacraments. Can we wonder at what followed these truly infernal laws? 118. Any one who peruses these canons cannot help being fully convinced that most likely every churchwarden in this whole land has been a perjured man. So much for reformation. Where are any presentments made now, and for years? Yet they duly swear to perform their part, and are here specifically bound to do so before the new wardens are sworn, "under pain of those censures which are appointed for the reformation of such dalliers, and dispensers with their own consciences and oaths." It is really horrible to think of this wholesale perjury, carried on with the eyes wide open; yet this is called the Christian religion. 128. No one is to sit for an official in the White sheet Courts but one who is "a favourer of true religion." This is modest, when people have been now upwards of 3000 years trying to find out what true religion is. 133. "For as much as it is found by experience that the loud and confused cries and clamours of proctors in the Courts of the Archbishop are not only troublesome and offensive to the judges and advocates, but also give occasion to the standers by of contempt and calumny towards the Court itself." This is the reformed religion. Verily, these courts, these blessed blossoms of Christianity, must be fine bear gardens. Have they descended from the apostles, too, "confused cries and clamours," loud speech and babbling?" This is rich. James declared the English service wanted nothing of the mass but the liftings; he altered it in nothing. See 80, where it is "explained in some few points;" that is all: yet, p. 85, he says of these canons, that he "diligently, and *with great comfort*," read and considered them, and he orders them to be read through once a year in each church, which, like most other things, is seldom done, for they would prick the parsons very sore to hear them.

SECTION XVII.—NOTES FROM DR. MILNER'S END OF CHRISTIANITY.—This is, generally, a learned and excellent work; but let the Doctor speak for himself. "If Christ had intended that all mankind should learn his religion from a book," "he himself would have written that book." (p. 83.) Very true, and he would have translated it into all languages, and provided means to preserve its purity, and he would have sent it into all nations. Instead of working miracles upon loaves and fishes, he would miraculously have given every man a New Testament in his own tongue, with the power to read it; yet he did not order any one to write it, nor did he tell his followers to learn to read. The Bishop

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of London admits a legal head to be necessary, upon which Milner says, "just as if peace and unity were less necessary in the one sheepfold of the one shepherd, the Church of Christ, than they are in civil society." (p. 85.) The Lutheran believes "Christ is really present in the sacrament; the Calvinist, that he is as far distant from it as heaven is from earth; the Churchman, that baptism is necessary for infants; the Baptist, that it is impiety to confer it on them." (p. 96.) Hook, in his late charge, shews "that the increase of immorality has kept pace with that of the Bible Societies." (p. 97.) No wonder. If the prophets and apostles wrote these books, this "does not of itself prove that they *always* wrote, or, indeed, that they ever wrote under the influence of inspiration." (p. 102.) Certainly not. Spurious gospels, &c., were believed by different "holy fathers, while some of the really canonical books were rejected." (p. 103.) Augustine said, "I should not believe the gospel itself, if the authority of the Catholic Church did not compel me to do so." *(Ib.)*

Dr. Balguy recommends the thirty-nine articles because they contain no immorality, nothing cruel or revengeful. "On this principle you might, in the eastern world, conscientiously swear your assent and consent to the fables of the Koran or the Vedam." (p. 140.) "It is notorious that many clergymen preach in the churches in the morning and in the meeting houses in the evening." (p. 190.) When to these are added the Puseyites, this is a motley church indeed. "The English Church, instead of uniformly maintaining at all times the same holy doctrine, heretofore abetted an acknowledged impious and immoral system, namely, Calvinism, which they have since been constrained to reject, and that they have now compromised with impieties which, formerly, they condemned as 'damnable heresies,' and punished with fire and faggot." (p. 215.) The Bishop of Lincoln, on baptism, says, the Catholics hold that "no person whatever can be saved who has not been baptised;" yet "many of our martyrs recorded in our martyrology and our breviary are expressly declared not to have been actually baptised." "Not only the baptism of blood by martyrdom, but also a sincere desire of being baptised suffices." (p. 225.) This is a good charitable doctrine. The Church of England, in her first Prayer Book, enjoined the unction of the sick." (p. 231.) "Many of these (miracles) were to the stopping of the course of a flood, and the moving of a mountain, are recorded" by the fathers of Gregory Thaumatagus. When Julian was driven from building the Temple, "a luminous cross, surrounded with a circle of rays, appeared in the heavens, and numerous crosses were impressed on the bodies and garments of the persons present." (p. 251.) A blind man restored to sight by "a cloth which had touched the relics." (p. 252.) "The cure of the withered hand of a youth," by "the dead hand of his friend." "Among Protestants, several allow

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miracles to the third century. Dr. Waterland says the fourth, Dr. Beriman, the fifth." (p. 258.) "God fails not in this any more than in past ages, to illustrate the church and children of Christ "by unquestionable miracles." (p. 216.) The beheading of Louis XVI. and his Queen "was foretold by a nun of Pougeres," "twenty years before it happened." The banishment of the French clergy was predicted "long before it happened," by a pilgrim, B. Labre. An amputated breast restored and cured. (p. 260.) The use of an arm restored by "a piece of moss from the saint's well," together with praying, &c. Well, these are wonderful stories; I must lash them all alongside, I cannot hoist them in yet. "It is next to a miracle to get a miracle proved at Rome." (p. 267.) The English Church re-ordains dissenting ministers who join her, but not Catholic priests. This speaks much. You say with me that "Christ ascended into heaven and sitteth at the right hand of God, therefore it is plain you believe with me that God has a human shape." (p. 383.) Christ stood by Paul "in the castle of Jerusalem, Acts 23; 11." (p. 407.) Speaking of Dr. Porteus and the Bibles, he says, "There are passages in them which, I am confident, his Lordship would not wish his daughters to peruse, and which, in fact, were prohibited to the Jews till they were thirty." (p. 497.) I do not know how the Catholics settle the point with their daughters, but among Protestants I see the Bible left open to daughters and sons, young and old. When two such chapters as Gen. 19 and 38 form part of our Church service, (Jan. 11 and 20, and 1st Sunday in Lent,) who can wonder at our towns swarming with prostitutes. It is but justice to Dr. Milner to say, I have largely made use of his able work in many other places than this section.

SECTION XVIII.—NOTES FROM ROSELLINI.—The splendid work on Egyptian hieroglyphics, or sacred carvings, (Ieros, *sacred*, Glypho, *to carve*,) which has been brought out from the labours of Champollion and others,—"Monumenti dell' Egitto e della Nubia," has assisted in many parts of biblical literature. It shews us, for example, how little we must depend upon the monuments of these people, who had certainly many fine arts under their Pharaohs. But we must not go too fast. Let us first look at Shishak and Rehoboam. Herodotus and Diodorus have no such king. Manetho has a Sesonchis; the monuments call him Shishouk, or 1 K. 14; 25, Shishak. By 2 Chron. 12; 8, we find the Jews are to be enslaved. The monuments shew this, but they shew too much. They have Rehoboam in Egypt, where he never went; for, 2 Chron. 12; 10, we find him, after the plunder by Shishak, repairing the damages, making brass shields. V. 11, he goes to the Temple, as usual. 13. He is strengthened, and reigns seventeen years. 15. He is at war all this time, and 16, he sleeps with his fathers. So 1 K. 14; 27, 28, 30, 31, corroborates all these points but one,

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proving to a demonstration he never left Judea. The Talmud does not hint at such a thing. Now turning to Rosellini, in Karnac Shishak is holding by the hair kneeling captives, and lifting up his axe to destroy them. Ammon, his god, is driving along more, and among the kings is one with a Jewish face and a beard: see Champollion's third plate. Each king bears a shield, and on this bearded one are two hieroglyphic feathers, which mean J E, the bird OU, the open hand D or T, and the characters for H A M L K, or Jeoud Ha Melek,—*The King of Juda*, below which is the hieroglyphic of a nation or country. The splendid work of Rosellini proves the Egyptians cut their corn just under the ear, (see Ex. 5; 7) which would have been impossible else. It shews them, too, as glass blowers. Glass beads have been found on mummies at Thebes.

The circular cut of leather was used by the Egyptians, which may lessen our surprise at Dido's artifice to gain a site for Carthage; (869 B.C.) which story is also told of the English at Calcutta: the Chinese have it, too, and the North Americans say the English obtained thus their first ground from the red men. These monuments explain to us Cant. 7; 1, for there are richly ornamented shoes and sandals on them. The curved shafts are found to the Mitzraim chariots. Their mode of embalming is now lost, but we have their drills, and bows, and many other things. They squared and dressed their stones at the quarry, like Solomon did, (1 K. 6; 7.) Their statues were made by rule and measure. Palm branches form a religious emblem, as may be seen where the colossal idol is being removed to its place by the most unmechanical means in the world; yet they must have known better, or how could the Luxor obelisk have been erected; and of all outrageous and insane things their ships are the worst, being physical impossibilities. Their bows are drawn very ill, the string being far too long. This subject of the Egyptian monuments, requires much more labour; they should every one be copied and translated. They would throw much light on Hebrew history. Champollion has done much, but it is not clear to me that he can, as he says, decipher all the tales on all the Soroi, or mummy cases. Wilkinson, in his Materia Hieroglyphica, differs from him often; Akerbad and Young, too, must be looked up. It is curious here to find the plural for God formed by repeating the symbol of the hatchet, for instance, *three* times. The inscriptions, both symbolic and phonetic, generally are in Coptic and often in Greek, and the Abraxas, which Michaelis thinks is older than the Gnostics, makes in its letters 365, the days of an Egyptian year. The hatchet represents God as powerful; but as Judge, he is generally a human figure with a hawk's head; and to this is added, the semicircle or egg, as the mark of a female, when a goddess is meant. Phtah seems to be Vulcan; Ammon, Jupiter. Phre or Phra, is the sun, and Rhe, most likely his wife. Ioh, the moon, seldom occurs at Denderah. This is a male deity. Jhoth, next to

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Osiris, is the most frequent deity. Arueris is evidently Apollo. Isis, the wife and sister of Osiris, at Philae, is called the daughter of Phtah. Plutarch says, Nepthe was Aphrodite. Paamales is Priapus. Buto, the nurse, and Horus, the child, are sometimes followed by Bubastis, whom she also nursed. Nilus is still worshipped. In Abyssinia, Apis was worshipped as a bull, and was buried at Busiris. The goddess Mneuis is not very well made out; nor are Hyperion Cteristes, and some others. This is a wide field yet. Anubis and the other three who preside over embalming, are pretty clear. Diodorus speaks of one of them, Macedo, having a wolf's head. Eusebius says, the Demiourgos or creator, had a human form and blue flesh; so does Porphyry. The serpent forms a distinguished character on these old monuments, often accompanied by a cross, which denoted the life to come, long before Christ was born.

Under many forms, Rameses seems identified with the Sethothis of Manetho, the Séthoosis of Diodorus, and the Sesostris of Herodotus and Strabo. The table of Abydos, or chronicle of the high priest of Hieropolis, (B.C. 260,) differs several times from Manetho, whose list of 341 priests, if we give each thirty-three years of age, goes back 11,000 years. But the Phonetic branch is yet very imperfect; besides which, there is the common form called Demotic Enchorial, or Epistolographic, and the Hieroglyphic, by imitation called Kuriologic Tropic, and Enigmatic. The serpent eating his tail, is never found in Egypt; that tale is a good Christian lie. A rising serpent signifies eternity. A cross with its arms inside a circle, is much like a Coptic character, which is a contraction of *God*. Wilkinson's alphabet seems one of the best, but he has omitted the open hand, which is generally allowed to be D or T, in Scripture.

SECTION XIX.—NOTES ON THE PENTATEUCH.—The Mosaic law having been delivered to the Jews at two different periods, one at the commencement of their forty years' residence in the wilderness, and the other near the termination of it, we have to test these two institutes, and to see wherein they differ, for if they do, they, or at any rate one set of them, cannot be from God. Moses says (Deut. 42) no addition or subtraction is to be made from what he is then delivering. I leave out of this examination the list of unclean animals, which I have spoke of before. Let us take the laws relative to uncleanness. Here we have in Lev. 5; 2, 3—7; 20, 21—10; 28 to 44—all c. 15--16; 23—17; 11 to 16—20; 25—22; 3 to 8: Num. 5; 2, 3—9; 6—19; 7 to 22—30; 19 to 24. Now this long collection of laws, thus said to be given by God at the commencement of the forty years, are summed up at the end of those forty years in Deut. 23; 10 to 14, which simply relate to personal cleanliness on two points alone. With respect to judgment, we have Ex. 23; 2, 3, 6, 7, 8: Lev. 19; 15, only merely ordering no

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unjust judgments to be made; whereas, in Deut. we have 1; 16, 17—16; 18, 19, 20—17; 8 to 12—24; 17—27; 19, where c. 16; 20 makes justice a test on which the Jews are to live and possess their land: c. 17 orders what is to be done if the judge cannot decide the cause: c. 24; 17 forbids taking widows' clothes in pledge, neither of which are in the former list. Ex. 23; 17 and 25 to 31 contains orders respecting the worship of God, and promises in case it is duly performed: so does 34; 23 to 26: and 40; 2 to 15 contain the ceremonies and times of worshipping; whereas, in Deut. we have only (26; 10, 11) a mere general order to worship: and 4; 19—8; 19—11; 16—30; 17, denouncing idols. With respect to meats we have Ex. 22; 31: Lev. 7; 23 to 27—17; 3, 4, directions as to what may be eat and how it is to be killed; whereas, in Deut. we have only 12; 21, 23, the first of which upsets Lev. 17; 3, 4. With respect to idols, we have Ex. 22; 20, 28—23; 13, 24, 32, 33—32; 1 to 8, 20, 24—34; 12 to 17: Lev. 18; 21—19; 4—20; 2, 4, 5—26; 1 forbidding their use on pain of death. This subject is treated of in Deut. 4; 16 to 19—6; 14—12; 31—13; 6, 7, 13, 15—16; 22——17; 3, 5—18; 10, 11.

Sin is dealt with at Lev. 4; 2, 3, 13, 22, 29—5; 1: Num. 5; 6, 7, 8—15; 30. This is summed up in Deut. 21; 22—23; 9—24; 16, which latter verse is, as we have seen, sufficiently contradicted. Why a ruler (Lev. 4; 22) is to be dealt with different from any one else does not appear. Lev. 5; 1 points at swearing as a sin; and Num. 15; 30 makes presumption a sin, incurring death. Not a word of this is in Deut. The first law with respect to women is contained in Ex. 21; 7 to 11, 22, 23: Lev. 12; 2, 4, 5,—21; 7, 13, 14—22; 12, 13. The second law is in Deut. 21; 15—22; 13 to 19—23; 17, 18—24; 1 to 5—25; 5 to 10, and differs totally from the first, for the second does not contain Ex. 21; 10, a very essential law, nor 21; 22, 23, nor Lev. 12; 2, 4, 5, nor Lev. 21; 7, 13, nor 22; 12: and the first law has not Deut. 21; 15, nor 22; 13 to 19, nor 23; 17, 18, nor 24; 1 to 5. These are important considerations, for it appears the Jews had, for instance, no law for divorcement for the forty years they were in the wilderness, although the thing was done. (Lev. 22; 12—21; 14.) Theft is dealt with in the first law: Ex. 21; 16—22; 7, 8, 10, 11, 12, 13: Lev. 6; 4, 5—19; 11, 13—24; 18. But in the second law it is only spoken of in Deut. 24; 7, where it refers to man stealing, as Ex. 21; 16 does, while 23; 24, 25 permits a species of thieving. Murder in the first law is found in Ex. 21; 12 to 14—22; 2, 3: Lev. 24; 17: Num. 35; 11 to 32. In the second law it is in Deut. 4; 42—19; 4, 5, 6, 11, 12—21; 1 to 8—27; 25, totally different, and not containing Num. 35; 31. Servants are in the first law: Ex. 21; 2 to 6, 20, 21, 26, 27: Lev. 19; 13. In the second law they are in Deut 23; 15, 16—24; 14, 15. The latter one in each case are much alike. Deut. 33; 15, 16 is not in the former law, and is

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unjust; and Ex. 21 is not in the latter, essential as it is. The first law of the Sabbath is in Ex. 23; 12—31; 13 to 17—34; 21—35; 2, 3: Lev. 19; 3—23; 3—26; 2. The word is not mentioned in the second law, except in the commandments. Ex. 35; 3, essential as it is, we have not in the second law. Was Moses tired of killing human beings for picking up a few sticks on that day? (Num. 15; 36.)

Sacrifices, which are so largely dealt with in Ex., Lev and Num., are hardly mentioned in Deut., and only as follows: 12; 6, 7, 11, 13, 14, 26, 27—15; 19—16; 5 to 9, 16—18; 3, 4, 8—26; 2 to 4—27; 6, 7. There are several regulations for strangers in the first law, but not in the second, such as Ex. 22; 21—23; 9: Lev. 18; 26—19; 10, 33, 34—20; 2—22; 18—24; 22—25; 35: Num. 9; 14—15; 14—25; 47. Deut. only gives us 15; 3 and 31; 12. In the law of usury in Deut., Moses there expressly refers to his former law, (24; 8) and accordingly Lev. 13; *c.* 14. We have two chapters on the subject besides Num. 5; 2, 3. The usury laws, Ex. 22; 25 to 27: Lev. 25; 35 to 37 are in Deut. 23; 19 to 23—24; 6, 10 to 13. The laws on fornication, adultery, &c., Ex. 22; 16, 17: Lev. 18; 20—19; 20, 29—20; 10—21; 9: Num. 5; 13 to 31, is not mentioned in Deut., except in the commandments. Lying, Ex. 23; 1: Lev. 6; 3—19; 11, has nothing said about it in the second law. The unnatural crime, Ex. 22; 19: Lev. 18; 22, 23, 24—20; 13, 15. Deut. 27; 21 only applies it to beasts, strange to say. Angel, Ex. 23; 20, 21 to 23, is not mentioned in Deut., leaving out in each case the angel who led them on first setting out from Egypt, and whom we hear nothing more about. The law of inheritance, Num. 27; 8 to 11—36; 3, 6, 7, 8, 9, we have in Deut. 21; 16, 17, a most material and upright law, not before given. The regulations for the priests, Levites and tithes, Lev. 21; 10, 11, 12: Num. 1; 47—2; 33—3; 6, 9, 12, 13, 15, 16, 40 and c. 4 and 18, are dismissed in Deut. 12; 19—14; 28—18; 1—26; 3, 12, 13, 14. Incest, Lev. 20; 12, 14, 17, 19, 20, 21, for which Deut. gives 22; 30—27; 20, 22, 23, only including the father's wife, the sister, (and really it is the half-sister) and mother-in-law; whereas, the first law includes daughter-in-law, aunts, the unnatural crime in women, and *v.* 18. Lev. 12; 3 ordains bodily circumcision; Deut. 10; 16—30; 6, in both cases, ordains mental circumcision; and there are other passages in the Bible also which hold the same doctrine. Cursing, Ex. 21; 15, 17: Lev. 5; 4—19; 3, 12, 14—20; 9—24; 11, 16, is not mentioned in Deut. in the senses given above.

Enchanters, &c., Ex. 22; 18: Lev. 19; 26, 31—20; 6, 27. Deut. mentions 18; 10, 11, which is fuller than the first law. Borrowing, Ex. 22; 14, 15, is regulated, but Deut. 15; 6 forbids it, so does 28; 12. Query, whether this is not restricted to foreign nations? Offerings are spoken of, Ex. 25; 2—35; 5, 29: Num.

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5; 9, 10. Deut. has not the word. Lev. 18; 19 and 20; 18: this delicate subject is not mentioned in Deut. Reaping and gleaning, Lev. 19; 9, 10, and 23; 22, differs from Deut. 24; 19, 20, 21: *v.* 20 is not in the first law, nor is *v.* 19. Lev. 19; 16, talebearing, &c., is not in the second law. False witnesses and witnesses, Deut. 19; 15, 16, 17, 18, 19—17; 6, 7—26; 13, 14. Lev. 9; 4, declares God is to appear to the Jews that day. It must have been the Persian god, then, for (*v.* 24) nothing appears but fire. We do not find this in Deut. There were thirteen tribes in Israel, or more properly fourteen, but counting Ephraim and Manasseh as one. Twelve only are provided for, Ex. 39; 14 Ransom and spoil, Ex. 30; 12 to 16, and Num. 31; 27, are not in Deut.; nor is Deut. 13; 16 in the first law. Captives: Deut 21; 11 to 14 is not in the first law. The refuge cities, Num. 35; 15, are in Deut. 19; 2 reduced to three. The ones on the other side of Jordan are omitted, but three more are ordered. (*v.* 9.) Lev. 21; 4 to 4 are not in Deut.; nor are the regulations about a goring ox, Ex. 21; 28 to 32: and Deut. 25; 4, and 22; 1 to 4, are not in the first law. The law concerning trees, Lev. 19; 23, 24, 25, is not in Deut. Weights and measures, Lev. 19; 35, 36, are repeated in Deut. 25; 13 to 15. Lev. 19; 28 is repeated, Deut 14; 1. Charity, Lev. 25; 35, is more fully enforced in Deut. 15; 7 to 10. Revenge and hatred are forbid in the first law, Lev. 19; 17, 18, but not in the second.

The directions respecting the red heifer, Num. 19; 2: respecting beards, Lev. 19; 27: honouring old age, Lev. 19; 32: are not in Deut. Lev. 19; 19, as far as seeds and clothes go, are in Deut. 22; 9 and 11: but as to cattle, not so. Nor is Deut. 22; 5, 6, 7, 8, 10, in the first law. Ex. 23; 10, 11, relative to the seventh year, is not in Deut.; nor is Deut. 15; 1 to 3, in the first law. The law of fringes, Num. 15; 38, 39, is in Deut. 22; 12. The reason for them is not given in Deut., nor the order for the blue riband. The following are not in the first law:—The regulations as to battle, &c. Deut. 20; 2 to 20, and of these v., 10, 11, 12, totally contradict Deut. 7; 2. See also Deut. 20; 16, God would be to all alike, binding the law on their hands and gates. See also Ex. 13; 16: Deut. 6; 8, 9—11; 18, 20: swearing, 6; 13—10; 20: destroying cities and altars, 12; 2, 3: wrestling, 25; 11, 12: landmarks, 19; 14—27; 17: stripes, 25; 3: beating, 27; 24: reading the law every seventh year, 31; 10: prophets, 18; 15 to 22—13; 1 to 5; stones and altars, 27; 2 to 5: writing the law on stones, 27; 8; spies, 1; 23, is in Numbers 1. The following are not in the first law:—Bad sons, 21; 16: hanging, 21; 23: honouring parents, 27; 16: slaves, 15; 12 to 18: feasts, 16; 10, 13. The feasts ordained in the first law are the Passover, Ex. 12; 14—13; 6, 7: the Passover and the beginning and end of harvest, 23; 14, 15, 16: Lev. 23; 1 to 34: Tabernacles, Num. 28; 17: the Passover, 29; 1 to 12: the Feast of Trumpets, called

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Tabernacles in Lev., Deut. 16; 1 to 14. The penalty of death for eating unleavened bread, Ex. 12; 15, 19, is not in Deut. The first and fifteenth days of the seventh month are ordered to be kept in Lev. 23; 34, 39: Num. says the first, tenth, and fifteenth days, 29; 1, 7, 15. The following are not in the first law: Deut. 27; 18, the blind: 17; 14, 15, respecting kings: 17; 16, respecting horses: 17; [redacted] wives: a very indefinite law, by the bye, every one being left his own interpreter—Solomon and others interpreting it very largely. 17; 18, 19: Kings keeping the book of the law by them: not much attended to, I am afraid. The seventh year, Ex. 23; 11: Lev. 25; 4, as it respects land, is not in Deut.; nor the fiftieth year, Lev. 25; 10: nor is Deut. 15; 12, in the first law. The following are not in the first law:—The destruction of Amalek, Deut. 25; 19: planting trees near the altar, 16; 21: the blemishes of animals for sacrifice, 17; 1—15; 21: pouring the blood of sacrifice on the ground, 12; 16—15; 23: although the blood is not to be offered with leaven, Ex. 23; 18—34; 25: yet, Lev. 17; 11, it is the blood which makes the atonement: lending and not borrowing, 15; 6—28; 12: the law, 23; 1: and that against bastards, 23; 2: against Ammonites, Moabites, Egyptians, and Edomites, 23; 3, 7. The priest is ordered no less than four times, in Ex. 28; 42—39; 28: Lev. 6; 10—16; 4—20; 27, to wear breeches, but not in Deut.

SECTION XX.—NOTES ON THE UNITARIAN VERSION—The older translation of the Testament was very rabid, but the one I am extracting from is 1819, and contains many excellent views. It would be unfair to pass it by without a remark. It states that the prefatory chapters of Matthew and Luke were spoken of by Marcion as early forgeries, and "are treated by him with the most contemptuous ridicule." There are strong doubts upon Matt. 17; 24, 27—19; 10, 12—27; 19—28; 11, 15: Mark 16; 9, 20: Luke 22; 43, 44: and John 8; 3, 11. The word God is not found in 1 Tim. 3; 16, nor 1 John 5; 7, in any MSS. till the sixth century. Gregory Nyssen has it in a quotation, but his comment shews the word was not in the text. Sixtus V. published a Bible in 1590 which was to "continue for ever," but Clement VIII. gave another which contradicted the former in some parts. The account of the Pool of Bethesda and the woman taken in adultery vary much in some MSS. Acts 20; 28, is doubted. "No superstitious regard is due to the mere language of the received text, which is open to rational and liberal criticism." This is sound sense. Christ is spoken of as the son of Joseph repeatedly without any notice of it. Matt. 13; 55: Luke 4; 23: John 1; 45—6; 42, &c. He is called Son of God about twenty-eight times in the first four books, and Son of man about sixty-five times. On Matt. 4; 1, the note is, "The form of the expression denotes that the writer is about to describe a visionary scene, and not a real event. See Rev. 1; 10:

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Acts 11; 5." In Matt. the original is *Pneumatos;* in Acts it is *extasie;* in Rev. *Pneumati.* I see the Unitarians, like me, are rather gentlemanly in their religion. They contrive to do without the usual Christian hell and devil. "The introduction of the devil into this scenical representation no more proves the real existence of such a being, than the introduction of the lamb and the red dragon in the apocalyptic vision is a proof of the real existence of these symbolic agents." This is exactly my opinion; and it seems to me that the way he is introduced in Job is very nearly if not quite profane. They think Moses was taken up to heaven, like Elijah and Enoch, (note, p. 36) and that Moses and Elias were the people who came as in Luke 24; 4, and Acts 1; [illegible]

Matt. 27; 54: "Truly, this was a son of God." "The centurion was probably a heathen, and therefore would regard Christ as the son of one of their numerous deities." In Luke 23; 47, he makes a very different speech, and in John he makes no speech at all. Mark 1; 13: "The whole was a visionary scene." This is the best that can be made of it. Mark 5; 9 to 13: "What could be more absurd than to suppose that 6000 devils, or human ghosts, entered into and possessed 2000 brutes." What, indeed. Connect Luke 8; 30, with it. Luke 1; 4: "If the account of the miraculous conception of Jesus be true, he could not be the offspring of David." Certainly not. "No other books of the New Testament" contain any "allusion to these extraordinary facts" in Luke 1st and 2nd chapters. He is "uniformly spoken of as the son of Joseph and Mary, and as a native of Nazareth." True, except Matthew, and his testimony would not pass in any court in the kingdom, after his first three our four prophecies, his star being behind people, and yet leading them, his [illegible] metamorphosis, David, and those who were with him, &c. Dr. Carpenter says, take it any way it was improbable, such as the hosts of angels singing in the air, &c.; and the chronological difficulty cannot be got rid of. The interpolations were not in the Hebrew copy of Matthew, nor in Marcion's Luke, where he would have been much more likely to have put them in than pull them out. Forged writings were very early, see 2 Thess. 2; 2, and putting in these chapters "would lessen the odium attached to Christianity from its founder being a crucified Jew, and would elevate him to the dignity of the heroes of antiquity." Good. Luke 4; 2: "A visionary scene, supernaturally presented to the mind of Christ." This is the best that can be said, if what follows had been omitted: "to instruct him in the proper use of his miraculous powers." Luke 9; 30: "This is a proof that Moses as well as Elijah was translated without dying." Nonsense, man, he not only died, but wrote an account of his death and burial, see Deut. [illegible] 5, &c. There are quite as wonderful things as that in these books, for instance, a man two years older than his father. Luke 13; 16: "Satan is the personification

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of the principle of opposition: diseases are attributed to Satan, not because the devil is, or was supposed to be the author of them, but because they are destructive of health, ease, and enjoyment." See Acts 10; 38: 1 Cor. 5; 5: 2 Cor. 12; 7: 1 Tim. 1; 20, &c. Luke 22; 31: "As the account in Job is to be understood allegorically, and not literally, so is this."

The one God People transfer John 1; 15, to between *v.* 18 and 19. It seems to me not worse than any of the rest of it, but is like enough to have been a marginal note altogether. On John 6; 46, they say, "*i. e.* has known his will, so *v.* 40, to see the son is to understand the doctrine of Christ, see 14; 9." Dr. Doddridge says that "ascending into heaven" plainly means "searching into the truths of God." On John 13; 27, we have, "wicked men, instigated by their bad passions, are spoken of as possessed by Satan, or the devil, as madmen are represented as possessed by demons or human ghosts, and with as little foundation; but it was the current language of the times." On 17; 3: "Observe here that there is but one true God, and that Jesus Christ is expressly excluded from being that true God." Very true, he does not even lay claim to being a good man, but contradicts those who call him so. In a note on Acts 10; 3, it begins thus:—"If this were not altogether a visionary scene." To be sure, it was nothing else, and all such scenes. Rom. 1; 4: "The apostle could not mean by this phraseology and the antithesis which he here uses, to assert or countenance the strange and unintelligible notion of two natures in Christ, one, the human nature, by which he was a descendant from David, the other a divine nature, by which he was the son of God." The truth is, Paul never cared one straw what he said. Rom. 8; 3: "Christ was the son of God, *i. e.* he was the promised Messiah, he was God's own son, or his beloved son, because he was the most distinguished of the prophets. He was sent in the likeness of sinful flesh, *i. e.*, notwithstanding the holiness of his character, and the dignity of his office, he was treated as a sinner and an outcast." This appears to me either going too far, or not far enough, perhaps, therefore, it is just the right mean between both extremes; but with respect to Christ's being "the most distinguished of the prophets," do not let us forget "in this generation," which has been falsified about 1800 years. 1 Cor. 4; 9: "'to angels,' *i. e.*, to men in high station, see 1 Pet. 3; 22: Psalm 97; 7: 'To men,' *i. e.*, to persons of low rank, see John 19; 5: Luke 12; 36: Phil. 2; 7." At this rate we may explain away the whole book. Of 5; 2, Dr. Priestley says, "This is figurative language, as is the representation of sitting and judging all nations. What it is that is really to be understood by this we cannot at present know." Gal. 4; 4: "'God sent forth his Son,' gave him a divine commission." Rev. 20; 3: "The reader will remember that the whole of this is a visionary scene

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which passed in the imagination of the writer, and by no means implies the real existence of any such monster or being as the dragon, the old serpent, the devil, and satan, which are only names to express and to personify the idolatrous and persecuting power." It is much better to pitch it overboard. It is a shame to the better parts of the book; and in all likelihood it was written by Cerinthus, to see how far Christian credulity would go.

SECTION XXI.—NOTES FROM GAUSSEN.—In the way of divinity reading, I have not yet come across anything so rabid as the work called Theopneustia, by this author. I am at a loss whether to crown his gross ignorance of the Bible, his diabolical fanaticism, or his super-human absurdity. Verily, he is an oasis of no ordinary magnitude, a gem of the first water. Here we go then. P. 23: "All scripture, says an apostle, is theopneustic." Not true. 2 Tim. 3; 16. *pasa graphe theopneustos* are the words, and on this, doubtful as the translation is, he proceeds to prove, that from the first letter of Genesis to the last of Revelations, all is inspired, every word; the man two years older than his father, included. The "entire scripture;" "a tittle of it can never fail;" (p. 218) for ex. Matt. 24; 34. Yet, (30) "In maintaining that all scripture is from God, we are far from intimating that man has no association with it." "In a certain sense, the epistle to the Romans, is *wholly and entirely, a letter from Paul.*" 38: "The scriptures communicate all that they ought to communicate," and "only what they ought to communicate." As an example, compare Matt. 5; 34, and Deut. 6; 13: or Ezra 10; 5, or Isai. 19; 18, Jer 12; 16, and then again, Matt. 23; 16. Here is logic; 39: These books "being true, they testify their own inspiration, and, that being inspired, they declare their being entirely inspired; whence we conclude, that it must indeed be so." What must be the degradation of the minds to which this pious trash is put forth; or is it really meant as an experiment on the gullibility of the faithful? 78: The apostles quote from the *Septuagint.* Yes, pretty quotation it is. Where is their gift of tongues? And (91) "they paraphrase in quoting them; and the pneuma "modifies" "the prophets." On the end of the world, the broken prophecy 1800 years old, he says, (128) "We have not felt it incumbent to reply to such accusations." No, it is unanswerable, and he points, like a goose, to 2 Thess. 2, that people may see "whether the apostle is mistaken." This is either gross ignorance or foul dishonesty, for almost every writer speaks of the falling away in their own days. Look at 1 John 2; 18.

Of the gigantic Strauss this pious savage says, (134) he "had little more to do than to copy his predecessors." You lying insane devil, all the sense in the whole composition of a thousand such blatant donkies as you are, would not furnish the little finger of Strauss. 136: "The pretended contradictions" "only affect names, dates, and other very minute circumstances." Here is an ass. You

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are a pretty fellow for a parson. How he must have read. What a little thing serves to make a parson. And these "pretended contradictions" have been confuted "with most honourable success" by, among others, *Horne!* Horne settles just one and no more; he informs us that *reim* means a *rhinoceros*. Why, then, have our clever translators made it a *unicorn?* 137: He says, Dr. Pye Smith would "probably correct" if he had to rewrite. No, you pious fool; his second edition is of anything stronger than his first. On Luke's *two men* and Mark's *young man* he says, "there is a difference, doubtless;" but, *hear him*, "it is sufficient that they are true." (140.) So I suppose is Matthew's *angel of the Lord* and John's *two angels;* each and all are true; the same being is both one and two angels and one and two men, outside and inside the tomb. Here are five new miracles, besides the stone here rolled away there already rolled; and the necessity of rolling it at all, when Christ can go through doors which are shut. (John 20; 19.) The three of Gen. 18; 2, and the one of 18; 10, 17, is without "even the semblance of a contradiction." (141.) It is worth buying the book to see how he thimblerigs Luke 18; 35, with Mark 10; 46, and he forgets Matth. 9; 27. And his fanatical foolery 144); why my dog has ten times as much sense. He and I never had but one argument, and then I was in the wrong.

Of the two unfortunate genealogies he says he cannot stop and has no room. Of the brass heavens (Job 37; 18) he admits an error. So much for his Theopneustia. The Latin says *like melted brass;* but hear our inspiration man "proving that it must not be expected that the language of Scripture is always exempt from error." What does the sinner mean (157) by the stuff about adverbs in Luke 4; 3, &c.? There are no adverbs in the English. 160. "The Holy Ghost when quoting himself is not restricted to the use of the same terms, provided that he preserves the same sense." No, he may tell us in two gospels the head of Christ was anointed, and in the other two he may tell us it was his feet; what is the odds? Barachiah he refers to Josephus; but, alas! this was the son of Baruch, not Iddo. He was no prophet, nor Christian, nor killed till long after the crucifixion. All this is no matter. 166. Christ speaks like the prophets, "employing the *past* for the *future!*" Bravo! But this was not *past*, you pious ninny. Of the fig tree cursed and withered for not having fruit, when (Mark xi. 13) it was not the season for figs, we have, (168) this miracle "is a type;" its "suffering" and "moral responsibility" (of a tree) are "symbolical:" and of the Jewish kings (169) "the sons often reigned with their fathers during a few years, which are imputed somtimes to the one and sometimes to the other." So much for Theopneustia; and in the same page this ignorant ridiculous ass says, that of "difficulties" he has "been careful to review those of them which have been characterised as the most serious"!! With what a modicum of know-

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ledge may a man be a parson. Here again: "We defy our adversaries to cite one (error) from the entire Bible;" (171) the man two years older than his father included. Go it again! Stopping the earth's motion could be done in "a few seconds," "by an easy and continuous motion"! You solemn ass! I have elsewhere settled this. The earth moves "1426 feet" per second!! I should have thought. 1526. A cannon ball with one-fifth its weight of powder will ascend "to the amazing height of 24,000 feet,"!!! "and yet a child six years old might, in two-thirds of a minute, defeat this prodigious power by the easy and continuous action of its fingers"!!!! All this and more diabolical absurdity is vomited forth at p. 174, by this pious, precious, accursed ass. And this is a *Protestant parson*, whose whole book is one of the finest experiments upon the credulity of mankind I ever read. What mountain, too, is *Chimboroga?* the highest in Himalaya is Dhawala-giri, 26,862 feet. Again, (175): The earth's motion in eighteen minutes could be stopped, and people "no more feel what was going on than" thousands of railroad travellers "when stopping at the assigned stations." Now that this absurd stopping of the earth for ten hours would have "caused it to fall 900 leagues" nearer the sun, and thus upset all the orbital motions of this and every other planet, the moon, &c. altering the sun's place also, and thus acting and reacting on matter for ever, "has no more reality than the preceding." Now, first, "about a whole day" is twelve hours not ten, and in that time, not speaking to 10 places of decimals, but just $s = 16\ t^2$, the leagues happen to be about 5,800,000, or about $\frac{1}{175}$ of the entire distance, leaving out the moving back on the dial of Ahaz. Was there ever such an insane mass of folly? Besides, we have to enter on the æthereal fluid, which must be worked out by differentials. Poor Vince, who was set to work on this by the parsons to save them, so broke down that his paper was not considered fit to be printed by the Royal Society. Playfair physicked him to his heart's content, for let only one term be constant, and we get the fluent of $\dot{e} = \frac{\dot{x}}{a x^2}$ or the law varying as $\frac{1}{x^2}$ see Hutton's Dictionary. Such are the absurdities of theology, which this almighty ass says, (177) "I have been desirous only to exhibit the vanity of objections;" objections which, (180,) "become arguments." The Scriptures, in none of their communications relative to science, "contradict its principles." (181.) They "speak in poetry, but with precision." The oldest man cannot "find a single sentence contrary to the true condition of things." *(ib.)*. "There is no physical error in the word of God." (188.) "Not one of these errors can be found in our sacred books." "None of those absurdities which modern astronomy especially so numerously brings to light in the writings of the ancients." None of them make "the heavens a *firmament*,

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as does the seventy, Jerom, and all the fathers!" (191.) Do, reader, turn to Gen. 1; 7, again: "Truly if there could be found in the Bible even *one* of the errors which are in both ancient and modern philosophy, our faith in the plenary inspiration of the Scriptures must be *more than abandoned.*" (191.) This is one of the lights of the world! *Not one error:* no, the man two years older than his father included, *all is true,* all is the inspired word of God. The Bible has "not admitted a false sentence or expression." (192.) Not only "even passingly" is there "anything false," but you find an exactness "which former ages could not question, but which only the discoveries of the telescope, mathematics, and science, have enabled the moderns to appreciate." (193.) Dr. Pye Smith for instance. Oh! you infernal fool.

The heavens are "not the firmament of Jerom, nor the stereoma" of the seventy, nor the "eighth heaven of Aristotle." No, there is only three heavens in Christianity, (2 Cor. 12; 2.) The Jews had only two, (Deut. 10; 14: Psalm 115; 16: 1 Kings 8; 27: 2 Chron. 2; 6—6; 18,) having pillars, (Job. 26; 11,) windows, (Gen. 7; 11: Mal. 3; 10,) frost and bottles, (Job. 38; 29, 37,) an end, (Psalm 19; 6: Matth. 24; 31: Isaiah 13; 5,) doors and corn, (78; 23, 24,) bread, (105; 40,) a cover, (147; 8: Ez. 32; 7,) stories, (Amos 9; 6,) and a hundred similar things. Galileo discovered the weight of air, but the Bible knew all about it, Job. 28; 25, (Mishqual.) 196: It declares the internal part of the globe is watery, "of which learned men were long ignorant, but which have been rendered incontestible by their late discoveries"!!! You lying ass, read Hutton's Pendulum Experiments on Schehallien, and learn the earth is denser than even granite. The attraction there was 11″,6, giving a density of 4.71. Here he goes again, 316: "Every true Christian has the Holy Ghost." 220: "The thoughts of every true believer are, therefore, more or less *inspired of God.*" For example, those of Good, Greenacre, &c. The "words of God" may be spoke "without understanding them," and "even unwillingly." 221. No writing is "at all comparable" to the Bible. 231. So the Arabs say of the Koran; and this rabid ass next (232) compares the Koran and Bible's story of Joseph. The reader will find the former in chap. 12. The Koran never need fear comparison with the Bible: Mahomet has left out the only part which could be wished absent from the beautiful story in Genesis. He does not make Joseph a juggler; he has the cup, but not the *divination.* But what a chapter to select for comparison; one which is positively rejected as spurious by two large sects of Arabs, the Ajaredites and Maimunians.

The "pious Irenæus." (272.) I have shewn this gentleman up elsewhere. Everybody must have remarked the variety of style in the different Bible writers: who can differ more than Isaiah, Ezekiel, Hosea, Paul, and John, in what is called his Revelations?

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But no, our pious ass goes the whole hog. "It is the imposing *unity* of this book, composed during a period of 1500 years." (291.) The unity of the 2 and 3000 baths, which were put in the brazen sea, for instance, (1 Kings 7; 26, and 2 Chron. 4; 5,) which, I have elsewhere shewn, only held a trifle more than [redacted]. This madman does not know what he means sometimes. See 304: "Belief in the inspiration of the thoughts might be dispensed with, whilst we may not dispense with the belief of that of the language." Or 306: "Balaam prophecied without desiring to do so; Daniel, without understanding what he prophecied; and the disciples, without even knowing the words which the Holy Spirit put into their mouths," 1 Cor 14; the verse he does not condescend to give us. A man may have the Holy Ghost, yet not be inspired, (316) and "the most enlightened prophets of God" have to *bend over their pages* to find out what they mean when they have written them. Again, 321: True prophets "frequently" become false prophets. Paul was not "infallible," (322) when he was squabbling (paroxysmos) with Barnabas, (Acts. 15; 39,) nor Peter, when (kategnosmenos) he was making a mull of it at Antioch, (Gal. 2; 11.) Any Christian may be more inspired "than John the Baptist." 324: "Our faith proceeds *right up to the heart of God.*" The Bible (340) "needs no other testimony than its own *to secure belief!*" It is, manifestly, *a miraculous gift*; we are "bound to believe *previously to seeing.*" (2 Tim. 3; 16.) The universal church contains the "good as well as bad." (344.) He names the Unitarians, "all that the gospel net has gathered."

Mahometans are *Christian* heretics. (353.) Prophet "invariably designates a man whose mouth utters the words of God." (372.) Can this ass be paired in the whole world. It meant in Greece, the interpreter of the oracles; and in the Bible, means poets and all kinds of things; so it did in Greece, if the poets began by invoking Apollo. 376: "Prophecies may reveal the past as well as the future." *The prophets* "includes all the Old Testament," except "Moses and the Psalms." (384.) He speaks (416) of "a poor, wretched, learned, accountable mortal," irreverendly handling the Bible, and in himself he exhibits the worse sight of *a poor, wretched, ignorant, accountable jackass.*" 424: "All his bones were out of joint;" this is spoken of Christ. "His heart was melted in the midst of his bowels." Christ says Luke 16; 17. I can tell him better; the law of jealousy and that of an eye for an eye have both failed; they have never been used. At 439 we have a new prophet, *Asaph.* Christ "uttered words which would have been blasphemy in the mouth of an archangel." *(ib.)* The words of the Bible were not "left to the free choice and pious fantasies" of the writers. Eichorn, Paulus, &c., say "there is no divinity in Christ, no resurrection," no *Holy Ghost, devil, spirits, hell, atonement, or miracles.* (434.) This last pre-

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cious lot concludes this madman's roses. Verily, I have read queer things among the parsons, but this one bangs them all, if he is one. I solemnly declare I should be afraid to be shut up in a room with this rabid animal, unless my dog was with me. The only excuse I can make for him is, to charitably set him down as insane. He fairly outherods all the Herods I ever met with.

SECTION XXII.—NOTES ON CALVIN.—In this ferocious murderer's *Institutes* we find he likes plenty of liberty himself. I never yet knew a Calvinist predestined to be damned. "Do we not," said the priest, "plainly perceive that the earth stands still? Do we not see with our own eyes that the sun moves? How dare you then stupidly and impiously assert the contrary?" (p. 5.) He proves his gloomy fanaticism by such texts as these: John 6; 37, 39, 44, 45, 65—7; 16, 26, 30, 47,—10; 28—17; 1—18; 11, 31, 32, &c. in which way you may prove any monstrosity. Because some passages are well written in the Bible, this fanatic says, "The Holy Ghost meant to shew by such examples that he wanted not eloquence, when he used in other places a plain and homely style." 18. Any one questioning the existence of Plato or Cicero: "such madness were worthy to be corrected with stripes." (21.) The pious savage can't move without flames and whips. The cherubim were made to "keep back not only the eyes of men but all their senses from beholding God." (27.) These were made by God's order. (Ex. 25; 18.) This is a reformer. God has ordered things to keep the people from seeing him. Here is another pious remark: (45) "What did God before the Creation?" Answer: "He made hell for curious men." True and sound faith "doth not admit there is any evil nature in the world". (45) Why, then, was a reformation needed? and see 77, where God "foreseeth evil, he hath suffered it, and he would it;" and 80, "we should all be evil but," &c. These are curious opinions to meet; they remind me of the traveller who was pleased when he saw a gallows, as he knew by that he was approaching a civilized country. When I am ill the expletions get sadly neglected, only the necessary words come out, so that when I begin to interlard a d—n or two, my servants look quite cheered up; they know I am getting better. Here is Calvin again: "Christ took a body out of nothing, because women are without seed. A. That is to overthrow the elements of nature, and the "principles of *physic*." (121.)

Here are some of his peculiar doctrines: "We are appointed unto adoption by Christ, according to the good pleasure of God." "Not only Christ but also the Father and the Holy Ghost do dwell in us, therefore, *we are substantially in God*." (197.) Was there ever such absurd rubbish? Because something is in a man, *therefore*, the man is that something! and this is called the *great* Calvin. "Whomsoever God receiveth into favour, he doth also endow them, with the spirit of adoption" "that they may be godly and holy."

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(197.) "Faith is Christ as the pot is the treasure." (198.) "The grace of justification is not separate from regeneration, though they be distinct things." (200.) "God being moved with the feigned repentance of Ahab, taught how easy he is to be intreated of his elect." (241.) The apostolic office "doth not contain in it hope of eternal salvation." (252.) Then Christ's word goes for nothing. (Matth. 19; 28.) "Predestination unto grace sheweth the election of God." *(ib.)* "Election itself should not stand unless it were set against reprobation." (255.) Hypocrites exist "because there is not always such sharp discipline used as ought to be." (278.) Was not the flames sharp enough? "Succession is nothing worth." (282.) This was never heard of till those broached it who had no succession. The ordination, or, as the Greeks called it, the Cheirotonia came from the Apostles, regularly. "There is no kind of men more infamous at this day for riot, wantonness, daintiness, and finally for all kinds of lusts" than the priests. (301.) "These are rather the pastors of devils than sheep." (313.) Persecutors are denounced as antichrist (315) by this wretch, who was a bloody one himself. "Leo, Clement, Paul, and almost all the rest were Atheists." *(ib.)* Assertion is not proof. I believe this to be a sound Protestant lie, and this also: "John, the 22nd Pope," (316) did openly avow that the souls died with the bodies, till the resurrection. Job says more, (34; 15—14; 14) so does David, (49; 12) and Job. (6; 18.)

This Pope Calvin owns (321) that his consubstantiation is "not extant in Scripture, but the thing signifying the same is often found in Scripture;" but he is not kind enough to tell us where. Moses, Samuel, Manoah, &c. although not priests, sacrificed, and although this is against the law, yet the Geneva Pope justifies it. (see 333.) In p. 336 we have, "The (Geneva) church bindeth him whom it excommunicateth, not that it may destroy him." Oh! no, Servetus, &c. to wit. Of James 5; 14 this pope says, "That was a temporary gift, and through the unthankfulness of men it did quickly cease." So much for gospel promises. 392: "The sacrament of *order* possesseth the fourth place;" "it bringeth forth seven petty sacraments;" and these are doorkeepers, readers, exorcists, *acoluthes*, subdeacons, deacons and priests." "There are seven, because of the seven-fold grace of the Holy Ghost." Some add, "the shaving of clerks," "and the order of bishops," others exchange the "shaving" for "archbishops, others add psalmists and singers." "Paul shaved his head, 1 Cor. 9; 20." This is not true, Pope Calvin, and you were a vile fanatical murderer. If the Christian hell exits, you are in it safe enough. It is not discoverable that this fellow was ever even in deacon's orders or any other. He was originally a limb of the law, and in 1536 stept into light as a professor of divinity, when he knocked down the Pope, and put himself in his place, where he enacted such freaks that he was banished

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Geneva on twenty-four hours 'notice. Politics allowed him to return in 1541, when his first act was to establish an ecclesiastical government, containing excommunications, anathemas, and all the thunder of the Vatican, without its splendour. He declared of Presbyterianism, that "there is no curse or anathema which it is not worthy of." He calls a bishoprick "a holy and excellent office, descending from the Apostles from hand to hand." Yet, the followers of this apostle of predestination have sworn, in Scotland, to root this out as "antichristian corruption." While Pope Calvin writes thus: "Episcopacy itself has proceeded from God," and those who do not reverence it "there is no curse which they are not worthy of." Beza, the Second Pope of Geneva, divided bishops into divine, human, and *devilish*.

SECTION XXIII.—AIDS FROM SCIENCE.—In the present day the lights which we have from science are amply sufficient, if we will but use them, to determine whether the Hebrew books are inspired, in more points than one. Let us look one moment at what has been the usual history of mental delusions, taking three things only, chronology, astronomy, and geology. First, some person, not content day after day to merely read, takes the trouble to add together the ages of the patriarchs in the Hebrew, the Samaritan, and the Septuagint copies of the Pentateuch, and he finds them to stand as follows:—From the creation to the birth of Noah's eldest son, is, in the Hebrew account, 1556; by the Samaritan, 1207; and by the Septuagint, 2142. They stand as follows, beginning, not with the creation of the world, but of Adam, a generic name for the human race:—

	Heb.	*Sep.*	*Sam.*
Gen. 5.	130	230	130
6.	105	205	105
9.	90	190	90
12.	70	170	70
15.	65	165	65
18.	162	162	62
21.	65	165	65
25.	187	167	67
28.	182	188	53
32.	500	500	500
	1556	2142	1207

Adding 100 to each of the above, we have, from the creation to the flood, 1656, 2242, and 1307 years, as they there stand. Let us try the three accounts in the second period, viz., from the flood to Abraham's calling. Here are the ages of each when they had a son born, but there is a contradiction; Noach (5; 32) is 500 years old when Shem is born; 7; 6, he is 600 when the flood

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comes; while 11; 10, Shem would be 102 years old at two years after the flood.

	Heb.	*Sep.*	*Sam.*
Shem	100	100	100
Arphaxad	35	135	135
Cainan 2nd		130	
Salah	30	134	130
Eber	34	130	134
Peleg	30	130	130
Rew	32	132	132
Serus	30	130	130
Nahor	29	179	79
Terah	70	70	70
Abraham	75	75	75
	465	1345	1115

Taking 100 from each of these for the age of Shem, from the flood to Abraham's call is 365, 1245, and 1015; and here we do not know whether to deduct 98 or 100 for Shem, through the above error. So much for our first two steps in chronology. Rejecting Cainan as a mistake, the Samaritan 1015, and the Sept. 1115, is only 100 years, the Samaritan seeming the most natural, for in the Hebrew the earth would be divided (1 Chron. 1; 19,) in about 100 years, which seems too soon; the Samaritan makes it about 400 years, a much more probable time. The Vulgate agrees with the Hebrew. De Vignoles, in the preface to his Sacred Chronology, says he has collected more than 200 calculations, by the shortest of which there was 3483 years from Adam's creation to Christ, and by the longest, 6984, or the trifling difference of 3501 years. To keep their lunar months to the right season for the feasts, the Jews have an intercalary month, Ve Adar, second Adar, and they have, since their dispersion, used the European calendar, the Metonic Cycle. This was first proposed by Rabbi Samuel, rector of the Jewish school at Sora, in Mesopotamia, and was adopted A.D. 360, by Rabbi Hillel. The following names of months may, perhaps, be useful:—

Jewish.	*Egyptian.*	*Syrian.*	*Macedonian.*
Nisan or Abib	Thoth	Elul	Gorpiœus
~~Tyur or Zius~~	Paophi	Tishrin 1st	Hyperberetæus
Sivan	Athyr	Tishrin 2nd	Dius
Thammuz	Cohiac	Canun 1st	Apellæus
Ab	Tybi	Canun 2nd	Audenœus
~~Ebel~~	Meshir	Sabat	Peritius
Tisri	Phamenoth	Ordar	Dystrus
Marchesvan	Pharmuthi	Nisan	Xanticus
Chisleu	Pashon	Jair	Artemesius

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Jewish.	*Egyptian.*	*Syrian.*	*Macedonian.*
Thebeth	Payni	Hazirau	Dæsius
Sebat	Epephi	Tamus	Panæmus
Adar	Mesori	Ab	Lous
Ve Adar			

Nisan answers to part of our March and April, and so on; this is sacred time. The Egyptian Thoth began July 30, but it has a cycle of 1460 Julian years. The Syrian and Macedonian begin with our September.

Ethiopian and Abyssinian.	*Armenian.*	*Turkish & Arabian.*	*Parsee & Persian.*
Mascaram	Navazardi	Moharem	Afrudin
Tikmith	Hori	Saphar	Ardesascht
Hadar	Jahomi	Rabin 1st	Cardi
Casam	Dre Thari	Rabin 2nd	Tir
Tacsam	Kagoths	Jomadhi 1st	Merded
Tir	Aracz	Jomadhi 2nd	Schaharir
Yacatit	Malegi	Regeb	Mahar
Magabit	Arcki	Shaban	Aben
Miazia	Assgi	Ramadan	Adar
Gimbot	Mariri	Shawal	Di
Sene	Marcacz	Dhu'lkadah	Behen
Hamle	Herodiez	Dhu'lhajjah	Affirer
Nahasse			

The Ethiopian begins on Aug. 29, the Armenian on Aug. 11; this is sacred time. The Mahometans count from Friday, July 16—622, the day of the Hegira. In the Persian add to each the the word meh.

When the difference in dates was first discovered, Folly cried out, "Hush, my dear fellow, you are mistaken, depend on it, for the Hebrew books are inspired." This could not last long, in a matter of simple addition, and Folly, beat out of her retreat, runs to Bigotry; Bigotry cries "Sir, I know nothing about your facts and figures, if you say anything of this kind I'll burn you." Bigotry cannot now burn people, and, therefore, it is admitted there is this difference, besides many others, between those celebrated copies. The date of Christ's birth is as badly off: it is now admitted to be four years and six days before our era. The following are some other data in chronology:—From the creation to the birth of Christ, by the Samaritan, is 4700; by the Sept., 5872; by the Talmud, 5344; Dr. Hales, 5411; Catholic Church, 4000; Greek Church, 5508; the Alphonsine Tables, 6984; the early fathers, 5502; eastern churches, 5492; Julian period, 4714; modern Jews, 3760. As to the deluge, the Hebrew places it 3760 before Christ; the Sept., 3426; Josephus, 3146; the Samaritan, 2998; the Vulgate, 2348. The Christian era was not adopted till the sixth century, in the reign of Justinian: the Christians before this generally

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dated from the accession of Dioclesian, in 284, called the era of martyrs, and the Copts still do so. A few ages later, maugre the Hebrew books, it is demonstrated the earth goes round on its axis, not that the sun goes every day round the earth. Folly and Bigotry both cry out, "This is no matter, all we have to do is to burn all the astronomers, then we are safe again." At last a day comes when astronomers are no longer burnt, and the fact is admitted by all mankind; then, instead of honestly going into the arms of Reason, we recur only to the never-ending cry of "How is the pea to be got under the other thimble?" Geology pointed to the Mosaic account of the creation, the ark, and the deluge, as all perfect moonshine. This science did not exist in the palmy days of burning, therefore it could only be said, "I wish I could burn them, they ought to be burnt; at all events they are sure of plenty of fire in the next world, although they escape in this." Now, when the great truths of geology are admitted even by its enemies, still it is but to cry out, "How is the pea to be got under the other thimble?" In the astronomical case we are told we are not to look into these books for science. True, but we find that although, as we are told, they contain the word of God, yet they contradict flatly the eternal laws of nature, not only declaring that the sun stood still, but that it went backwards; whereas we know, if the diurnal motion of the earth was stopped ever so gradually up to a very few miles an hour decrease, all creation would be annihilated. Take the motion in round numbers, 25,000 miles in a day, or say 1000 miles an hour, it would take more than eight days to bring it down to five miles an hour, leaving entirely out of account the orbital motion. Let any person run against a wall, even at five miles an hour, and see how he likes it.

In geology, when the pea gets adrift it is captured again as follows: "Oh! my dear sir, it is all right, perfectly right. It is true the world must be, perhaps, a million years old, and has had many deluges, not one of which, perhaps, was universal; but I assure you this is all perfectly agreeable to scripture, if you do but translate it properly. The fact is we have made a slight mistake in the translation for the last 3 or 4000 years, but it does not make the least matter. Geology is true, therefore it must agree with the Bible; and the Bible is true, therefore it must agree with geology; only it was wrongly translated, that is all." Thirty years ago, when I held and advanced the above geological opinions, they were sufficiently unorthodox, and it was thought very desirable to burn me. Nevertheless, although I have not been burnt, the world has still turned on its axis, I believe, and it has turned up what I hardly expected to see so soon, namely, an eminent dissenting minister, a doctor of divinity, not only publishing the very same things, aye, and proving them, too, but also going farther. One would have thought that when a man had made so great an advance out of error, that he

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would have gone on till he found truth. But it has not so happened; the progress of reason is necessarily slow, besides which, parsons, like all other people, must live. Let us hear, then, what is said in this able work, the Geological Lectures of Dr. Pye Smith, which a friend called my attention to, or I should never have thought of looking into, from its title, which is "On the relation between the Holy Scriptures and some parts of Geological Science." Now, as I knew well the relation between these two things consisted in their being as opposite as light to darkness, I little expected what I have found. But, as a candid enquirer, I could not refuse to read the book after it was pointed out to me, and I must say, I read it with both pleasure and profit. The Doctor completely proves all his points to the most thorough demonstration, except the relationship, there I disagree with him, and it is almost the only point in all his book in which I do. I quote from the second edition. "There is scarcely a spot on the earth's surface which has not been, many times in succession, the bottom of a sea and a portion of dry land. In the majority of cases it is shewn, by physical evidences of the most decisive kind, that each of these successive conditions was of extremely long duration, a duration which it would be presumptuous to put into any estimate of years or centuries." P. 75. "It is an inevitable inference, unless we are disposed to abandon the principles of fair reasoning, that each one of such changes in organic life did not take place till after the next preceding condition of the earth had continued through a duration compared with which 6000 years appears an inconsiderable fraction of time." "That at the periods referred to, the earth's atmosphere, from being loaded with carbonic acid, must have been so different from that which we possess, that the present kind of animals breathing by lungs, and many kinds which do not so breathe, could not have existed;" (76) while the evidence "is ample that the same state that now subsists, as to temperature and the constitution of the atmosphere, has belonged to our planet ever since the day that God created man." (77.) The earth's "rotation producing the nights and days, which the Mosaic narrative expressly lays down in numerical succession, the existence of water and that of an atmosphere, both definitely mentioned, and the creation of vegetables on the third day, necessarily imply the presence and operation of the sun, unless we resort to some gratuitous supposition of multiplied miracles of the most astounding magnitude." (84.) Of those who have hoisted in all these things he enquires if they have ever "asked themselves, how animals which the Creator has formed with the most precise and perfect adaptations to widely different conditions of habitation, could subsist even for a few days in or around the original paradise?" (90.) "We find abundant proofs that the habitable surface of the dry land, and even the vast extent of the waters, are divided into districts; the native plants and animals have characteristic peculiarities:" those of Aus-

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tralasia, for instance, "whose flora and fauna are completely distinct from those of any other portion of land upon the face of the globe." (92.) With reference to death having come by man, "not only the characters of the recent animal creation, but those of races which have occupied the earth through past periods of immeasurable duration, demonstrate it to have been the will of the all-wise Creator that life and death should minister to each other throughout the whole extent of the animal tribes, both in the actual condition of nature and in those states of our world which are past." (96.) "We are, therefore, compelled to the conclusion, that the flood of Noah was not absolutely universal." (128.) "By the action of the sun upon the atmosphere, currents would be produced by which the ark would be borne away in a southerly and then a western direction. To bring it back into such a situation as would correspond to its grounding in Armenia, or any part of Asia, it must first circumnavigate the globe." (155.) "We cannot represent to ourselves their (the birds, beasts, &c. for Noah's ark) being brought into one small spot from the polar regions, the torrid zone, and all the other climates of Asia, Africa, Europe, America, Australia and the thousands of islands, their preservation and provision and the final disposal of them, without bringing up the idea of miracles more stupendous than any that are recorded in scripture, even what appear appalling in comparison. The great decisive miracle of Christianity, the resurrection of the Lord Jesus, sinks down before it." (156.) Respecting the ark grounding on the top of Ararat, that top is such, that "the four men and four women, and, with hardly any exception, the quadrupeds, would have found it utterly impossible to descend." (158.) There are existing trees which "began to grow at an epoch long before the date of the deluge, if we even adopt the largest chronology that learned men have proposed. Had these trees been covered by water three quarters of a year, they must have been destroyed." (159.) "The meaning of this word (*prophecy*) was not restricted to the foretelling of future events in such a manner as evinced an emanation from the Omniscient, but it comprehended a faculty of communicating divine knowledge by public speaking with remarkable attractions of fervid eloquence, in fact it was preaching." (162.) Upon the parts "God said let there be light," &c., the Doctor asks, "Now, is there a man who seriously believes that the Infinite Spirit exercised vocal organs? the supposition of which would imply a corporeal structure." (283.) All I can say is I do not believe so, and therefore I do not believe these books to be inspired. But if when they tell us God said certain things, the real truth is he said nothing, how did he ever talk to Adam, Abraham, Moses, &c., in plain words, as is often enough related? "Those predictions of the peace and happiness of the Messiah's reign, which picture the ferocious and venomous animals as becoming herbiferous and harmless, must be understood, as they are by

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Christian expositors generally, as beautiful poetry, expressing the moral influence of the gospel." (290.) So that, after all, prophecy is but an old song, mere "beautiful poetry." I always understood it laid claim to "literal fulfilment," as Keith says. How many of our difficulties arise simply from considering these books inspired.

We have a long series of proofs (p. 296, &c.) that when these books say something, they mean nothing; when they say "all", for instance, they only mean a part. Thus, (1 Chron. 14; 17) where God is said to put the fear of David upon "all nations," the Doctor says, "This expression cannot be taken as reaching beyond Syria, Armenia, Mesopotamia, Arabia and Egypt." (298) This is a most futile mode of shifting the pea; and so we go on, generation after generation, instead of boldly looking at the truth, putting a veil over all the contradictions which we find, by some miscalled "rule of interpretation," instead of taking the plain meaning, and honestly admitting with Dr. Smith, (308) "It is impossible to deny, that the scripture does use language, even concerning the highest and most awful of objects, God and his perfections and operations, which we dare not say is literally true." "Will any man deny that the scripture, in places innumerable," "speaks of God, as having the bodily form, and the mental and imperfect affections of men; or will any say that such descriptions and allusions are properly true; that they are according to the reality of things? Shall we, can we believe, that the infinite, eternal, unchangeable Being, comes and goes, walks and flies, smells," &c.? This is just my view of the matter. This is, as the Doctor well observes, talking of the Great Creator in "strictly speaking, degrading terms." Then, strange enough, the Doctor asks, "Do not the same scriptures furnish us amply with the exponents" of these figurative expressions, as they are called; for example, "God is not a man, that he should lie; neither the son of man, that he should repent." This is a candid admission of what it is impossible to deny, namely, that "Scripture repeatedly tells us things directly opposite to one another." Consequently, in one or the other, it tells us a downright falsehood; for example, Sir W. Herschell has shewn, that some of the nebulæ (Phil. Trans., 1800) are distant from this earth, nearly twelve "millions of millions of miles;" now heaven, if, as these books tell us, it is "above," must be beyond this; yet we are told, (Mark 16; 19) that a being of the size of a man was seen at this distance, and that it was actually ascertained, that in heaven, he "sat on the right hand of God."

Not to wander into the several races of men, deduceable from the shape of the head, it is absolutely certain, there must have been at least three races of human beings, the white, the black and the red. If I had lived before the discovery of America, I should only have said two. It is curious, then, to find R. Jon. ben Uzziel, who lived in the first century, holding my present views in his Targum, where

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he states, that "Jeja Elohim" made man from dust, and "by two creations;" "and formed him red, black, and white." The Doctor quotes the same passage, and points out (391) how several difficulties are got away by receiving this opinion; such as the sons of Adam obtaining wives, before Eve had any daughters; Cain's acquiring instruments of husbandry, "which must have been furnished by miracle, immediately from God, upon the usual supposition;" his speech, "Any man that findeth me will slay me," when no other man existed but his own father and himself; his building a city, &c. Josephus (Book 1, c. 2) has the same notion, inasmuch as he makes Cain become a robber, and "a great leader of men." Josephus, however, is to be always received with extreme caution, for his ignorance is great, and his credulity extreme; for in the same chapter he makes Cain the author of weights and measures, and the division of lands, without seeing that this totally upsets Moses. And in his ridiculous and absurd account of Eden, he takes for the four rivers, Phison, the Ganges, the name implying multitude; Phrath, Euphrates, a dispersion; Diglath, Tigris, narrow and swift; and Geon, Nile, coming from the east. Unfortunately for the east, the Nile comes from the south; and to have ever supposed these four to have been one, according to Moses, shews gross folly.

Nothing is more certain, than that successive races of living beings have each ran, perhaps several thousand years, and then have become perfectly extinct, and have been succeeded by others, who have, in their turn, ceased to be; and man is but a very late tenant of this earth. "The fossil conchologist finds above 4000 kinds which have had their respective periods of existence," "to each of which, from the analogy of nature, we must assign some thousands of years." So much for Adam bringing death into the world, not 6000 years ago. Lyell says the same, (Elements, p. 275.) "It appears, that from the remotest periods, there has ever been a coming in of new organic forms, and an extinction of those that preexisted on the earth," "none having reappeared, after once dying out." On these and many other points we see, as the Rev. W. Vernon Harcourt said, in his memorable speech from the chair of the British Association at Birmingham, in 1839, "the folly of any attempt" "to interpret the laws of nature by the expressions of scripture." It is indeed a folly, for they are directly opposed to each other. When once we can get two accounts of the same thing, or a plain question of figures, or a reference to that which science can investigate, it is all over.

Simplicius, a Greek philosopher of the sixth century, maintained that Moses delivered in his account of the creation, &c., the mythic tradition of the Egyptians. Many writers have since maintained the same. I do not see that we need trouble our heads about that; all we require to know is, that the account is not true. One old philosopher thinks this earth is the "bedlam of the universe." Ano-

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ther tells us, we are fallen beings, and that "this earth is the real hell." I do not see that this gets us any nearer; here we are, and we must make the best of it. The Rev. B. Powell considers the Mosaic narrative to be "not designed for literal history," but to be "mythic poetry." (Connexion of Nat. and Div. Truth and Sup. to Tradition, Unveiled.) Professor Babbage says (Ninth Bridgewater Treatise) "the very argument which Protestants have opposed to the doctrine of transubstantiation" would "be equally irresistable against the book of Genesis." "Let us imagine a manuscript, written 3000 years ago, and professing to be a revelation from the Deity, in which it was stated, that the colour of the paper of the very book now in the reader's hands is black; and that the colour of the ink in the characters he is now reading is white," why, of course, "he would undoubtedly pronounce the alleged revelation a forgery," and so must any book be pronounced, which tells us this world was made out of nothing only about 6000 years ago. The Rev. A. Sedgewick says, (on the Cambridge Studies,) "There were former conditions of our planet separated from each other by vast intervals of time, during which man and the other creatures of his date has not been called into being." Professor Hitchcock, of Amherst College, says, (Amer. Bible Repos., vol. 9,) "None but a geologist can know what absurdities must be received, and what distortions made of facts, before such opinions can be embraced," (the Mosaic account.) In Professor Phillips' note to the Rev. B. Powell's connection of natural and divine truth, he asks, "Is the present creation of life a continuation of the preceding ones; a term of the same long series of communicated being? I answer, yes." "The past has prepared the present, the present explains the past and points to the future." "The geologist was prohibited from looking beyond the Mosaic chronology," and while he was thus, till lately, "working in chains," "the unfettered genius of Cuvier" was bringing forth "the spoils of prëexisting worlds." (E. Rev., vol. 65.) Upon the "sun" standing still, Dr. Smith ably remarks (p. 157.) that a stoppage of the earth's diurnal motion would "bring in a shock which would have disturbed the functions of not only every part of our earth and the planetary system, but would extend through the astral space, rendering necessary three continuous miracles: one for the disturbance, a second for preserving all creatures from being ruined by the shock, and a third for the restoration of order." Dr. Burnet, to get over the deluge, imagined the earth perfectly level, for the Mosaic account only mentions a height of fifteen cubits for the water. This is not tenable, and if it was, would only make bad worse.

The early traditions and books of the Chinese, Hindoos, Burmese, Mexicans, and Egyptians, all speak of long periods; the Hebrews alone have but six days. Many writers have expressly treated of this long space of time, for example, Origen, Basil, Cle-

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mens, Augustine, Chrysostom, Cæsarius, Justin, G. Nazianzen, Rabbin Solomon Jarchi, Calvin, Bishop Patrick, Dr. Jennings, Dr. Wardlaw, Geddes, E. King, Dr. Wiseman, and many others, without looking to geology at all, except the last. All kinds of desperate attempts have been made to uphold Moses, but every one has failed; that is now fully confessed. His account is utterly impossible, but nothing seems too absurd for some people. From the way the Hebrew books speak of the earth as having "foundations," "corners," "pillars," &c., it was a mortal point of faith to believe till lately the earth was anything but a flat plain. Lactantius (De Falsa Sapienta, 3; 24,) asks, "Is any one so foolish as to believe that there are men whose feet are higher than their heads, trees growing downwards, rain, snow, and hail falling upwards." Poor Lactantius! This sinner is one of the "fathers of the church." What would he have said if he had lived now to see, heretics that we are, people believing the earth turns round, and not the sun, and that we must throw overboard the ark and deluge, the account of the creation, and a few other trifles? although Vigilus was condemned to be burnt for asserting the existence of the antipodes, as the Rev. D. Simpson tells us, (Plea for Religion.) Dr. Chalmers (Evid. Chris. Revel.,) asks, does Moses "ever say that there was an interval of many ages between" the first and second verses of the first chapter of Genesis. It is lamentable to see a great mind reduced to such puerile shifts. No, he does not not say so, and, therefore, he is not to be believed. So we go on humbugging for ever. The Hindoo creed forbids eating that which has life. Brahma did not possess a microscope, or he would have known better; and his followers eat and drink thousands of living beings, although their food is vegetable. Every class of vegetable steeped in water brings forth life, each after its kind. To talk of death coming into this world through Adam is absurd; and animals of several kinds were made to eat each other, and to suppose they could live on vegetables, as Dr. Smith says, (290), "every physiologist must smile at such an absurdity."

Maculloch says (Syst. Geo., vol. 1) that in the Newcastle coal field "no sound geologist will accuse a computor of exceeding, if he allows 600,000 years for the production of this series alone;" and what is one series? Ehrenberg shews us animalculæ in rocks and slate, 41,000 millions in a cubic inch. We know not when these rocks and slates were made, but they must have existed long before man. "The animalcules of the raseneisen" are still less, one cubic inch containing a billion of them. The adansonia digitata, or apes' bread tree, called by the natives the Baobab, is known to have existed long before Noah's flood; or, more properly speaking, Noah's flood never came to this part of Africa at the time we are told. Dr. Lindley (Fossil Flor.) says "that the face of this globe has successively undergone total changes at different remote

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epochs is now a fact beyond all dispute, as also that long before the creation of man, this world was inhabited by races of animals to which no parallels are now to be found." Professor Silliman says, (Geol.) "It is plain no sudden or transient event like the deluge could have produced such deposits," speaking of the coal fields, yet these are often repeated, with others intervening. No fact is better established than that most parts of this earth have been deluged, and that repeatedly, but that none of these deluges have been universal; nor have they been quiet ones, like that of Moses. There has been a mighty rush of waters, as well as a state of rest, extending over millions of years and hundreds of creations, for the fossils of the silurian rocks, for instance, are not found in the carboniferous; and the old red sandstone, which is between these, has its own peculiar fossils also. Mr. Murchiston, (Silurian System,) says, "Are not the fishes of the old red sandstone as distinct from the carboniferous on the one hand, as from those of the silurian on the other?" He also states of the crustaceous, so numerous in the silurians, not one is found in the carboniferous strata, nor is one species of cresioidea discoverable; even the corals, of which there are large beds, only one species is common to the two epochs.

Dr. Smith says, (p. 478) if we observe "the low feeling and errors, to our minds *most revolting*, which had undisputed possession of the Israelitish opinion upon some of the most important points of practical morality, as with regard to marriage, divorce, retaliation, the usages of war, the manner of treating captives, the dreadful massacres, and the permission of the master evil, war itself, can any disciple of Christ avoid being convinced that these provisions and concessions are irreconcileably contrary to the doctrines, the precepts, the very spirit and genius of Christianity?" With this I cordially agree, although I am astonished to find a Christian writing it. Surely the Doctor must have forgot that all the whole of the things he has enumerated, and more too, were ordered, as the Hebrew books tell us, by God himself. That is the very reason why I say these books, instead of picturing a beneficent God, picture a ferocious demon; and I do not believe that they are inspired. How many cases can the Doctor show, among the ruthless massacres which these books detail, where they will not tell us that God ordered it, and, in most cases, that he assisted? Was not that most horrible of all verses (Num. 7; 2,) specifically said to be God's command? and when Saul once had mercy, the ruthless priest butchered the object in cold blood. The God pictured to us in the Hebrew books, I perfectly agree with the Doctor, is "opposed to the very spirit and genius of Christianity," and, therefore, I cannot believe these books are inspired. It appears (481) that many eminent divines have held that "current opinions and prejudices, though erroneous," may be used for a good end,

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and thus the first chapter of Genesis may be "some poetical cosmogony," the entire description being "divested of the attributes of a real history," the Sabbath along with the rest, and he cites, as "indubitable examples" of Christ and his friends having done so, Matth. 5; 19, 22—12; 27, 43: Luke 22; 30: Gal. 4; 24: and God painted "from the scenes of an Asiatic sovereign's court," Job 1 and 2; and 1 Kings 22; 19 to 23. He refers, also, to the Archbishop of Dublin's rules, arising "from the preposterous subdivisions of the Bible." Really this is making wild work. I cannot consent to turn a whole chapter here, and a few verses there, into a "poetical cosmogony;" it is, in my opinion, much more honest and rational to say at once that I do not believe there is one atom of inspiration in either the Greek books or the Hebrew ones. 483: The Doctor says that the mode of speaking in the Hebrew books was according to the opinion of the Jews, and "every person, moderately informed on natural subjects, is perfectly aware that those opinions were widely erroneous; yet this mode of expression enters largely into the descriptive part of the Bible." This is another strong proof of there being no inspiration. There is no need to have made such gross mistakes; when large descriptive parts of a book, claiming to be inspired, are "widely erroneous," there is not a single instance where proper language would not fully have answered the purpose. Suppose, for argument's sake, a miracle helped Joshua; why write an impossibility? why not say, "God, to assist the Israelites, made this day twice the usual length?" Perhaps, however, the Great Creator, if he had anything to do with these books at all, wisely permitted these errors to abound, that those who chose to use their reason might soon see there was no inspiration in the matter.

484: The Doctor here tells us how to get out of some of the hobbles. When these books speak of God as if he was a man, we are supposed to "drop all that is human." We are also to drop the idea of God "giving commands to air, land, and water, and pronouncing blessings upon the fishes and the birds; his watching the subsequent proceeding as if he were uncertain of its success, and then after finding the result answer his intention, declaring his satisfaction—'God saw that it was good.' We renounce all pretension to the finding of astronomical correctness in relation to the heavenly bodies." "We take up the classification of plants and animals not as an arrangement making the smallest claim to either completeness or accuracy." "We withdraw the attributing of repose to him who fainteth not, neither is weary, (Isaiah 40; 28,) though the expressions carry the unequivocal implication of previous fatigue." Verily when we have done all this we shall have dropped so much of these books, that the little remaining is not worth talking about. In the second step, away go all the prophecies smack, together with the law, and when in the Hebrew

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books we have got rid of both law and prophets, we have the really useful part left, the early history of the Jewish nation. With respect to the last step, the Doctor rightly admits that the same Hebrew word is used both in Gen. 22 and Ex. 31; 17, to say God rested, as is elsewhere used to relate the resting of men and cattle. It is curious, too, that in Gen. 1 we have no account of the sun's heat, nor of an atmosphere. Almost always when the sun's heat is mentioned, it is generally for its excess, and spoken of as an evil; its good effects are rarely noticed. (Gen. 8; 22.) This is quite natural in an eastern country, but shews little of inspiration.

The Doctor honestly confesses that, in educating the rising generation, (498) "either we must trample upon the conclusion to which the men have come who have had the best means of judging," "or we must so modify our catechetical and other instructions as to prevent the collision between faith and reason." The Rev. B. Powell argues in the same way in his work on state education. The fact is religion and education are totally distinct things, and it is a vile practice to learn boys to read by these books. They get disgusted with them before they can understand them, and seldom look at them properly again; for (500) "It is an insult to men's understandings to admit indirectly that there are affirmations or doctrines in the records of revealed religion which are disproved by the clearest evidence of science, and then to proscribe investigation." This is very true, but the Doctor's admissions are as direct and full as can possibly be desired, up to p. 501, where he says "Does not the Bible teach that the moment of the Supreme Being's first putting forth his creating power was only about 6000 years ago, and do not the undeniable phenomena of stratification and other facts demonstrate that our globe has existed through countless changes, such as are continually in progress, and others of a more intense character, which rational estimation must suppose to have required a period for their production so vast as to fill us with astonishment—which no calculator ventures to lay down—which probably amounts to millions and millions of years?" There is nothing indirect in this, it is a full and candid acknowledgment that the Bible teaches us a falsehood, as every one knows who has paid the least attention to science. The Bible does not teach us that the earth is round, but that it is flat, with corners, ends, pillars and foundations; that the sun goes round it every day, and has been made to stand still and go back; that this globe was created out of nothing less than 6000 years ago, since which death entered upon it; that Noah's deluge was universal, and that, at least, two of all living creatures except fish were saved in the ark, the number being more than a million, and that these were fed and watered by eight men and women, and that the ark rested on mount Ararat. These are only a few things. It does not tell us who made the air we breathe, nor how the fish and the vegetable kingdom were preserved.

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Vegetables require air, light and heat, and as Noah was upwards of twelve months in the ark, they would inevitably have been destroyed. The Talmud tells us the water was boiling hot; this is possible enough. But without this, was it salt or fresh? In the first case many fresh water fish would have been killed; in the latter case many salt water ones; and there are numbers of species of these two kinds who could not live together in any mixture of salt and fresh water which can be possibly conceived. The Hebrew is a very indefinite language, too, for these matters, and therefore not well adapted for revelation. The words "Tohu Vabohu," *(without form and void)* are commonly used for ruined cities, wastes and deserts, and also, figuratively, for anything useless or empty. Let us hear Dr. Smith again. "To go no further than the first two leaves of the Hebrew Bible, we find this Copula (and) rendered in our authorised version by *thus, but, now,* and *also.*" He might have gone farther, for this very word *Vau* has about seventy significations. As to the ark resting on the top of Mount Ararat, (the Syriac says *Cardu,* the Arabic, *Carda,* and the Vulgate, *Armenia*) it is simply impossible, as the Doctor has shewn. At the place itself it is called Nachidsheuan, which means *the place of descent.* Ptolemy calls it Naxuana, and the Armenian historian, Moses Chorenensis, Idshenan. Tradition gives it a lower place, and the "Monastery of the Ark" was built on the spot. The Mahometans have since preserved this place in remembrance, and perhaps do to this day. I wonder it did not strike the Doctor while on this part of the subject, that as the summit of that mountain is several thousand feet above the line of perpetual congelation, that there could have been no water on it at all, nothing but ice. The tradition of the Mexicans, as given by the Jesuits, has four deluges. This is far nearer the truth than our accounts.

When scientific matters are spoken of with reference to the Hebrew or Greek books, it is the fashion to say now, "Oh, the Bible was never intended to treat of science, it brings every thing down to the level of the ideas of that age." Where, then, is the consistency of it? has it brought down the prophecies, which of all things should have been the plainest, to the level of that, or this, or any other age? Are the doctrines of Christianity or Paulianity delivered in such plain language, as to render it impossible for there to be more than one religion made out of each? If anything should be plain, it should be law and prophecy. The Jewish law is quite plain, but Christ's law and Paul's law have produced the slaughter of many millions to come at a right understanding of them; and we are now, after 1800 years of bloodshed, farther off than ever. But let us take the case the reverse way. Suppose the writer of Joshua had said, "God caused the earth to stand still, and thereby lengthened the day?" Mankind would have been puzzled, but they would have believed it although unable to comprehend it, just

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as they believed the contrary, because it was in the Hebrew book. But what an awful outcry would have been made when the discoveries of Newton and others enabled people not only to believe but comprehend. Great would have been Diana of the Ephesians then, and we should have had, perhaps, twice as many churches as we now possess, and these, perhaps, all well filled. There would have been no complaints of preaching to empty benches. In the same way, if the writer of the books of Moses had inserted accounts of four deluges, as in the Mexican traditions, what an awful outcry would there have been when the modern discoveries should have shewn that even more than these would be desirable; and if the number had been forty instead of four, which would be but bringing it ten times nearer truth, how the geologists would have been adored in their then task of reconciling nature to holy writ. How would each discovery have been trumpeted through an admiring world which went to shew that our little planet had been subject to these rude convulsions. How would the good folks have chuckled who are as ready to believe that Jonah swallowed the whale as the whale Jonah, provided it is but in the Bible.

As instances of the convulsions which this globe has undergone, we may take, first, Bolca, a mountain 20 miles N. E. of Verona. It has a volcanic appearance, and contains numerous petrifactions of plants, shells and marine animals. Some of the beds are all of one species. Twenty-seven of the genera testacea have been found there, which were all unknown before. Two hundred species of petrified shells have been dug from the marbles, basalts, &c. Shells of different seas and different climates are found in the same heap with those which never retreat to water, and fresh and salt water shells together; and petrifactions of zoophytes, corals, madrepores, quadrupeds, birds, insects, elephants, bears, and phocæ. Basaltic columns, differing in their structure, and in the proportion of their elementary parts—the figures of them are from hexagonal to triangular. Innumerable petrified fishes, of Europe, Asia, Africa, America, torrid, frigid and temperate zones, all intermixed; and fresh and salt water fishes in the same heap. The stones, when struck or rubbed, emit a fœtid odour. A shark, with several half-digested crabs in its stomach, was dug out. In one stone, are two fishes, one having the head of the other in its mouth. Many fishes found there are, exclusively, natives of Africa, Asia, India, Japan, America, &c., and nowhere else found in Europe, and some of them are not known alive; none have been described by any author. Crabs, sea serpents, and a petrified quill have been found; it is accounted for, by the waters having once been over, or by volcanoes. Vesuvius vomited a quantity of water in 1538, and later times; and Etna, in 1755, threw up salt water and sand; and the craters in South America have thrown up vast quantities of small fishes; and from earthquakes, the sea has receded, and left numbers of fishes on the

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beach. Trees and plants are found among the strata at Bolca, petrified. The masses of stone containing all these, are imbedded in the lava and earth of the hill, in all positions. Repeated deluges, of a partial nature, have, most probably, produced these and similar extraordinary results. We have records of some; for example, that of Ogyges, (B. C. 1764,) in Bœotia and Attica, which were laid waste 200 years, till Cecrops arived from Egypt; and that of Deucalion, in Thessaly, B. C. 1503; and the four deluges of the Children of the Sun.

We do not know that air is not the bed of the ocean, when it is more than 28,885 feet deep, as Sir John Leslie has shown us. Where the Rhone enters the Lake of Geneva, the beach has a yearly increase. Port Valais, once close to the water, is now half a league distant. The Po has raised its bed through being shut in by dykes, that its present surface is above the roofs of the houses in Ferrara; and where it joins the sea, the beach has gained 14,000 yards since 1664. Almost all rivers exhibit similar phenomena. At the mouths of the Mississippi large alluvial islands are formed, several leagues in extent. We all know the Delta of the Nile. The Baltic loses 40 inches in depth in 100 years. The bay of Fulbacka, navigated by boats in the memory of man, is now a field. Several harbours in Lapland, which formerly had vessels in them, are now 4000 paces from the sea. At Helsinger, there are iron works, where the sea flowed eighty years ago. The ancient kingdom of Prussia is thought to be alluvial; and within the period of credible history, the sea reached to Culm. Dantzic, many hundred years ago, was close to the sea. The Yellow Sea, so named from its mud, will be filled up, it is computed, in about 240 ages. The Mediterranean is now one league from Arques Morte, in Provence, where St. Louis embarked in 1269. Ravenna, which in ancient days projected into the sea, is now three miles from it. Adria, the principal port of the Adriatic, is now six leagues from that sea. The Dogger Bank, is most likely formed by depositions from the meeting of the tides; and that of Newfoundland, by the Gulf Stream. The nature of this world is to become gradually more level; and, perhaps, when all has become flat, it will receive other almighty crushes, and be thrown into a new series of mountains and vallies.

Kirkdale Cave, near Kirby Moorside, Yorkshire, contains a great number of bones of hyenas, tigers, bears, wolves, foxes, weasels, elephants, rhinoceroses, hippopotami, horses, oxen, deer, hares, rabbits, mice, water rats, ravens, pigeons, larks, ducks, partridges, &c., with many hundred hyenas' teeth, which were found bedded in mud loam and stalagmite. The hyenas had eat vast numbers of bones, the remains of which, and the marks of their teeth in them, and their album græcum (excrement of dogs and animals who feed much on bones) were found in great quantities. Some have been found of hyenas in the sandstone of Plymouth. Wollaston analysed

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the latter; and Pidcock, of Exeter Exchange, recognised it at once for the dung of the hyena. The marks of the bones which had partly been eat by the hyenas were very striking. The manner of the animal's eating was examined by Buckland, in one of Mr. Wombwell's collection, and precisely corresponds; he, throwing away the solid parts of the tarsus and carpus, and these are found in the cave, marked with teeth, in great numbers. Hyenas, deer and rhinoceroses are found in a cave in Westphalia, and other places. Elephants have been found in Siberia, preserved in ice. Fossil elephants have also been found. (See Buckland's Relics.) Some of the German caves seem only to have been deluged once, others, several times. In one is about 5000 cubic feet of black animal dust, with teeth and bones intermixed. A horse was found, on trial, to produce one cubic foot of such matter. Banks found that a perfectly dry mummy, with viscera and bones complete, weighed 7½lbs. The bones of elephants have been found in the London gravel, and in North America, as well as on the Continent. The mastodon and fossil elephant have been found at Quito, 8000 feet above the sea; and many fossil bones, the debris of a former world, on the Himalaya range, 16,000 ft. high. The fort at Harwich does not now stand in the same county it used to do, through the river having opened for itself a new mouth on the other side of the castle. Deposits from rivers must be immense, when the Amazon, 1000 miles from its mouth, had no bottom at 103 fathoms, which was 100 feet below the level of the sea. The bottom of the Mississippi is 50 feet below the level of the sea at New Orleans. The Goodwin Sands are slowly rising, and will one day be fields again. The Red Sea is slowly retiring to the south. Pharos and Canopus were formerly islands; the former, Homer tells us, was a day's sail, or 35 miles, from the mouths of the Nile.

Sir J. Banks describes a submarine forest in the *Phil. Trans.* for 1799, at Correa de Serra. Many others have been found; one is on the Somersetshire coast, three miles west of the Parrel. It continues three quarters of a mile along shore, and is again seen after a break of about two miles. Here, every sort of vegetable is found, from twigs and branches up to large trees. Latterly, one has been opened out in a railway cutting, in which the trees were standing in their natural position, as Mr. Hawkshaw has stated. The coral rings in the South Sea and Pacific sadly puzzled our early navigators. They are now known to be made by small marine insects, who are thus manufacturing extensive islands, and who may, for anything we can tell, have formed the American continents, or at any rate, the southern one. Capt. King sailed along 700 miles of coral rock from the N.E. of Australia towards New Guinea. The Rev. Mr. Robinson wrote a book to prove the earth was nothing but a great animal. Hutchinson and Calcot gave a section of it, and say it is hollow, and that the waters of the deluge drove out the

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air from the inside to form an atmosphere. I should suppose people breathed before the deluge, although Moses does not tell us so. Kirwan was quite as bad, if not worse. Tabriz marble is the petrified foul water of certain lakes. It is first thick and stagnant, then black, and lastly white. See Sir R. Porter's "Georgia."

Near Paris are found the remains of several extinct animals, and above these, strata of marine deposits. The earthquake of 1822 rose the land six to eight feet at the foot of the Andes, for more than 100 miles, and successive rises of this kind are to be seen, in all 50 feet, alternating shingle and shells. At Pulo Mas, near Sumatra, there are corals on a hill 3000 feet high. The steppe between the Black and Caspian Seas is covered with sand and shells, and its pools are salt. There are now more than 700 active volcanoes on the land, and perhaps as many in the sea. In the gained land at the plain of Carges, at St. Domingo, pottery has been found 20 feet deep. An ichthiosaurus, 20 feet long, has been found in the lias in England; and the plesiosaurus, nearly as large, at Lyme Regis. This has more than thirty vertebrae in the neck; whereas the quadrupeds of our present world have only seven, except the trydactyl sloth, which has nine, and no birds have more than twenty-three. The illegalosaurus of Stonefield, and one from Cuckfield, is as large as an elephant, and from 60 to 70 feet long. Remains of two species of the ptero dactyl are found in the rocks of France, one exclusively tropical, the other peculiarly polar. Distinct races of plants and animals have for millions of years inhabited this earth, yet we are told death came into the world by Adam's sin. Corals form the connecting link between shell and bone: the common white is carbonate of lime and jelly; another sort is carbonate of lime and cartilage, or albumen: one of these, the madrepore ramea, has the above matters so united as to form joints allowing considerable motion. Albumen, with carbonate and phosphate of lime, form a third species; this is the gorgona nobilis, or red coral, and comes near to bone. The fourth sort are sponges, which are mostly albumen.

Osseous remains of hot blooded bodies are generally found in their natural state, so are some crustacea and shells. Others are converted into coal, as vegetables. Some are changed into calcareous spar, or carbonate of lime, as most shells. Most woods are changed to agates and flints, some into pyrites or sulphureted metals. That mysterious agent galvanism is for ever at work inside our earth, and it is a curious fact that in many diamond mines in India, after about fourteen years they are dug over again, and always with success; and so tenacious of life are some forms, that bruised henbane seeds, put in a phial of boiling water, well corked and sealed, will, in three days, produce thousands of animalculæ. An elephant, supposed to have been killed in the time of the Romans, was dug up near the Elephant and Castle, at Lon-

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don. The sea formerly came up to Palabooler Boolung, three-quarters of the way from Augere to Seiram; and in China, near Tungjunkoo. Many other villages are called Koo, which means *formerly under water:* see Ellis's Embassy. In the reign of Augustus the Isle of Wight was crossed over to by carts at low water. At Baiæ, near Naples, houses and streets can still be seen under water. Cuvier says the coral insects build 200 fathoms deep, and that at Rota, one of the Marian isles, the sea has retreated and left their works 100 fathoms above water. Sweden and Norway 2500 years ago were one island. When Torneo was founded vessels came up to it, and now it is in the midst of the Peninsula. The port of Lodisa is now four miles from the sea, and Westerwich two miles. Erggsoe, Caroe, Apsoe, and Testeroe, formely islands, are now joined to each other, and Louisoe, Psalmodi, Magdalone, &c. are now joined to the Main. We may now believe all these matters; but the Sorbonne made Buffon recant publicly his theory of the earth. Pythagoras held that all things only change their forms. To be born, means that a thing begins to be something that it was not before, and to die, means that it ceases to be what it was. There are fifty-eight flowers on the little island of St. Helena not known to exist any where else in the world. In animalculæ they have been formed much more rapidly by long boiling in an infusion of seeds which were first burnt by a blowpipe. If the boiling infusion is put in a glass tube and hermetically sealed none are formed. This is another insight into the great vital principle. The wheel animal of Spallanzani will revive after being dead and dry for years, if kept in its native sand. Who has not revived the flies in Madeira wine by placing them on salt? A few of these things and some of the wonders of polarized light would make any man a god in an ignorant country, and the Jews in Christ's time had but little scientific knowledge. We all understand by a zoophyte a rooted animal; the sea feather, one of this species, moves about. We all follow our leaders, and seldom think for ourselves. It is an old maxim among rat-catchers never to wash their traps, the smell of others always enticing fresh ones to enter.

Salt, in his Abyssinia, says the Red Sea is often of that colour from mollusca, red in the centre. I could have said the same thing, but being such an unorthodox devil, I prefer an authority. Its name was most propably taken from that fact, for I never could make any thing of King Erythus. At a place near Geneva are rounded fragments of pudding stone, (nagel flue) containing other rounded fragments of pudding stone. Here are two eras or worlds: see Simond's Switzerland. Sharks' teeth have been dug up at Sheerness, and are now in the Museum of the Royal Society. Not many centuries ago the Zuyder Zee was cultivated ground, and cows then grazed where line of battle ships anchor now. Much of Holland has been recovered from the sea. All is change.

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The cataracts of the Nile, which were heard so many leagues, and which were said to stun the inhabitants, are now worn down to rapids more than falls, the total depth being only a few feet, and that hoary monster, Time, will, in a few more centuries, do the same by the Niagara falls. The great American inland seas will then be drained, and their bottoms will become swarmed with human beings, flocks and herds. All the processes of nature tend to bring every thing to a level on this earth, till the great Creator chooses to give it another of those awful disorganizations, of which we see the remains of so many.

There are three things to which I must allude before I go farther. First: Dr. Smith has done more than he meant, perhaps, in destroying the absurd Mosaic account of the creation; he has destroyed the equally absurd foundation of the Christian religion. If there was no sin, there needed no sacrifice. With no fall, there is no atonement; and it would have been a blessed thing for the world had his excellent book been printed 1800 years ago, or even earlier, before fifty-eight million human beings, as the Rev. D. Simpson tells us, had been slaughtered in the name of a God, who is said to have written, "Thou shalt not kill." How utterly ridiculous is the idea of death entering into the world through Adam's sin, when Ehrenberg has shewn us that living skeletons are found even in granite—the earliest of our formations, the foundation of the world, and which our best geologists think to have been in fusion; and that chemists, after analysis, say these skeletons are veritable silica, out of which glass has been made. Second: the worthy Doctor has floored the fourth commandment, which Moses tells us God wrote, if he did not speak. Third: he has destroyed the inspired origin of all those Greek and Hebrew books which quote anything about the six days, the fall, the deluge, &c.—things quoted by Christ, Paul, &c. sufficiently often; and in so doing, he has done much good for mankind, for they are sad abominations. Dr. Buckland, too, in his *Bridgewater Treatise*, I see, gives up the Mosaic story. This is honest; and from all these we get rid, too, of our insane anthropomorphism. From the suicidal passage that (Gen. 1; 26) God made man "in our image," impious man has presumed to make God possessed of all his own demoniacal attributes and villainous passions; and the Bible sets human knowledge at defiance. We have (Ps. 19; 6) the sun moving: (Jud. 5; 20) stars fighting against people: (Job 25; 5) stars sinning: (38; 7) singing: (Ps. 148; 3) praising: (Dan. 8; 10) tumbling: (Luke 21; 25) making signs: (Rev. 12; 1) crowns for women, although they are suns, the centres of systems: the sun and moon *standing still* (Josh. 10; 12): the earth (Ps. 24; 2) founded "upon the seas:" (2 Pet. 3; 5) "out of the water and in the water:" (Ps. 104; 5: Job 38; 4: Mic. 62) with "foundations" not to be "removed for ever:" (Eccles. 1; 4: Ps. 78; 69) although we are to have a new

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one: (Isai. 66; 22: 2 Pet. 3; 13) and a new heavens, too, the old being melted (2 Pet. 3; 12: Ps. 46; 6: Isai. 24; 19): having a mouth (Num. 16; 32): turned into iron (Deut. 28; 23): to be burnt (Deut. 32; 22): having pillars (1 Sam. 2; 8): ears (Deut. 32; 1): torn with a sound (1 Kings 1; 40): shook out of its place (Job 9; 6): the heavens dropping (Ez. 68; 8): earth singing (Ez. 68; 32): turned upside down (Isai. 24; 1): having pillars (Ps. 25; 3): God's footstool (Matth. 5; 35): running away (Rev. 20; 11.) These are just a few crumbs of comfort, which are all, of course, *the blessed word of God.* Is it not better at once to go back to Pythagoras, who tells us Mercury "played chess with the Moon, and won from her the seventy-second part of a day?" or with Julian, call the sun God *with seven rays?* or to Chrishna, who divided himself into seven, to give seven virgins partners in a dance? (see *C. Mag.* 5; 22.) and the Vedam, where the earth is upheld by elephants, being flat and triangular with seven stories? Augustine denies that the earth is round; and Lactantius asks whether any are foolish enough to believe "there are men having legs above their heads, and trees having fruit hanging upwards;" and when he is told the earth is round, he calls this defending "one absurdity by another." (*False Know.* 3; 24.)

SECTION XXIV.—NOTES ON THE JEWS.—The Talmud states, no Jew can have more than one year's sin to answer for, because God forgives each day of atonement all which has preceded it; except when the sinner is doomed to die in the ensuing year. In the ceremonies on this day, the reader rabbi and others wear the shroud in which they are to be buried. The Mophter ( ) is Num. 29; 8 to 11, and the Musoph *(addition)* is Num. 29; 7. On the feast of booths, the *Kedosh,* or *sanctification,* is said by each master of a house, with a glass of wine in his right hand, on the ~~third~~ day. The *Simcoth Touro,* or *rejoicing of the law,* is said on the *Hanucah,* a feast instituted by the Maccabees. When the priests came to light the sacred lamp, there was only oil enough for one night, but by a miracle, it lasted eight days. This is commemorated to the present day, by lighting one additional light each day up to eight.

Rosh Hashona (Judges 21; 21) is still kept up, and will be, for it preserved the tribe of Benjamin; so is Purim. The rabbin say a Jew must drink no more wine on this day than will allow him to know gold from silver. The three cakes which commence passover are twice the size of the ordinary ones. They believe Elijah visits at the same time, every Jew's house in the world on passover night; and more than a million householders drink for him a glass of raisin wine. Five shekels is still paid to redeem the first-born at a *month* old. Where was Luke with his eight days? (2; 21.) The Shemonah Efreh, or eighteen prayers, were made by Ezra. The *Zitzzis* (fringe,) and *Tephillin* (phylacteries) are still worn. The

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fringe has thirteen knots, and the word Zitzzis, in numerals, is 600; these make the 613 laws of Moses. A large fringe is worn outside at the synagogues. The fringes are fixed to the Tallish, of which there are two, one worn inside the other, for the synagogue. The small Tallish is often called *Arba Canpholh*, or *four corners*. On the outside of the arm phylactery case is the letter Shin, the initial of *Shaddai*. The forehead one has it on both sides. Rambam, in *Hilcoth Tephillin*, gives the whole of the rules. Different prayers have to be said before eating bread, fruit, &c., and drinking. Their meat, when Koesher, is sealed with lead. Lev. 19; 19, will not allow them to graft trees. If a man can slip a ring on the finger of a Jewess, saying, *With this ring I wed thee*, it is a lawful marriage, but not a respectable one, which is always public. An uncle can marry a niece, but not an aunt a nephew; because he would be above his relation, reversing nature. A wine glass is broke at the end of the ceremony, and all present say Mozol Tout, may it turn out well. Marrying a widow is called [redacted]; but a brother must do this, or give her Chalitsa, *leave*. (Deut. 25; 9) The shoe is made of list; and he has to unravel it all with only his two thumbs and little fingers. A divorce is made, by saying before two witnesses, they will not have one another, who thereupon write out the bill. The lowest seats in the synagogue are next the door. The last prayer declares God to be *without form or figure, incorporeal*. The first English article declares him to be *without body, parts, or passions;* yet in the Bible, he has all these repeatedly. Hillel is made to speak a sentence on seeing a skull floating. A skull would sink. Abba Soul said Rabbi ben Arach would outweigh all the sages of Israel. Rabbi Chalaphta said when ten men studied the law, the Schekinah was among them; but he brought this number by degrees to one, and proved it by Ex. 20; 24. The Talmud says Esau asked Isaac, how tithe was to be given of straw; and this put him off his guard, and he blessed Jacob in a mistake. The first letter of Adam's name stands for Adam, the second for David, the third for Messiah. Gemara says every body has 613 veins, joints, &c., so there is a law for each. Rabbin have said if many Jews do not keep any, yet among the whole, all are sure to be kept by one or the other; and as the whole are but one, God is satisfied. The Mishna says every soul must live seventy years in one body or the other. Earth is sent from Jerusalem, to all parts of the world; many Jews have this put on their eyes when dead. The Talmud says, the scape-goat is an offering to the devil, by special agreement made with Moses, in the wilderness; for which he is not to speak against them on the day of atonement. The Rash-ivos, or schools of divinity sometimes differed; for in Mishna, (Sec. 3) Rabbi Eliezer says, folded and unsinged cloth is unclean; but Rabbi Akiva says it is not, and may be used for lighting.

In section 4, too, Rabbi Jehudah forbids more than one thing,

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allowed by others. When sick and prayed for publicly, many Jews change their names. The stones for Solomon's Temple, with the devil's help, were cut out of the quarry by the Shameer, an insect the size of a barley corn, which also cut the letters out for Moses on the stone tables. Solomon lined out all the stones, the Shameer polished them. Jacob's sinew shrank to make him look bending to Esau, which respect turned away his wrath. In the Sharish Ysrael, the ten tribes are said to be beyond the river Sambadion, and to deal with no one. At Messiah's feast, the ox is called Shur Abowr; the bird, Angal Loshder. God killed the female leviathan or the breed would have filled the sea; she is kept in salt for the feast day. Rabbi Abraham saw a fish which took the vessel he was in five days to sail from one eye to the other. Rabbi Mendel saw a fish, the bones of which built ten cities. The Temple was destroyed through a dispute between Compso and Bar Compso, two Jews. God sat on the ashes and cried, saying, "The foxes have holes, the birds have nests, but my children, who have escaped this slaughter, have no where to lay their head." (see Matth. 8; 20.) Which is the thief? In his cries, he sent for Jeremiah, Moses, &c., and there are long conversations detailed; and God killed Titus by sending a fly into his head, some say a young eagle. Gemara says Aaron thought the Jews would not give up their ornaments, hence he was not guilty in making the calf. A principal leader in this was Mecho, the adopted son of Moses. The Cabalists have said whoever walks four yards with unwashed hands *is worthy of death.* The Rabbin say Mog lugged up a mountain to kill the Jews for Balaam, but Moses, who was twenty yards high, jumped up forty yards and wounded Mog on the ancle, which made him fall down, and the mountain fell on him and killed him. The stone tables were diamonds, and the chippings Moses had as perquisites. The Mishna says the tables weighed two tons. The modern Jews often say, when man and wife quarrel, *he has not got his right rib.* In the year 3768, the Sanhedrim removed from Jerusalem to Jamnia; this was before the fall some years. In all the above apparently wild tales, there had been formerly, perhaps, a symbolical meaning, now lost; but the ancient Jews appear to have been credulous and much given to mysticism.

SECTION XXV.—NOTES FROM THE SAMARITAN.—In comparing the Samaritan Pentateuch with the Hebrew one, there are some curious differences. The Samaritan adds to Ex. 6; 9, "but said to him, 'Let us alone, and let us serve the Egyptians; for it is better to serve the Egyptians than to die in a wilderness.'" To 7; 18, is "And Moses and Aaron went to Pharaoh and said to him, 'Jehovah, the God of the Hebrews, hath sent us to thee saying, Let my people go, that they may serve me in the wilderness, and behold hitherto thou hast not hearkened. Thus saith Jehovah, by

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this shalt thou know that I am Jehovah, behold I will smite with the rod which is in my hand the waters which are in the river, and they shall be turned into blood, and the fish that is in the river shall die, and the river shall stink so that the Egyptians shall loath to drink of the water of the river.'" There is a similar thing in *c.* 8, between *v.* 4 and 5 the whole is repeated, and in 9 between 5 and 6, full as long as the extract I have given, and in 9 between 19 and 20 it is longer, all 13 to 19 being repeated with a prefix of "So Moses and Aaron went to Pharaoh and said to him." Again, 10 between 2 and 3 is, "and say to Pharaoh;" then follows all the speech 3 to 6; and 11 between 2 and 3 is, "For I will give this people favour in the eyes of the Egyptians, so that they will give to them what they ask;" then follows "and about midnight," to the end of *v.* 7; then comes *v.* 3, beginning "now the man Moses," &c.; then, "And Moses said to Pharaoh, 'Thus saith Jehovah, Israel is my first-born, and I have said to thee Let my son go, that he may serve me, and thou hast refused to let him go; behold, Jehovah is about to slay thy first-born:'" then comes *v.* 4 and the rest.

Ex. 20; 19: "And they said to Moses, 'Behold, Jehovah our God hath shewed to us his great glory, and his voice we have heard from the midst of the fire. We have this day seen that God may speak with man, who may *yet* live. And now why should we die? for this great fire will consume us if we continue to hear the voice of Jehovah our God, and we shall die; for who is there of all flesh who hath heard the voice of the living God speaking from the midst of the fire as we, and hath lived? Go thou near and hear all that Jehovah our God shall say, and thou shalt speak to us what Jehovah our God shall speak to thee, and we will hear and do it; but let not God speak with us, lest we die.'" After *v.* 21 comes, "And the Lord said to Moses, 'I have heard the voice of the words of this people which they have spoken to thee. All that they have said is right, and that they may have such a heart to revere me and keep my commandments all their days, that it may be well with them and their children for ever, I will raise up a prophet to them from among their brethren like thee, and I will put my words into his mouth, and he shall speak to them whatever I command them. And if there be any one who will not hearken to the words which he shall speak in my name, I will require it of him. But the prophet who shall presume to speak a word in my name which I have not commanded him to speak, or who shall speak it in the name of other gods, that prophet shall die. But if ye should say in your hearts, How shall we know the word that Jehovah hath not spoken? If what the prophet saith in the name of Jehovah be a thing that cometh not to pass, that thing Jehovah hath not spoken; the prophet hath spoken it presumptuously, ye have nothing to fear from it. Go now and say to them, Return to your tents; but attend

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thou here by me, that I may tell thee all the commandments, the statutes and the ordinances which thou shalt teach them, and which they shall observe in the land which I shall give them for a possession.'" Then follows *v.* 23, &c., as in the Hebrew. The above is now anything, but it was once the *word of God*, or how did it get into the Samaritan book? Upon similar advice, Zedekiah waited to see if Jeremiah's words were from God, and after the event came true of what use was the prophecy? Compare Deut. 18; 15 to 22. Again, Num. 20; 13, is followed by "And the Lord spake to Moses, saying, 'Ye have compassed this mountain long enough; turn ye northward, and charge the people, saying, Ye are to pass by the boundaries of your brethren the children of Esau, who dwell in Seir, and they will be afraid of you. Contend not with them, for of their land I will not give you so much as a foot breadth of possession, because I have given Mount Seir to Esau for a possession. Meat ye shall buy of them with money, that ye may eat, and water also ye shall purchase of them for money, that ye may drink.'" It appears that so far from Edom being afraid, they would have thumped them; neither did they let them pass through. (*v.* 19.) See Deut. 2; 1 to 6.

After Num. 21; 11 is, "And the Lord said to Moses, 'Distress not the Moabites, and contend not with them, for I will not give to thee any of their land for a possession, because I have given Ar to the children of Lot for a possession.'" Then follow (12) these: "And the Lord spake to Moses, saying, 'Thou art this day to pass by ~~Ar,~~ on the borders of Moab, and thou wilt approach the children of Ammon; distress them not, and contend not with them, for I will not give any of the land of the children of Ammon to thee for a possession, for I have given it to the children of Lot for a possession.'" Then 13 follows. By comparing the map of Canaan in the time of the Judges and in that of Solomon, we find Edom's and Moab's and Ammon's lots are in the latter, and, I suppose, this is why these commands are left out. (See 2 Sam. 8; 14: Judg. 3; 30—11; 33: 2 Sam. 12; 29, 31: 1 Chron. 4; 43: Num. 24; 17 to 24.) What God's peculiar people said to this I know not. After 21; 20, we have, "And the Lord said to Moses, 'Arise, journey and pass over the torrent Amon. See, I give into thy hands Sihon, King of Heshbon, the Amorite, and his land. Begin to take possession of it, and contend with him in battle. This day begin to put the dread of thee and the fear of thee upon the *nations under the whole heavens* who shall hear of thy fame, and shall tremble and be in anguish because of thee.'" After *v.* 23, we have, "And the Lord said to Moses, 'Behold, I am about to give thee Sihon and his land; begin to take possession of his land.'" I have before remarked that when their land would be too small for them, a prophet would be found to enlarge it; and here is a proof. Under this, they could conquer the whole earth. After Num. 27; 14, we have, "And

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Moses said, 'O Lord Jehovah, thou hast begun to shew thy servant thy greatness and thy mighty hand, for what God is there in heaven or on earth that can do according to thy deeds, and according to thy might? Let me, I pray thee, go over and see that good land which is beyond the Jordan, those goodly mountains and Lebanon.' But the Lord said to Moses, 'Let it suffice thee; speak no more to me of this matter. Go up to the top of Pisgah, and look westward and northward and southward and eastward, and behold with thy eyes, for thou shalt not go over that Jordan. But charge Joshua and strengthen him, for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.'" Now Pisgah being between Jericho and Heshbon, verily this is a sweeping promise. It is *carte blanche*, and flatly contradicts three others in this section. Compare Deut. 3; 23 to 28. After *v.* 23 comes, "And he said to him, 'Thy eyes have seen what the Lord hath done to these two kings; so will Jehovah do to all the kingdoms into which thou art about to pass. Fear thou not, for the Lord your God will himself fight for you.'" After 31; 20 comes, "Now Moses had said to Eliezar, the priest, 'Say to the men of war, who went to the battle, this is the ordinance of the law which the Lord hath commanded, the gold indeed and the silver and the copper and the tin and the lead, every thing that can abide the fire, ye shall cause to pass through fire, that it may be clean; it must also be purified by the water of impurity; but all that cannot abide the fire, ye shall cause to pass through water; and ye shall wash your clothes on the seventh day and be clean, and after that ye may come into the camp.'" This differs from Joshua's code completely. Deut. 2; 7 is followed by, "And I sent messengers to the King of Edom, saying, 'Let me pass through thy land. I will not turn into the fields or the vineyards, neither will we drink the waters of the wells; by the king's way we will go; we will not turn aside to the right hand or to the left until we shall have passed thy border.' But he said, 'Thou shalt not pass by me, lest I come out with the sword to meet thee.'" So much for being afraid; yet, in 2; 29, Moses says they did let them through.

SECTION XXVI.—NOTES FROM THE PARSONS.—In my life I have read a good deal of divinity, as it is called; it is the only way to get at the bottom of these things. It is curious to see what they say of their own religion, other people's religion, and one another. Let us look at a few of these, it will, perhaps, learn us a little charity—not Christian charity, I do not mean that. Bishop Butler says (Liter. Sac. p. 12) "All Scripture is given by the inspiration of God;" "every word is truth, or we know not what part is to be credited." Yet all the apocryphal Greek books were at one time or the other religiously believed. The Catholics now believe the Hebrew Apocrypha, and every translation differs. The Rev. Jer. Jones declares he knows "no question" so difficult and intricate as

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the canon of Scripture, yet each one is to be damned if he does not find it out. "To add to the divine word," says a writer in the *Eclectic Review*, "is not less culpable than the rejection of any sentence." Jones again says, "If we receive books that are inspired which are not so, we offer a notorious affront to our Maker," "imputing the false, perhaps blasphemous, conceptions of ill-designing men, suggested by the father of lies, to the inspiration of the Holy Spirit; and if we reject any, we are as bad." Let us see, then: Luther rejected James, the three first gospels, &c.; Calvin and Erasmus doubted of the Revelations; Archbishop Wake recommended these books as "inspired:"—Barnabas, Ignatius, Hermas, Clement, and Polycarp, and translated them; Cave and Parker published, as genuine, Christ's letter to Abgarus; the Quakers translated Paul's Epistle to Laodicea; Whiston strongly recommended twenty-seven books of the early Christian writers to be put in our canon. Whiston, too, says the evangelists "have drawn a perfect human character, without a single flaw," in Christ. It is a pity he did not tell us what it was. See Matth. 10; 34, 35: Luke 22; 36: Matth. 15; 26. I should have taken these to have been flaws. Lardner rejects Hebrews, 2 Peter, 2 and 3 of John, Jude, and the Revelations; the Rev. E. Evanson published a New Testament only containing Luke, ten epistles of Paul, and the Revelations, all which were said to contain "numerous interpolations;" Matthew, Mark, and John, he utterly rejects as "spurious fictions of the second century." The Swedenborgians have only the four gospels and the Revelations; the German Baptists, Servetus, and Professor Bauer, reject Matthew; the Rev. J. Martineau believes in the Gospel to the Hebrews and of the Egyptians, which are lost. Would God let his word be lost? Dr. Britschneider rejected John; the German Baptists and Eichorn reject Titus and 2nd Timothy; and Sliermacher rejected the 1st of Timothy; the Unitarians, in the *Monthly Repository*, throw out the 1st chapters of Matthew and Luke as "absolute falsities;" Clement's epistle is thrown out by all. Clement and Barnabas are thrown out, while Mark and Luke, not even apostles, are took in. Horne says, candidly, that the accounts left us of these Greek books are "so vague, confused, and discordant, that they lead to no solid or certain determination. The oldest of the ancient fathers collected the reports of their own times and set them down as certain truths; thus tradition, true or false, passed on from one writer to another without examination, until it became at last too late to examine them to any purpose." (vol. 4, p. 260.) This, at least, is honest, and it is the real truth of the case. The gospels are without date, and without any authority from cotemporaries. Christ died about A.D. 29, and the following dates have been given by various authors for Matthew's Gospel:—37, 41, 43, 59, 60, 62, 64, 65, 66, 68, and the 2nd century; and John has ran from 63

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to 99. The first writer who mentions the four gospels is Irenæus, (180) he is our only authority. Justin (A.D. 140,) mentions them not, and quotes from that of the Hebrews, and believed the Sybilline Oracles. No one can now tell what even the language of these books were. Mosheim says, that in the earliest ages of Christianity "it was no uncommon thing to fill up the chasms of genuine history with fictitious conceits." The Rev. J. Jones says, that to make use of "forgeries and spurious books" to prove the very foundation of Christianity, was constantly resorted to by some of the Fathers, particularly "Justin, Clement, Alexander, and Lanctantius." Daillé (Usage de Pars.) tells us that Jerome refers to Origen, Eusebius, and others, as constantly using these falsehoods, and that Paul did the same.

Matthew, Mark, and Luke, although copying from some common sources, yet differ so, that the *Eclectic Review* for 1829 admits, they are "irreconcileable by any method that ingenuity can devise." The Rev. T. Pope says, the first chapters of Matth. and Luke are perfectly inconsistent with each other. Michaelis points out "two irreconcileable contradictions" in Matth. 20; 29, and asks, "In doctrinal subjects, derived from supernatural sources, what human translation can be depended upon?" For instance, who will venture to fix the meaning of John 1; 1, the word logos? Schleusner reckons no fewer than twenty-nine different senses of this important word. Hades occurs ten times, and, in our common version, is generally translated hell; but the Rev. D. Simpson shews, in his Essay on a Future State, that it "has no relation to rewards and punishments, and merely signifies the state of the dead in general." It has frequently been translated the grave. Durell says, Job. 19; 25, has "no allusion to Christ or the resurrection;" and so does Dr. Costand. (*Oxford Observer*, 1747.) Tyndal used to recreate himself against his opponents as follows, (see Sir T. More's Works, 1517, p. 336.:)—"Apish, Popish jugglers, thieves, murderers, bloodsuppers, Herods, priapists, sodomites, hangmen, Christ killers, and devils." Luther writes to Zuinglius and his sect, calling them "fools, asses, antichrists," &c., in matter of divinity, (Zuing. vol. 2, ad Luth., 388); and Zuinglius thus writes to Luther:—"Thou corruptest the word of God, O Luther, thou art seen to be a manifest and common corrupter and perverter of the holy Scripture." (Zuing. vol. 2, ad Luth.) Beza calls Castalio's translation wicked, sacrilegious, and ethnical. Molinus again abuses Calvin's, saying he makes the text leap up and down, and adds to it; he also as truly says of Beza's, that he changes the text. Beza abuses Castalio, and Castalio retorts; Bucer abuses Luther's, Luther abuses Munster; Calvin burns Servetus, while Eniserus and Staphylus point out 1400 heretical corruptions in Luther's translation alone. These were the Bibles on which were established the reformation; and for England, James

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I., in one application to him, was told that "in addition, subtraction, and alteration," the book of Psalms alone differed "from the truth of the Hebrew in at least 200 places." We have no reason to imagine the translations had got worse than when Smithfield fires were raging, and men's livers pulled out, during their life, in mistake for their hearts, all for the honour and glory of God, as I have recited in another place. Broughton tells us that the Bishops' translation perverts the text of the Old Testament in 848 places, and "that it causes millions of millions to reject the New Testament, and to run to eternal flames." This last is simply ridiculous, of course; but these were the kind of books that formed the "only rule of faith" for many years. Protestants as well as Catholics agree on this point.

Here is another priestly picture, by the Rev. G. Fox, talking of dissenting priests: "Those ignorant, blind, ranting guides, those long-faced wolves in sheeps clothing," who "mount a chair, with a Bible, at the corner of a street, pour forth their ranting, ignorant jargon," and declare to the gaping crowd "it is the pure word of God." (Reply to Owen, p. 19.) Yet (p. 1) he says, "The spirit and style of your remarks evince a bad cause, for, surely, a good one could never require the aid of nicknames," "such as Popery, Romish minister," &c. Here is another, who, from Methodism, has turned Catholic, and gives us the following picture of his old brethren:—"A little low cunning, much pride and impudence, stout lungs, plenty of harlequin grimace, a long dangling watch chain, black coat, Bible, and surtout over the arm, form the sum total of commodities necessary for a Methodist preacher." (Glory of Meth. J. A. Mason.) From which we also get the following doggrel, relative to the Methodist conference:—

"What is weak, then is strong—what is folly is wise,
When these Jacobs and Jerries get drenched from the skies:
At infallible Rome they will laugh, scoff, and jeer,
Yet they themselves make the same claim once a year."

"Cookites, Kilhamites, Ranters, Whig Methodist rebels,
We give you, in hell, the portion of devils."

"Tweedle dum, tweedle dee, it would be, and no other,
For gaining of money and making a pother."

The following is from Simpson's Plea for Religion:—Religion is, in some sense, a matter of country. A Welshman, who had been a Jumper in his own country, came into England, and not continuing this exercise, was asked the reason; he replied, that in England there was nothing worth jumping for. Simpson, himself a Church of England parson, which, however, he ceased to be, after he saw the conduct of some of his brethren, speaks of bishops and dignified clergymen acting "in direct opposition to the whole spirit of the gospel," in scrambling for several livings, while others want the necessaries of life, and this makes people believe that "religion is all priestcraft and self interest, honour and conscience

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having nothing to do in the business." "It does not appear to me that we can justly blame any man for being a Deist, while the great body of us, the bishops and clergy, conduct ourselves in the manner we usually do." "Our order has had its day, and a pretty long day it has been. The Pope has ridden the bishops, the bishops have ridden the priests, and the priests have ridden the people; the tables, however, are now turning." "Our confirmations are frequently a burlesque, our ordinations disorderly, and our visitations riotous and intemperate. These are melancholy facts: the parson and his wardens must have a good soaking together once a year at least." "For a circuit of many miles round our two English Universities, a greater degree of ignorance and stupidity prevails among the common people than in most other parts of the country." "Wherever there is a cathedral and a greater number of parsons than ordinary, there is usually the least appearance of real religion among the people." "Catholics damn Protestants, and Protestants revile Catholics: one sect of Protestants anathematises another sect, every one holding forth the peculiar doctrines of his own party as the truths of God." The 27 Henry VIII., c. 28, abolishing lesser monasteries, says, there are "divers and great solemn monasteries of this realm wherein (thanks to God,) religion is right well kept and observed." Yet, a short time after, he suppressed all these also.

Speaking of subscribing to the articles of the Church of England and not believing in them, he says, "A body of clergy of that description" "deserves extirpating from the earth." "The scripture declares all liars shall have their part in the lake that burneth with fire and brimstone, and what more solemn lie can there be than subscribing our name that we believe a number of propositions, which, in our conscience, we believe to be false? unless it be that other declaration, 'We trust we are moved by the Holy Ghost to preach the gospel,' when we do not believe there is any Holy Ghost, but laugh at every pretension of the sort as Methodism and enthusiasm." "The requirement, on oath, of canonical obedience to the bishop of the diocese where we officiate, is one of the most detestable instances of antichristian imposition that ever was exercised over a body of clergy." "Tithes were not paid in England till the 8th century, and were then given to the clergy by an act of tyrannical power and usurpation by two of our Popish and superstitious kings, and in one of the instances as a commutation for murder." Whiston, in his reply to Paine, as to whether the Bible is the word of God, says, "No intelligent Christian will distinguish it by that name, without a large restriction of its contents." He considers it as a series of histories, in which the proper word of God, with numberless other particulars, "is interwoven all the way." In the three first centuries, 1,820,000 Christians were killed, being "5000 a day every day in the year

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except one." The numbers make 546 millions. He thinks Jerome states this. "Mede reckons up 12 million Waldenses and Albigenses put to death in thirty years." "We keep reading that which we do not approve, professing what we do not believe, subscribing what we know, or suspect to be wrong, and swearing to observe laws which are truly horrible in their tendency, all our lives long, for the sake of a little paltry food and raiment."

Henry V. passed a law, "That whosoever they were who should read the Scriptures in the mother tongue, should forfeit land, cattle, life, and goods, from their heirs for ever, and be condemned for heretics to God, enemies to the crown, and most errant traitors to the land." "And can I, among other things which are to be subscribed, believe from my soul, before the Searcher of all hearts, who requireth truth in the inward parts, and in the face of the whole Christian world, declare, that 'whosoever doth not hold the Catholic faith,' as explained in the Athanasian creed, 'and keep it whole and undefiled, shall, without doubt, perish everlastingly?'" "This hellish proposition we are enjoined, not only to believe ourselves, but to affirm that we do willingly and *ex animo* subscribe to it as being agreeable to the word of God, and then we must openly profess our faith in it fourteen times every year." "The majority, both of bishops and clergy," "who will swear anything and subscribe anything, no matter whether they believe it or not, for the sake of a good bishopric or fat rectory, are the first to exclaim against their more zealous, useful, and pious brethren." He asks if we should like to live eternally with Balaam, Cain, Pharaoh, Korah, Dathan, Abiram, Saul, Absalom, Ahitrophel, &c.; or Abel, Noah, Lot, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Samuel, David, ~~Asor~~, Jehoshophat, Hezekiah, Josiah, Jeremiah, Ezekiel, Daniel, John the Baptist, Christ, the twelve apostles, the seventy elders, &c. "Can you hesitate one moment which side you would wish to take." (No, I would take number for number, the first.) "Twelve millions, it is calculated, they (the Spaniards) butchered on the continent, besides the many millions who fell in the islands." "60,000 persons are said to have suffered, one way or the other, from the restoration to the revolution," 30 years. "8000 persons perished in prison." "All national religions, whether, Pagan, Jewish, Turkish, or Christian, have ever, hitherto, been national tyrannies."

Mark 10; 46, compared to Luke 18; 35, and Matth. 8; 20, 22, with Luke 9; 50, 59. Marsh says, "John's account of the resurrection compared with Mark and Luke is irreconcileable." Wakefield says that "Matth. 9; 18, compared with Luke 8; 42, 49, and Mark 5; 23, 35; also Matth. 27; 44, with Mark 15; 32, and Luke 23; 32, 40 to 43, are clearly incoherent,—the last a most palpable contradiction." Leclerc (Sentemens) says "It would be better honestly to admit that contradictions do really exist, than torturing

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the Gospels to try to make them agree, which, instead of converting infidels, only excites their derision." Look at Matth. 8, 5, 10, and Luke 7; 6, 7: one must be untrue. Luke's Gospel is said to have been written in Egypt, and Matthew's at Rome, and these or any other things would be believed by the people, called by Mosheim "a gross and ignorant multitude." Evanson says (p. 26) that there were probably fifty gospels in the first seventy years, and we can now see what some of these were. The system was so much the same, too. All these ancient prophets had a divine origin in general. Pythagoras was the son of Jupiter, and was warned by God in a dream not to lie with his virgin wife, because she was with child by him: see Bishop Huet's Questions; and from this and other similitudes between Christianity and Paganism, Lactantius, in the fourth century, urges the heathens to change. Most of these systems, too, are reigns of terror. Joanna Southcot denounced "all who disbelieved her writings;" "the vengeance of God will most assuredly fall upon them." (p. 275.) There is such evident trickery about these stories. Look at Mark 4; 12. When Christ was metamorphosed, he had but three favorites with him as witnesses, and none of the three mention the story. He sends every body out when he cures the daughter of Jairus; he tells the leper to keep it a secret; when he changed the water into wine, the company probably could not see very clearly; when he cures the blind man, he takes him aside and uses spittle and clay. There is a degree of suspicion about all these things, and Dr. Watts tells us "there have been so many falsehoods imposed upon mankind," well attested by both eye and ear witnesses, that we should be most suspicious, and "the less probable the fact," "the greater evidence may we justly demand." (Imp. Mind, 2; 4.) The Nazarenes, Cerinthians, Ebionites, and many other sects were all unitarians, and cordially hated Paul with his doctrines of original sin, &c. They adhered, likewise, to the law; Paul upset it, even the little the apostles left of it; for it is said to be twenty years after Christ before the heathens were admitted at Jerusalem without becoming Jews first.

Bishop Horsley, in his remarks on Priestley, tells us even Origen "was not incapable of asserting in argument what he believed not." The Rev. G. Gregory (Essays, p. 346) says, "I am sorry to observe that there is no action so black and detestable but will raise itself advocates, if attended with any degree of profit." The Rev. T. Abbot says, "The name of parson has become a bye-word for hypocrisy, lust, and intolerance; exaction is characteristic of the order." (Hierarchies, 65, 321, &c.) He says they have been able to form a complete "empire over the bodies and minds of the greatest part of Christendom," and they "rob them of their goods and possessions, make them instruments of their own ruin, induce them to hug their chains, and mortally hate, murder, or ruin every

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one who would set them free." Bishop Burnet (Pastoral Care) owns, "Men run to orders as to a subsistence, or to the means of procuring it." Dr. Jebb tells us that a priest "will inculcate the most absurd and senseless superstition, because he knows the riches of his order will increase in proportion to the ignorance of the people." "No sooner do we see the light, but the grand cheat begins to delude us from every quarter." (Toland on Pres. p. 2.) The Rev. J. Simpson (Thoughts on Aton.) says, "As to profligacy of manners, could the most immoral of the Gentile world exceed the modern nations of Europe, and our own in particular?" The Rev. D. Wilson tells us there is 175 millions of Christians, among whom the Bible Society has distributed 8,145,456 Bibles and Testaments, costing £1,967055, and the Tract Society 130 million tracts, in forty-five different languages; yet the Rev. A. Butler remarks that these Christians in "their lives fall far short even of the morality of the heathens." (Lives of Saints.) It appears, then, that all this money has been wasted. How comes it, too, that while all the pious Christians are cutting each other's throats right and left—for example, the Rev. D. Simpson tells us that millions upon millions have been butchered in the name of religion—that I, who have none of this commodity, can sit down with people of all sects and creeds without feeling the slighest enmity to any? I can converse for hours with churchman and dissenter, Catholic and Protestant, Jew and Christian, upon all their various faiths, without feeling the slightest idea of injuring them. I consider them all employed, like myself, in searching after truth, and I interchange my knowledge with theirs, in the spirit of brotherly love. According to this, mine ought to be the right religion; for the Rev. D. Simpson tells us, "Persecution and bloody deeds are the infallible marks of Antichrist." (Rev. 17; 6.) The *Eclectic Review* (1830, p. 136) says the priestly power "has been the direst scourge under which mankind has suffered;" while the *Christian Observer* (1815, p. 681) says, "A revelation which reveals nothing ascertainable, is, in reality, no revelation at all."

We have no other authority than that of "the practices of the early Christians" for infant baptism, changing the Sabbath, and several other things. I shall, here and there, introduce some of these parties. Let us look a little at Tertullian, for example, who was a great gun among them. Bossuet calls his Prescriptions divine. I am of a different opinion: he was first a Pagan, then a Christian, and then a heretic. He makes it out, too, that there must be heretics, or the prophecies would be false. In *c.* 8 he tells us that, "Peter had not yet declared him to be the Son of God," and "John, who was certain of it," &c. Now so far from John being certain of this, he actually had to send to ask Christ who he was. (Luke 7; 19.) This is a curious blunder in a divine work. Chap. 9: "No verse of scripture is so loose and general, that we

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should defend the literal sense." This is reducing the whole thing to moonshine. Are we not to take the literal sense where figures are concerned? For example, the ages of the patriarchs, which is the foundation of chronology. In chap. 8 he declares that no farther search is to be made, no new opinions examined after once believing. "Seek and you shall find" is thence to be put a stop to. Yet he sought and found something else, against his own rule, and became a heretic. Chap. 13: "There is one God and no other." Yet he makes "the Son," which is the "Word," appear to the patriarchs, and speak through the prophets. There is no end to the vagaries of this three-in-one doctrine. Chap. 19 lays it down that heretics are not to be argued with out of scripture. Chap. 24: It was Paul himself who was caught up to the third heaven. I am aware of no authority for this. (2 Cor. 12; 2.) Chap. 26: he says, "Paul and the other apostles all taught the same doctrine." This is notoriously untrue, as I abundantly shew in this work. In chap. 30 he tells us of, I believe a lost book, the Phaneroses, or Revelations of Apelles. Some more ought to have been lost to preserve the rest. Chap. 39: "The scriptures are so disposed, by God's permission, that heretics might find materials in them to broach their errors." Here is a horrible doctrine, that God has given orders which cannot be understood, in order that men may be burnt to all eternity. Who can wonder at religion making men worse instead of better, when such things as this are unblushingly put forward? Chap. 42: Heretics (for example, Protestants) "without mother, without faith, they wander up and down, without house or home, like a set of TRANSPORTED VAGABONDS." Of course, when he became one; this is his own picture.

Chap. 43: "Heretics" (1800 years have now been spent in finding out which is the heretic, and which is the true church) "associate almost continually with magicians, jugglers, astrologers, and" (who do you think next, reader?) "philosophers." Here is another morceau from his poem on Lot's wife:—

> "Di citur et vivens alio sub corpore sexus,
> Merifice solito dis pungere sanguine mensis."

This is one of the early Christians. St. Irenæus gives us the same story in prose. Neither can be translated "Lot's wife remains in the country of Sodom, not in corruptible flesh, but in a state of permanent salt, and shewing," &c., as the poet tells us. This is a "Father of the church." Josephus is not indecent, but he actually saw her. In the notes which often accompany the foregoing work of Tertullian, we are told "the church" never argues; all heretical books are to be burnt. Their readers used to be treated the same way, till lately. I am ashamed to see "the British Government" referred to as countenancing this line of conduct. P. 21: (Coyne, Dublin, 1823) "If we are to discuss the pro and con before we fix on the true religion, we shall pass our lives in wrangling, disputing,

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talking nonsense, and believing nothing at last." This is rich, certainly; so that a man is to open his mouth, shut his eyes, swallow the very first religion he meets, and ask no question. The Protestants are really very bad people; I had no idea of half their iniquities. Here are a few: (p. 26) "Sectarian malice and bigotry feed upon lies, scandalous anecdotes, and atrocious libels. There is not a malicious fable or tale, nor a foul and vulgar invective, which have not been forged upon the Catholic body, the priesthood, and their whole code of religious discipline and doctrines." This is a little Christian charity. Here is more: "We never teach Catholics to detest, but to love those who differ from them in religious opinions." Verily the love is after a curious fashion; the Inquisition, for instance, and the fires in Smithfield. "The Antinomian Methodist saints affirm 'that they are not obliged to obey the law of God, that their salvation is finished, they have attained Christian liberty, have nothing to do, their covenant is sure, and they have attained to finished salvation.' Such are the horrible doctrines derived from the private interpretation of Scripture." P. 35: "Jerome remarks that all heresies owed their rise and propagation to women." P. 82: "Luther seduced and carried Catherine Boren from her convent. Zuinglius and Eccolampadius soon followed their example, as did all the reformers, who built their system upon thousands of broken vows." This is certainly true of all persons who broke any oaths on changing their religion. "Calvin, a man ignorant of theology, was rejected by his Catholic superiors as unworthy of the priesthood." "Could not resist the attractions of Idelette Burie, a young Anabaptist widow." Beza "debauched another man's wife, and ran away with her from France to Geneva: he celebrated the praises of this adultress" "in most libidinous verses." P. 85: "Jane d'Albret "propagated Calvinism in Bearne and Navarre by fire and sword." Malgre all the tracts and Bibles in England, "God help them, hundreds of them are annually transported, or sent to the gibbet." Chrysostom, in his 4th homily Thess., says, "It is the custom, it is the tradition; seek no further." This would not do for me; nevertheless, that there were customs, Paul declares, 1 Cor. 11; 16. "Luther allowed a plurality of wives, and also adultery, and maintained that the devil himself may validly administer the sacraments," (vol. 3, de Minist. Eccl., vol. 7, and passim.) Also, that the commandments of God are all impossible, (De Libert. Chist., vol. 2.) Calvin, in Collier's Dictionary, held that "God had made the greatest part of mankind on purpose to damn them."

Instead of taking things on trust, I am of Bishop Lowth's notion, "Whether an opinion be true or false in religion, let it be submitted to free examination." Bishop Marsh says the same, (Lecture 1) "If a thing is true, it can never lose in the end by enquiry." General councils "have erred and may err." (Art. 21—

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39 Art.) Milner says, "the very worst of crimes may be perpetrated and defended, as they very frequently have been, on the supposed authority of scripture." (Griff. Prog. p. 5, Note.) The Rev. Blanco White (on Heresy, p. 24) states it as an unquestionable fact, that on any disputed religious point, there are arguments on both sides strong enough "to convince men most able to investigate, and most desirous to find the truth." With this before our eyes, and I perfectly agree with it, how can men be so infatuated as to think those books inspired? It is almost impious to do so; it is almost saying that the Great Creator could not convey his orders in plain language; and I have before quoted, that a revelation which conveys nothing which can be ascertained, is no revelation at all. Here are two Christian authorities, in the above passages, grasping the whole question. So far from anything being ascertainable, the whole is one mass of contradictions, as I shall shew from "Thou shalt not kill" and the universal murder in Canaan, to the solemn asseveration that the world was to be at an end in "this generation." If the Trinitarian sacrifices to that which is not God, or the Unitarian refuses to sacrifice to that which is God, one or other must be wrong. If the Catholic commits idolatry with a wafer, or the Protestant refuses to worship the body of God, one must be in a fatal error. Yet there are a thousand other sects, all pointing to the Bible, and crying out that theirs is the only true religion.

The Dissenters are "denounced, accursed, devoted to the devil, and separated from Christ." (Canons, 5, 6, 7.) Bishop Warburton says, "The Papal religion" "is, indeed, no other than an impious farce." (Principles of Religion.) The Rev. Mr. Towgood says, the Church of Rome, by her "blasphemies and idolatries, excommunicated and cut herself off from the body of Christ." (Dissent Justified, p. 202.) Protestants are sent to hell as "heretics and schismatics," and their priests damned also, as "thieves and ministers of the devil." (Rheims Test. on John 11; 1: Heb. 5; 1.) Calvinism, says Rev. T. Belsham, on Priestley, is "a mischievous compound of impiety and idolatry." Catholics, and most of the Protestants, are "subverting the very base of the Christian Church." (Rev. R. Robinson's Hist. Baptism.) Our priests changed their religion four times in about twenty-eight years, 1530 to 1558: from "Popery they became half Protestants under Henry, whole Protestants under Edward, Papists under Mary, and Protestants under Elizabeth." (Boyne's Hist. Dissenters.) And Echard, speaking of the same thing, (Hist. p. 330,) says they "would have been ready for another turn," if required. The Rev. Mr. Gathercole, in his Letters to a Dissenting Minister, says, dissenters are "actuated by the devil," "with the curse of God resting heavily on them all." The Unitarians say that both Church of England and Kirk of Scotland are "idolatrous." (Priestley on Blackstone.) All established churches are knocked down

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by the Rev. Mr. Binney, (*Chris. Observer*, 1834.) He says the English one "destroys more souls than it saves." By the Arminians, Calvinism is a doctrine "without sense, faith without reason, and a God without mercy." (Archdeacon Jortin.) The Calvinists say of the Arminians, that in their religion all the ten commandments are broken, and not a particle of it ever attended a saint to heaven. (Toplady's Sermons.) Socinians, says Cunningham (Apost. Rom.) "are even farther removed from heaven than the Church of Rome." The Rev. J. Norris, see Aspland's Plea, 1813, talks of "the envenomed blasphemies" of the Unitarians. "I would rather be the veriest prostitute, the disgraced and infected inhabitant of the lowest brothel," than be Dr. Drummond, the Arian, says the Rev. A. Carson, (*Bib. Christian*, Nov. 1830); and he adds, he would rather be Thurtell, the murderer, than Dr. Priestley. In order to discover divine truth, Bishop Latimer preached a sermon, in Smithfield, to Friar Forrest, who, in the presence of several noblemen, was slowly roasted to death: see the Catholic Martyrology. Was it by a righteous Providence that Latimer himself was afterwards roasted too? see Fox's Martyrology. From the same works, too, we find that in his search after the true religion, Archbishop Cranmer sent to the flames Joan Bocher, a poor silly woman. Was it a divine retribution which brought him to the stake, also, after a memorable exhibition of moral cowardice, in denying that which he believed. Here is the cost at which an Archbishop was burned, to establish the "true Church:"—"100 wood faggots, 6s.; 150 fir faggots, 3s. 4d.; for the carriage of them, 8d. to two labourers, 1s. 4d;" total, 11s. 4d. Are we any nearer heaven by this, and all the other countless millions butchered in the name of a merciful God, whom the very butchers themselves declare has said, "Thou shalt not kill?" The Brahmin has this same command, and interprets it literally. The microscope shews him it is impossible to keep it. Why should not we restrain ourselves also, as far as we can? God, as he is described in these books, made a covenant with animals and every living creature, as well as man, after the flood, as we are told Gen. 9; 10. Dr. Smith tells us there never was a flood as here described. God afterwards allows certain animals to be killed and eaten, which he did not before. In all these countless opinions, where is truth? My belief is, that Dissenter will become Churchman, Churchman will become Catholic, Catholic will become Jew, and the Jew will listen to reason. Centuries of degradation and bitter persecution will learn him that the true God is the father of all, that he has no "peculiar people," and that he does not require whole nations of men, women, and innocent babes, to be mercilessly butchered to his honour and glory.

The Rev. F. Close, in a late address to the working men of Cheltenham, says, "The more a man is advanced in human know-

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ledge, the more he is opposed to religion, and the more deadly enemy he is to the truth of God." Here is a bitter libel on all these ites and isms. Can any one require a better proof that none of them are the truths of God? Religion hitherto has been like a polypus; divide it with a knife into a thousand parts, and each becomes for a time a whole, and we have a thousand polypi: tie these all together and they again form but one animal. And so it will perhaps be with religions. Then will be the reign of the true Messiah, if with one religion we have charity and brotherly love; although I do not even then expect to see the wolf lie down with the lamb, which is one prophecy not fulfilled in the days of Christ. (Isai. 65; 25.) The book of Genesis tells us one account of the creation; Dr. Smith tells us we have been 4000 years in a grand blunder, that all this is absurd and a mistranslation. Sir W. Jones gives us the Hindoo account, as follows:—Menu, the son of Brahma, (who is, perhaps, the Abraham again) told the ancient sages, that "this world was all darkness," "in a profound sleep," till the "invisible God" "dispelled the gloom." The waters made by God produced "a golden egg," from "which was born Brahmah, the great parent of rational beings." Well may Voltaire say of such stories, "These tales have been written by fools, commented on by simpletons, taught by knaves," and he might have added, believed by asses. Yet what fearful morals do they carry. Here is one. In the History of the Spanish Inquisition, by Llorenti, its Secretary, we learn that 32,382 human beings were burnt alive, 17,690 burnt in effigy, and 291,450 imprisoned after having all their property confiscated, and all this in the name of a beneficent God, and to establish the "true church," which seems as far off as ever, seeing that in order to establish it, the end of the world should have been 1800 years ago in "this generation." (Matt. 24; 34, &c.) Strange, too, is it to say, the bloodiest Inquisitor General in Spain was Torquemada, a converted Jew. He alone burnt no less than 10,220 of the above people, between 1481 and 1498. There is not the least use in having a hell if this fellow is not in it.

How very uncourteous some people are towards the "inspired writers." Here is a saying of Jerome of Paul: He "makes good what he says about speaking after the manner of men, and by his loose and vulgar mode of reasoning," &c. If I believed Paul was inspired I could not use this language. But Jerome was a saint, I am only a sinner, this makes a wide difference. Bolingbroke asks "Can he be less than mad who boasts a revelation superadded to reason, to supply its defects, and who superadds reason to supply the defects of this too?" First, reason is to discover among all revelations which is the true one, and then revelation is to upset reason, by which itself was established. Mind, like matter, must have every gradation. We have flying mice and flying squirrels, while the ostrich and the cassowary cannot fly at all. We have flying fish and the

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albatross which seldom fly, and want no land, resting themselves on the water. No classes can be formed, not even of dead and living matter. Who can say which is vegetable and which animal? and when our optical instruments become still more powerful, how much which we now call vegetable will be proved totally different, as we now prove that to be animal which a century ago was called vegetable. We now know that every male animal carries about a living world of animated beings within himself. Who can tell even granite rocks do not contain the same? Ehrrenberg has proved that softer rocks are composed of vast remains of animal life. I have seen many animalculæ alive in hard brown shale, dug ten yards under the surface.

The Wesleyans, speaking of the Catholic Bibles, call them "notoriously corrupt and unfaithful," and that their notes "contain the most absurd and pernicious doctrines." Dan O'Connell, in reply, (1st letter) tells them Tyndal's, Coverdale's, and the Bishops' Bible possessed exclusive circulation in England till 1611, which editions more than one thousand Protestant priests declared were "in some places absurd, in others as taking from, perverting, obscuring and falsifying the word of God," and that in the present version Lowth, Newcome, and other Protestants admit the errors are frequent, and "that a revision is desirable." Yet how many religions have been founded on this Bible, which is so uncertain that Wesley himself tells us (2nd letter) he was first a Church-of-England-man and missionary; then a Papist, without knowing it; then a Moravian with Peter Bohler, whose religion was "never to come to an end till heaven and earth shall pass away," although they "sold their Bibles to rely more fully on the blood of the lamb;" then an Antinomian Calvinist; then a Methodist; then an Antinomian, where Christian liberty, is liberty from obeying the commands of God," and this in its turn was abandoned; yet during each change sending his opponents to damnation, although he acknowledges in one of the conferences that he and his preachers had been long holding out a doctrine "than which nothing can be more false:" who himself only a priest, consecrated Dr. Coke a bishop, which split his own brother from his sect, and which brother's son was afterwards a Catholic. John, too, offered to raise a regiment to butcher the Americans, and was a member of the Protestant Association in London during Lord G. Gordon's riots, when the mob for six days burnt the houses and chapels of the Catholics, excited among others by Wesley, for which he received the thanks of that Association, dated Feb. 17, 1780, the riots commencing June 2, and which riots he afterwards called a popish plot.

The description given of the Douay notes is true enough, but they have long been altered, and it is now, in my opinion, the best translation we have, although not without errors, like all human works. It took 40 years to make this translation. The first printed

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translation was into Latin, by Faust, 70 years before the Reformation, before which event about 800 editions of the Hebrew and Greek books were printed, 200 of which Dan tells us was in the vernacular tongue, in various countries, but not in England, Norway, Sweden, or Denmark. Protestantism was introduced into Denmark by Christian the 2nd, a perfect monster; and into England by Henry the 8th, of whom he himself said, "I never spared man in my wrath nor woman in my lust." The Methodist damns his opponents; they tell him (*Church Mag.* 1802, p. 326) that his religion "derived both its origin and its name from the methodisms of the devil, against which Paul so emphatically warns the Ephesians," (6; 11); and the Rev. C. Muloch says (Div. Truth, p. 129) it is nothing more or less than a "subtlety of Satan," seasonably provided as "a substitute for Popery." The Rev. Mr. Bennet (Ireneium, p. 39) points out the folly of all this well. "I, who am no more infallible than you and as liable to mistake as you, declare this to be the faith and require you to believe." The "early Christians" were split into all kinds of sects, and Bishop Walton tells us (Pref. to Poly. 1652) that among Protestants then they were "all divinely inspired; the veriest idiot or mechanic preaches up his dreams as the pure word of God. The abysses of hell seem to have opened." This is a pretty result to be brought about by inspired books, which Archdeacon Daubeney tells us (Guide to the Church, 1, p. 154) men alone cannot understand, after all the outcry of Luther, the reformers, and others, for the sufficient ability of every one fully to interpret it. "Were this the case, the pastoral office had been a useless thing." This is the grand secret; yet Luther said plainly, "To the people belongs the authority of judging, approving, and condemning." Bishop Hoadley says we are not to mock God "by calling his word a hill of faith, while the words of men are made the standard of it." Yet these "words of men" are preached in every pulpit, while in the Bible Society's documents we find "The Bible, without tradition or comment, contains the only rule of faith." What then is the use of priests? Bishop Porteous says, all things "necessary to be believed are easy to be understood." (Refut. of Popery, p. 33.) How is it, then, that so many millions have been butchered, and these things so "easy to be understood" are farther off than ever? Zuinglius said the "Scripture explains itself, and has no need of an interpreter." A hundred other divines could I quote all declaring the same thing, and in the mass of all this contradiction and absurdity, I fall back on my own opinion as "the true church." Bishop Croft, in his N. Truth, (1675) tells us there is no safety excepting in the use of the "very same words" as Scripture, "according to 2 Tim. 1; 13." Why the man must have been daft. "The very same words" are in Greek, which has not many readers. Of what use are priests, if the words are sufficient? Of what

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does preaching consist, if it is not to explain the words? to, in fact, change the "words of God," as they are termed, into more understandable language? The very idea is absurd. These books tell us miracles are the proofs; but how many directly opposite sects have their miracles, from the times of Christ to the days of Hohenloe and Father Murphy, who cured a paralytic man only a few weeks ago. Had not Heaton, Ousley, Huntingdon, Silas Told, and Joanna Southcott, their miracles, all of which are equally true? When any man will, according to what he ought to do by Mark 16; 18, drink half a pint of prussic acid in my presence without injury, then I shall see a believing Christian; and whoever cannot do this is no Christian at all, by the words of his own book. Chillingworth tells us there are "popes against popes, councils against councils, some fathers against others, the same fathers against themselves, the church of one age against the church of another age," and so we go on thimblerigging ourselves and one another, till we die off and make room for others to go the like vicious round; instead of, as Chillingsworth observes, (chap. 4,) believing in God and thinking the "gospel a fable." Blanco White, on heresy, says, "We have no revealed rule" which will point out "which doctrines are right and which are wrong." "Theology I define to be the art of teaching what nobody knows. The priests set up a grand puppet show, and make us pay handsomely for peeping." (Lord Brougham.) "Worth of character and true integrity, and, consequently, God's acceptance, are not necessarily connected with any particular set of opinions." (Dr. Price.) "A sincere desire to know and do the will of God is the only condition of obtaining the Christian salvation. Every honest man will be saved." (Rev. J. Forster on Henry.) Bishop Marsh (Lec. 1) says, "Christianity, when generalised, is no Christianity at all;" and Dr. Fletcher, in his Difficulties of Protestantism, shews that, carried out fairly, it ends in "complete indifference."

Basil, the two Gregories, Ambrose, Augustine, and Chrysostom, have each one or more treatises on virginity, making out sexual intercourse to be the consequence of man's fall, while Gen. 1; 28, orders them to increase and multiply, before the fall. Here is another little treat: "Protestantism, at best, is a rope of sand, a medley of heterogeneous principles and creeds, as opposite to each other as light to darkness; but John Chettle's system, (a Methodist preacher,) is worse than all. It is not even Methodism; it is the very spawn of John Calvin, to whom the Methodist Conference would do well to devote him." (The Rev. J. Mason's Shaver, p. 26.) "Hide thy head, thou shameless perverter of the word of life; when next thou enterest the pulpit, let thy cheeks burn with shame. Every sensible Methodist ought to disown thee for ever." (p. 31.) Dr. Jortin states the rule in religious controversy to be, "allow your adversary neither common sense nor common honesty."

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Wesley's grandfather was a non-conformist, and his father a high churchman. He composed Sacheverel's Speech before the Lords. The Rev. Mr. Boyd, in his Guide (p. 36) speaking of the Fathers of the Church, has as follows:—"Their credulity, their inconsistency of conduct, want of union, and, worst of all, their forgeries and falsehoods." Luke expressly says his gospel was written from tradition, (see 1; 2.) Bishop Porteous says, "stick to common sense against the world, and whenever a man would persuade you of anything evidently contrary to it, never be moved by his tricks and fetches of sophistry, let him use ever so many." This is my rule, and, therefore, I never will believe three is one or one is three, nor that a man is two years older than his father. Belsham, the Unitarian, says, is the "exact number of books which constitute this inspired volume clearly ascertained?" Even the Jews "are not unanimous:" the Samaritans "reject all but the Pentateuch;" the Apochrypha is only "received by the Catholics;" the Canticles "have been rejected by Whiston, and Jonah and Daniel, by Eichorn, Aikin, &c., as legends and romances; ten entire books are excluded by the Swedenborgians; and in the law of Moses, 'what is genuine bears but a small proportion to what is spurious.'"

The Rev. G. Hamilton, in his introduction, says of the Jews, that "their dispersions and persecutions must have destroyed *all authentic documents*, and prevented their preserving any *faithful tradition*, of even the *most remarkable events*. The King of France had a picture of Luther and Calvin giving the Pope "a clyster," which set him "evacuating abundance of kingdoms." (See Bayle, 2, 237.) Du Plessis Mornai says (Myst. Iniq.) Pius II. (396) offered the Greek empire to Mahomet, if he would be baptized. Leo X. said "How profitable this fable of Jesus Christ has been for us." (*ibid.*) He was a cardinal at twelve years old. Mahomet II. wrote to the Pope, that both were Trojans, and it was his interest to "revenge the blood of Hector on the Greeks." He also fined the Jews for plundering the Egyptians at their exodus. Tertullian says the Bible is true "because it is impossible." (See his Relig. Med.) Also for "believe a thing not only above but contrary to reason, and against the arguments of our proper senses." The Romans require three proofs of people being bedevilled—divination, languages, and supernatural strength. When a mad nun answered "Jesus Christus," a hearer said, "Here is a devil who does not understand *concord*." The parson reshaped his question: "Quis est iste quem adorus." If she had then answered as before, she would have been right; but she replied, "Jesu Christi." The end was that, on the deposition of Ashtaroth and other devils, (Aug. 18, 1634) the priest Grandier was burnt. Seguin piously says, God "sent the devils from hell for the confusion of this wretch." A monk seeing a fly on him, said it was Beelzebub. The devils said three hosts were about to be prophaned, but a friar redeemed them

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with his own body; they were placed by the pix, and he remained "possessed or obtessed the greater part of his life." Epimenedes said, "All the Cretans are liars;" the logicians answered him thus: "Then you lie, therefore they are not liars; then you have said true, and they are liars." So a single drop of wine makes a man drunk or sober. In the mean time, the Rev. H. Small run away with the savings bank funds at St. Alban's. (See R. Gathercoal, 284.) Here is another curious parson, the Rev. J. Smith, who, in his work on Simon, says, (p. 50) "All thought is revelation;"—"All books, and all religions, and all sciences are revelations." Before I close this section, let us have one more parson, the Curate of Yardley. 1; 67: "Be ye reconciled to the devil." 122: "Bother the everlasting God out of his everlasting life." The man of prayer (124) "worms and writhes his dirty way on hands and knees into the presence chamber of Omnipotence, he gets on the weak side of the Almighty fool, tickles his everlasting beard," and "whispers the selfish purpose of his soul." 244: "This bloody covenant," this "unholy spiteful spirit of grace." 306: You may "be as good friends as ever with God the Father and God the Son, and blaspheme 'em as much as you please, but if you only speak a word against God the Holy Ghost, the fat's in the fire, and you are damned to all eternity." 2; 6: "He who worships neither God nor devil, is sure not to mistake one of those gentlemen for the other." Psalm 86; 15, should be translated, "The Lord hath a long nose." (246.) Gracious heaven, let us drop the curtain.

SECTION XXVII.—NOTES ON MIRACLES AND PROPHECIES.—My opinion is that the Great Creator having once made the universe and subjected it to certain laws, has not interfered with those laws since, except when certain great catastrophes have befel this globe, about which we do not know too much; and there are difficulties in all ways of viewing these. If we resort to the idea of a comet, we are met by the fact that the stars have been seen through the very nuclei of these extraordinary bodies, and to derive our (at least) three races from these occurrences, we are met by the fact that they pass through climates which no human beings, or beings like ourselves, could exist in. The four minor planets have been looked to, and are a more likely thing. All we know is that our globe has been many times covered with water in nearly, if not quite, every part. At times this water has been quiescent, at other times it has moved with tremendous violence, whelming along vast masses of debris, carrying boulders weighing many tons to the upper part of the Alps, beds of oyster shells on the summit of Mont Blanc, and a hundred other phenomena. From the state of the various strata it is highly probable that upheavings have happened, or violent blows may have produced the appearances which we see. I do not call these miracles, because, for anything I can tell, they may have formed part of the Great Creator's original plan. All we know

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them by is their effects, and we see that some of them must have happened several hundred thousand years ago.

If we once admit a belief in miracles, there is no knowing where to stop. Most of those recorded require others which are not said one word about. For example: if Elijah ascended to heaven in a chariot of fire, we require the laws of gravitation to be suspended, and the laws of combustion, or his clothes (ex the mantle) and his body would be burnt. These miracles are not recorded. But I never could fairly get Elijah into that same chariot; I do not think the words bear it out. Let us look at them. 2 K. 2; 11: "Behold, a chariot of fire and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind to heaven." We have nothing more about the chariot; we do not know what becomes of it in the least, without resorting to tradition. In like manner, when we hear that three million people of all ages travelled forty years, without their clothes or shoes wearing out, we want this miracle added, namely, that the clothes and shoes of the children should grow as well as them; but Moses tells us nothing about this. The Talmud, however, supplies the omission, as will be found in that Section. It is easy to see that Moses and Elisha curing the waters are purely chemical changes in each case; (Ex. 15; 25—2 K. 2; 21.) Aaron's rod I can easily understand, (Ex. 7; 10.) The jugglers in India to this day do very extraordinary things with serpents, and the boa constrictor at the London Zoological Gardens swallowed his companion lately. But there is something so extremely improbable in all these Egyptian miracles, in which the magi do, in some cases, as much as the prophet, it is so utterly humiliating to the Great Creator, that my opinion has always been, looking to the arts practised in that country, that it is merely an allegory. There is not a single miracle in these books which cannot be accounted for, either by natural causes, collusion, trick, or a far less change in the text than occurs in many instances between the Hebrew, Samaritan and Septuagint. Let us take a noted one, Ex. 14. If the waters were driven back till the land was dry, what more is wanted? Moses, who had been forty years observing nature, would be well aware of this in all probability, and also that east winds do not last more than a certain time. Moses was undoubtedly an able man, and would not have been driven into such a corner without a reason, when he had the ground before him, and could have turned the head of the gulph. Buonaparte passed through the Red Sea under nearly similar circumstances, and on his return, General Caffarelli with his wooden leg was nearly drowned. Moses would, doubtless, have availed himself of the tides in this matter. They are, however, but small in general, being only from three to four feet, but much affected by the wind. "The waters were divided." This presents no difficulty; any ford would do this, the east wind having driven out what it could, and

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the ford acting as a dam to the rest. Verses 22 and 29 are the only ones which puzzle me, and in both the expression is the same,—"and the waters *were* a wall unto them, on their right hand and on their left." This I take to mean that on each side the ford the water was deep, affording them a "defence," (see Carp. 642) or figuratively, a "wall," thus preventing the Egyptians from surrounding the Israelites; a military man would say it covered their flanks; hence the attacks of the pursuers must be on their rear, where they would have as fair play as their enemies. See 1 Sam. 25; 16. It is true we do not know the width of the passage, but if it was considerable, the common deception in that climate, mirage, may have deceived Moses himself, and looked like a wall. There is not the least necessity to resort to supernaturalism. There is one well known ford near Suez, and another farther south, over which the Arabs pass continually to this day. (See Labord's Travels in Edom.) This, too, will account for the frequent recurrence of Moses to this as such a wonderful miracle. All miracles are alike wonderful, the smallest as much so as the greatest, and who can fancy the Great Creator bragging of his deeds in this way? But if Moses, by an observance of nature's laws, succeeded in thus preserving his nation, it was quite natural he should boast of a thing almost miraculous. The mere considering the word "wall" a "defence," removes every difficulty, and the original fully allows this to be done.

The passage of the Jordan is so evidently a trick that it betrays itself. These books are very imitative in their relations. Moses fasted forty days, so did Christ; Moses divided the waters, as they believed, and Joshua wishes to shew he has succeeded to his power as well as his rank. The history evidently shews the water was dammed up. (Josh. 3; 15, 16.) Why is the space 2000 cubits by measure, which (*v.* 4) is ordered to be between the people and the ark, but to prevent their seeing the artifice? and this farther concealed by the priests and the ark, (*v.* 17) till all the people had passed; a complete screen, in fact, for most likely all the Levitical tribe stood there, (4; 11) and we find it was a hurried passage, (4; 10.) It is much easier for me to suppose that Joshua, under the peculiar circumstances of the case, felt justified in using a little artifice, than to suppose the Great Creator subverted the laws of nature. Such artifices have generally been resorted to by great human leaders, and the priests of old were noted for them. Shaw describes the Jordan as not more than 30 yards wide; Maundrell, as about 20; Chateaubriand, as moving sluggish, Shaw says about two miles an hour; Pocock makes it more rapid. Joshua says it overflowed its banks. (3; 15.) See also 1 Chron. 12; 15: Jer. 49; 19—50; 44, &c. Joshua says it did so in harvest, Maundrell says March was the time; yet when he was there, March 30, "it ran at least two yards below the brink of its channel." Burckhardt says

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where he crossed it the width was about 80 paces, and the depth 3 feet. He also says its inundation is in winter, as it naturally would be, and that in summer "it is fordable in many places." We never read in the Hebrew or Greek books of any boats being used on it, but we do read of its fords, (Josh. 2; 7: Judg. 3; 28) which was then the usual way of passing rivers; (Isai. 16; 2, &c.) and the first quotation shews it was at this time fordable, for there is no miracle for the spies to either go or come.

My opinion is that the Great Creator never does anything in vain; why, then, should the laws of nature be subverted in 2 K. 6; 6? There is not the slightest reason for it, nor no possible end to be gained. Nobody was present but (*v.* 1) the sons of the prophets, who wanted no instance of miraculous power; (see 2; 16): they acknowledged him long before. Why did he "cut down a stick?" Conjurors in our days use wands, but a man really capable of working a miracle would want nothing of the sort. The fact is the man who had lost it was confused, Elisha was cool, the waters of Jordan are clear, and he saw where it lay; he then did just what any man would do now, cut down a branch, thrust it through the hole in the head of the axe, and the iron swam then as it would swim now. Yet all this has been gaped at as a wonderful miracle for, at any rate, 1800 years, for I believe the Jews have more sense. Certainly there are several things believed to be miracles in their books which they think nothing of the sort; so that, among other odd matters, the Christians pretend to know the meaning of the Hebrew books better than the Jews themselves.

Let us take a case in which collusion is required: such an one is Lazarus raised from the dead. If there is any truth in the book of Revelations, too, see 1; 5, there never was any body rose from the dead by either Elijah, Elisha, or Christ. This book was, however, most likely written by Cerinthus, to bring odium on the Christians by its extravagance, he and his sect asserting that Christ never died, and there were martyrs among them to that opinion. It is doubtful to me whether this in appearance ever took place. It is extremely unlikely that the three first Greek writers should not relate it, one, too, having been present. We can hardly suppose such a thing possible, for this is one of the greatest of all these things said to be miracles, bringing a man to life who had been dead four days. Another reason why I think it was never done in appearance even, is, that he "came forth bound hand and foot with grave clothes." Now in the eastern mode of doing up their dead with these clothes, it is absolutely impossible he could have moved one inch. He comes forth by magic, apparently; he is not able to move after he has come forth, or why say "loose him and let him go." This grave was a very different one from that of Christ: that was a horizontal hole in an upright rock, in which people could walk in and out, and the stone was rolled "against"

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it; this grave is a vertical hole in the ground, and the stone is laid "on" it. In another section, a description of it is given, by which it will be seen that the thing, as related, was impossible. Every one who saw it must have become Christians, and also all who saw Lazarus dead and afterwards alive. All these would have come forward before Pilate and the priests, and the testimony of many thousand witnesses to the whole of these recorded miracles would have been overwhelming; instead of which, on the trial of Christ, we have not one single witness in his favour. Besides, if the thing really happened, would not all Jerusalem have gone to see and talk to Lazarus? Would not the Pharisees have been confirmed, and the Sadducees destroyed, and the Essenes enlightened? So various have been the studies of the rabbins, for example, that we easily find that the Jews were an inquiring people, and should we not find the Talmud full of remarks upon what Lazarus had detailed of his four days' residence in the other world? This is an omission which is perfectly fatal to the story, and to all others like it. Mankind are all so ready and anxious for news from the world of spirits, that no opportunity would be lost; and as none are recorded, we may be sure none ever happened. If Lazarus, or anybody else, had ever returned, half an hour's talk with them would do more to settle the right religion than all the Bibles and Korans in the whole world.

The miracles of the loaves and fishes, as they are called, would require, perhaps, no assistance. Christ was continually going backwards and forwards to and from the places where they were worked, and could easily have had a store of provisions laid up; but it was, most likely, done by the assistance of others. It is impossible to separate the idea of deep fraud from his disciples after his death, whatever we may say respecting this during his life. His own reappearance after his death, of course I do not believe; if he died, his followers stole him. Matthew, who is the only one who gives us the story of the guard, makes a great slip when he talks about this to be reported as done while the guard slept: if they were asleep, they could not tell whether his disciples or any body else stole him; this was proving too much. My opinion is, that he did not die: I believe that Pilate found himself hampered and obliged to give way to the mob, but, as he believed the man to be not deserving death, he privately gave orders to get him down as quickly as possible, which accounts for not breaking his legs. If he could work miracles, and wished to convert the Jews, he never had a fairer opportunity than when they told him to save himself, and they would believe. Perhaps it will be said he must fulfil his fate. Why did he not, then, after this was done, shew himself publicly in Jerusalem? instead of which, all is fancy. He is never seen by more than thirteen of his immediate friends, except in one obscure expression of Luke, and this same Luke who,

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in his Gospel, rigidly pins down the time of his being on the earth, after returning from his grave, to twenty-four hours. So strongly defined is this, that there is no giving it the go by any how; yet in the Acts he declares he was there forty days.

From the words of Mark 16; 17, 18, both Protestants and Catholics have felt the necessity of upholding a chain of miracles from the times of Christ till now. We have both Catholic miracles and Protestant ones, and Protestants claim the succession for the latter very strongly. All admit that, besides the miracles of God, there are miracles of the devil. Who is, at this rate, to know one from the other? The death of Arius, (vita Athan.) is said to be a miracle, as happening in answer to Alexander, Bishop of Constantinople's prayers; so that praying for a man's death, which comes to pass, is, in a bishop, Christian charity. He calls it "the Lord himself gave judgment," condemning Arian doctrines. Augustine ranks miracles under three heads: real miracles, then, "*Figmenta mendacium hominum*," forgeries of lying men; and "*Portenta fallacium spirituum*," *(de Unitate Eccl.)* prodigies of deceitful devils. This is the point, then, how to tell one from the other, and this has puzzled all the world. We cannot yet tell which is Christ and which is Antichrist. In Milner's Church History we have a miracle in the 5th century, of men having their "tongues cut out to the root," yet "they spake as well as before;" and this is said to be witnessed by Æneas of Gaza, Procopius, Marcellinus, and the Emperor Justinian. Augustine has a chapter "concerning the miracles which were wrought, that the world might believe in Christ, and which continue to be wrought now the world does believe;" and he relates one case of a man, Innocentius, of course "a devout believer," who was cured of a disease which would have subjected him to a painful operation, just as the surgeons were going to begin. Justin Martyr (Trypho.) claimed power over "all devils and evil spirits." Irenæus (62) says "they also really and beyond a question cast out devils." Origen ad Celsum says, "The name of Jesus, uttered by true believers, avails against devils." Tertullian Apolo.: "The spirit, on being commanded by any Christian to speak, will readily avow himself a devil." Min. Felix: "Most of you know that the devils themselves make all these confessions." Origen ad Celsum: "Many Christians cast out devils," "merely by prayer and adjuration alone." Lactantius says, they dread "the worshippers of God, and go out when adjured by his name." Athanasius (Quest.) asks, "How do heretics work miracles?" Ephraim the Syrian, says Basil worked "showers of miracles." Fox says, Austin moved the King with "miracles." (Acts and Mon.) Gregory says, be not "enamoured with signs which may be had in common with the reprobate." The Waldenses had miracles, and held anointing the sick with oil would cure them; they call it a sacrament. This,

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too, is the origin of extreme unction. Arnaud, a "*Pasteur et Colonel,*" wrote a book on the miracles of the Waldenses. Wickliffe prophecied his own recovery from the point of death. (See Lewis's History.)

Gregory, in his homily on Mark 16, seems to own there was no faith, and hence no miracles, in his time, and makes the best excuse he can, saying they were only wanted at first. This is, of course, nonsense; every man ought to have fair play. Hence all classes and denominations almost have their miracles and prophecies. Silas Told, Huntingdon, &c. had only to pray for a new hat or a pair of breeches, and they were sure to come. Huss says, "Behold it may be inferred from Gregory that the disciples of antichrist are more distinguished by miracles than the disciples of Christ." (Defence of Wickliffe.) Huss was himself a prophet; his name means a goose; it is in German pronounced hoos; and Luther's name means a swan. Huss said, "You now roast a goose, but in 100 years you will have a singing swan that you cannot roast." Luther refers to this: "Huss prophesied of me, writing out of prison in Bohemia." (Works, vol. 5, p. 559.) Janowsky prophesied of the Moravians. (Bost. His. vol. 1, p. 33.) Gregory did the same, (*ib.* p. 80) and saw in a vision their first three bishops. These same Moravians often "sought the Lord," that is to say, they threw lots and, of course, the "Lord" was very manifest. (Bost. 1, p. 82.) "The whole assembly was full of adoring gratitude to the Lord." This was after drawing lots for leaders, after the mode of "the apostles." Superstition is alike in all ages. The history of the Bohemian persecution relates "turning water into blood" among them, of which the writer was "an eye witness." (p. 412.) Hultens, a Franciscan, prophesied of Luther out of Daniel, and named the year 1516. Melancthon says he saw the book. (Works, vol. 1.) The Papists called poor Hultens a "Mameluke, "and a "lying prophet." Lotechius prophesied the fall of Magdeburgh, which of course was fulfilled. Fox gives us the prophecies of Hildegardis as to the fall of the Romish power. (A. D. 1146; see "Acts and Monuments.") Melancthon says, on Ezekiel's Gog and Magog, "That is, the Scythians will lay waste the church, which is what the Turks are now evidently doing, and their rapid progress and great success shew that the last day is rapidly approaching." (Works, 3, p. 870.) Luther foretold, "When I am gone most perilous times will ensue," particularly in Saxony. These things are always local. (See Seckendorf.) He also foretold the increase of Popery, as the same writer tells us:—"The tonsures and ropes of the Franciscans will again be worshipped." A drunken burgomaster, of Utrecht, was reproved in a sermon by Vandervelde, for which he banished this priest, who, asking about his dead child, was told he might have the burgomaster's dung cart to carry it to the grave. This sinner was struck dead, and his servants carried him home, of course,

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exactly in that same "dung cart." This is a little bit of Christian charity. Luther said he was an "evangelist," and that "Christ regarded him as such." He, however, only was "of opinion," like Paul, 1 Cor. 7; 40, and Christ, Luke 17; 9, where *ου δοκω* is translated "I trow," instead of I think. (Seckendorf.) Luther also saw "the devil," so he said, and on another occasion, many thousand flames in all the sky, and sounds "in the air, as of armies joining battle." (Seckendorf.) Bullinger expressly says that Jerome declared bad men could prophecy and work miracles. (Comment. Matth. 27; 19.) He also tells us that ecclesiastical history bears evidence of miracles in accordance with Mark 16, down to "the present times;" that the promise was for all ages "to all believers and each." Beza (on Matth. 4; 24) will not let it appear that people possessed with devils were simply madmen, which would be the best way of getting out of these devil stories. He expressly says this is "a dangerous rendering." He also records Calvin's prophesying (Life of Cal.) more than once; and of his hearing, in Geneva, a battle fought near Paris by a miracle. It is necessary, too, that the devil can work miracles, or what should we do with the Egyptians? Accordingly, Huss tells us there are "pretended miracles," and "miracles really wrought by the evil spirit and bad men." Luther considered prayer as having often temporal and perceptible answers, and said, "God, who doeth wonderful things, never and no where despises my prayers." (Briefe) His life was saved once by the prayers of the faithful; and, writing to his wife, he says, "God has already worked a miracle on me this good night, and does so still through the prayers of good people." This is only, however, when they succeed, for on another occasion we find him saying to the Lord, "either put an end to my sufferings or put an end to me," not a very proper speech for a religious reformer. Another time he cures Mecum by prayers, and writes to him on the subject, "So I ask, and such is my will, and my will be done.—Amen." (Briefe.) He also cured Melancthon by a miracle, and his prayers on that occasion are rather curious, (Ref. Geschiste, vol. 2, p. 471) especially where he strikes work if the Lord will not do as he wishes, and where (Briefe) he says he has "fetched back Philip out of hell." Knox was a great prophet, also. See his "Faithful Admonition," "Godly Letter," &c. where he predicts troubles in both England and Scotland, and also their end. Most prophets deal in mischief. Knox foretold the manner of Maitland's death, among other things, who put a piece of offensive writing in his pulpit. Christian charity again. (Bishop Spoteswood Hist.) The king and queen's deaths. (Life, p. 40, prefixed.) Knox himself relates the visions and prophecies of James V. (Hist.) Grindall, Lever, Bradford, &c. Scimegeon was another prophet, and Welsh also, who worked miracles, and was once seen surrounded by a strange light. (Biog. Scotiana.) He too had a little Christian charity, for when (p. 100)

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some young fellow laughed at him at dinner, he called on the company "to be silent, and observe the work of the Lord upon that prophane mocker," "upon which the prophane wretch sunk down and died." Welsh also brought a dead man to life again (p. 103) after he was "cold dead," by prayer. The history of imposture is always the same. Wishart was another Scotch prophet, who foretold the downfal of Haddington, the death of Beaton, &c. Fox, the Puritan, tells us that both God and the devil work miracles. Zuinglius allows they have been done at the tombs of martyrs. (vol. 1, p. 55.) Baxter relates many, and some of himself, (Ch. His.) prayer having raised the sick when given over, and taken away a tumour from one of his tonsils, not leaving "the least vestigum, or cicatrix, or mark whatever." (Saints' Rest.) He also tells us of King Edward VI. prophesying that Sir J. Cheeke would not die, although given over, saying, "I have begged his life from God in my prayers and obtained it." (Ch. His.) Bishop Hall maintains, first, that the devil works miracles; second, that those of the Roman Catholics are of this sort. (Works, p. 260—1.) Musculus says, "Very many have been miraculously cured and set free, even at invoking of the heathen deities," (on John.) Bengel (on Mark 16) tells us of a girl miraculously cured from being a cripple; another, who, through prayer, spoke, although born without a tongue. The Moravians, who first instituted missions among Protestants, had a full allowance of both miracles and prophecies, as Zinzendorf, Bost and others have narrated:—"supernatural gifts," "miraculous cures" "by a single word or by some prayer," "miraculous deliverances," "deliverances from prison." Bost also tells us, they refer "to the lot, or rather under this title, to the Lord himself," (Vol. 2, p. 131) which came alike if even thrown three or four times. (*ib.*, p. 6.) It was by lot they did not unite with the Lutherans, as once wished. They also used a species of divination, by opening the Bible by chance, and reading the first passage they came to. By presentiment or prophecy, Heitz dug a well, on a hill at their first settlement, Herrn Hut. In the same way, Zinzendorf set out from a house, just before the ceiling fell in. He also kept a child alive a long while, by prayer. Some of those at St. Thomas were imprisoned, and prayed Zinzendorf might come to them; the next day he arrived. A dying woman cured in one moment by a song, (2. p. 406, &c.) and living thirty-five years after. Even the sedate Hollanders have been bit in this way, The governor of their eastern possessions dreamed that he saw two people drowned, twice over. He noted down the time, and sent his note to the council. Of course, in a few months it turned out, that at that very moment they were drowned; and F. Valentign, who tells the story in his Old and New Indies, with naiveté enough, directs you, if you doubt it, to "take a voyage to Batavia, where the above-named paper yet remains among the archives; or at least did so twenty years ago, as I have been assured."

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Rather slight assurance, on which to embark on such a voyage. I have purposely drawn largely from Protestant miracles, because they have been pretty severe on the Catholics. Let us look at the Church of England: The 72nd canon says, that without due license from the bishop, no minister shall "cast out any devil or devils, under pain of" &c.; and the Prayer Book, till lately, contained a form for, and a distinct recognition of the king's gift of healing. The protestants only expunged from it a confession to the Virgin Mary, but kept all the rest, even in the 18th century. There are said to be copies as late as 1720. Bishop Bull (Ser. on 2 Cor. 12; 7 to 9) says you must believe this mummery, "unless the faith of all our antient writers, and the consentient report of hundreds of most credible persons in our own age, attesting the same be to be questioned." In the homily against idolatry, it is allowed that "antichrist shall be mighty in miracles," and also cites, that Epiphanius worked miracles, and when he was dead, "devils being expelled at his grave or tomb, did roar." It also gives us an account of a miraculous darkness of the sun, for seventeen days, in the 8th century; but nobody else worth believing says the same, therefore this miracle rests only on the homily, which gives as a reason, that images were brought into churches. It is not necessary to be a parson, in order that we may prophecy. La Harpe relates, that Cazotte predicted to Condorcet, Chamfort, Vicq D'Azyr, Nicolai, Malesherbes, La Harpe and the Duchess de Grammont, their fate in the then approaching revolution, as well as that of the king and queen.

The word prophet, has in the Bible so many meanings, that it is difficult to fix it in each case. It certainly means a musician, (1 Chron. 25; 1): a poet, (2 Chron. 13; 22): a conjuror, or foreteller of events, (1 Sam. 9; 11): an orator, teacher, or preacher, as Dr. Smith has it, (Ex. 7; 1, Ezra 5; 1): a dreamer, (Ez 7; 26): and a worker of miracles, (Eccles. 48; 13) as well as a foreteller of events. Josephus often uses it for consulting the Urim, for example, Book 5, chap. 2. John does the same, (11; 51, 52); see also 2 Kings 3; 15. Matthew Henry says the devil took the likeness of Samuel, in the celebrated witch story; but Jesus the son of Sirach, tells us differently, (46; 20.) With respect to this latter signification, I see no use in it whatever. Moses, who was most assuredly no fool, has given very plain reasons for his Israelites, by which they are to tell the true from the false, namely, to wait, and see whether the thing comes to pass. Jeremiah, for example, tells the king if he does not act in a certain way, Jerusalem will be destroyed. Other prophets say the opposite, (23; 32: 27; 14, &c.) Now by the command of Moses, he cannot know the truth till the thing happens, and then what is the use of it. (See Jer. 28; 9.) Prophecy too, should, in its very nature and essence, be plain, clear and distinct; but as the fact is totally opposed to this, priests were obliged

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to invert the truth to meet the fact; and I have often heard it said, "The very nature of prophecy is to be obscure." I have also heard them say, "Because it is a mystery and you cannot understand it, that is the very reason you should believe it." Such nonsense as this is simply contemptible. Prophecy, like laws, should be clear. Nothing is so definite and clear as the laws of Moses; a man cannot mistake. Nothing is so indefinite as the prophecies and the laws of Christ; they may be turned into anything whatever. Augustin, in his De Genesi Cont Mani, says "It is impossible to retain the three first chapters of Genesis;" and Origen (Phil. p. 12) says, if we take the history of the creation literally, it is both absurd and contradictory. Pye Smith pitches these and much more overboard. I am afraid this must be done with the prophecies. Even the Jews own candidly, that there are many of them which they cannot understand, and some think their Messiah has long come; but as to this, I doubt, because the wolf has not yet lain down with the lamb, at all events; and both Jews and Christians agree, that this was a prophecy of the Messiah, (Isai. 11; 6) which certainly was not done in the times of Christ. To shew that anything can be made out of the prophecies, let us take a few of the most out of the way things, first premising, that I do not, in the slightest manner, mean to ridicule these writings. If I do not believe them inspired, I have many respected friends who do; and if this was not the case, I am incapable of ridiculing any man's religious opinions, be they what they may.

There is nothing which cannot be brought under some of the things called prophecies, taking, of course, only the necessary part of the verse, and without going so far as to string part of one verse with part of another from a different place in the book altogether, as is done in the Greek books. For instance: I had, as a part of my dinner to-day, a leg of corned pork, and it was salted rather too much. This is clearly foretold in Job 12; 11, where he says doth not "the mouth taste his meat?" A day or two ago I burnt my finger, and the pain has made me think of not much else ever since. I find this in Job 13; 12—"Your remembrances are like unto ashes." Any thief caught in a man trap will find his fate predicted in Job 18; 9:—"The gin shall take him by the heel;" or, using the word "gin" in another sense, it would answer for a man so drunk that he could not walk. One of my servants has just let fall a paper of powdered brimstone, intended as a medicine for my dog. See Job 18; 15—"Brimstone shall be scattered upon his habitation." I have just been robbed by a rascally coal dealer in a court of law, not justice. See Job 19; 7—"I cry aloud, but there is no judgment." I have just been roaring out to a servant who chose to be conveniently deaf. See Job 19; 16. A man who has secondary symptoms, will find his case in Job 20; 11. So a man with the cholic will be foretold by Job 20; 20: and a ship in an easterly

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gale will, to the end of time, be foretold by Job 27; 21. Any man whose wife commits adultery, will find a prophecy of it in Job 31; 10. Farmers will often find the state of their fields predicted in Job 31; 40. I am taking these things just at random, without much reading. Let us try other books. I have just broken, with the poker, a couple of plates put by the fire to warm. This is foretold in the Psalms (2; 9) quite clearly. Psalm 3; 5, is true of most people; so is, literally, 7; 15, with many. My neighbour's wall has just fallen down. See Psalm 11; 3. I several times saved the lives of men who had fallen overboard; they would all know it by Psalm 18; 16. Dr. Smith who attended my mother when I was born, is foretold 22; 9. I was in the cattle market a few days ago; this is clearly foretold in 22; 12. I am fond of reading in summer in the fields near pleasant streams; this is foretold 23; 2. I found rather too much water in my tumbler a few days ago; the prophet has provided for this 23; 5—"My cup runneth over." I am getting too old now for boyish sports on the ice; this is foretold 26; 1—"I shall not slide." I have just had a part of my garden made more level than it was; accordingly, (26; 12) "my foot standeth in an even place." I yesterday gave some broken victuals to a poor man and woman, according to the prophet, (28; 9) "Feed them also." I was nearly ran over the other day, but the man stopped his horse in time; this is all clearly foretold 32; 9. My house leaked the other day, saying to me, as in 43; 3, "Let them lead me." I did not choose to pay the extra price to fulfil this prophecy, so I had it covered with zinc. So much for the Psalms.

Prov. 1; 14: "Let us have one purse." This predicted what I and some friends did, on a late excursion into Wales. We put £20 each in a purse and made one the keeper, who paid all bills. 1; 23: "I will pour out my spirit." This foretels what my wine merchant does as often as I tell him. 2; 15: "Whose ways are crooked," foretels Crooked-lane in London. 3; 12: "Whom the Lord loveth he correcteth," foretold Captain Gambier losing his masts in the battle of the 1st of June, so that he fell astern and had no more part in the action; and this was quoted to him by mad Tom Pakenham when going past him. Gambier was noted for psalm-singing. 4; 26: "Let all thy ways be established," evidently refers to the "maintenance of the permanent way" on railroads. 6; 10, happened to me this morning; and 13, "He winketh with his eyes," is true of every animal, if eyelids had been written instead of eyes. Job 13; 27: "Thou puttest my feet also in the stocks," is a prophecy of the doings of many a magistrate. Solomon's Song 4; 1: "Behold thou art fair, my love," is true of many women besides Solomon's. Isaiah 34; 3: "The slain, also, shall be cast out," foretels what is done in action at sea, throw the killed overboard. Jer. 17; 1: "The sin of Judah is written with a pen of iron," clearly foretels the iron pens so often sold as steel ones in the present day.

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Ezekiel 7; 23: "Make a chain." I have made many a one. Dan. 4; 15: "Leave the stump of his roots in the earth." This shews what vile sinners the Americans are, for they grub them all up. Hosea 7; 7: "They are all hot as an oven." I have been in an oven while a joint of meat has been baked. Joel 3; 13: "Put in the sickle, the harvest is ripe," is more or less true every summer. Amos 4; 6: "I also have given you cleanness of teeth." This, in some measure, depends on the tooth powder. Obadiah 10: "Thou shalt be cut off for ever," foretold the beefsteak I cut off for my breakfast to-day. Jonah 1; 13: "Nevertheless, the men rowed hard." This I have many a time done. Micah 1; 16: "Make thee bald." This alludes to my head being shaved when I had a fever. Nahum 3; 14: "Draw the waters for the siege," alludes to what I did at the siege of fort Matagorda in Spain. Habbakuk 3; 5: "Burning coals went forth at his feet." This happened to me yesterday, and indicates I want a new fender. Zephaniah 3; 16: "Let not thine hands be slack," clearly applies to me; I have had to work double tides for more than a week past. Haggai 1; 7: "Consider your ways," means railways, and I consider one or other of these every day, principally the Birmingham and Gloucester, however, because I hear their trains in my own library. Zechariah 11: 17. "His right eye shall be utterly darkened." This happened to me in cutting out some privateers from the river Guadalquiver. Malachi 2; 15, 16: "Take heed to your spirit." This is very necessary. I deal with the best spirit merchant I know of; I can take no more heed. Rev. 3; 15: "I would thou wert cold or hot." This I said to my soup yesterday, for it was neither one nor the other. And so on, without end, may these things be applied to any matters whatever.

The discordances among them, too, are, as might be expected, very great. For example, Kedar is, in Jeremiah 49; 28, to be sacked by the King of Babylon, and her flocks carried away; by Isaiah 21; 17, her inhabitants are to be diminished; while, by Isaiah 60; 7, the flocks, although carried away by the Babylonians, are to be collected into Judea. Jonah falsely predicts the fall of Nineveh in forty days, (Jonah 3; 4.) Nahum again foretels its destruction without fixing a time. It was taken 606, and Nahum lived after the Babylonian captivity by 2; 2, where he speaks of it as a past event. Zeph. 2; 13, says it is to be a wilderness; whereas, Matth. 12; 41, speaks of it as inhabited. Isaiah 11; 14, says Moab is to be possessed by the Jews; but in 15 says it is to be utterly laid waste and destroyed; and 16; 14, in three years; and 25; 10, repeats the denunciation. Amos, who lived before him, says it is to be burnt, (2; 2.) Zephaniah, who lived nearly 200 years after Isaiah, still denounces it, (2; 8, 9.) Jeremiah, who lived still later, speaks of it as an existing nation, (9; 26): to be destroyed, (25; 21): to be given to Nebuchadnezzar, (27; 3 to

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6): and if they agree to serve him they are to still remain a nation, (27; 11): this they do not do, for (48; 42) it is to be destroyed, never having been conquered or made captive before, (48; 11): yet (40; 11,) it is inhabited by Jews. Ezekiel, who lives still later, says (25; 8 to 11,) that three of the cities, "the glory of the country," are to be given to the "men of the east," although Isaiah, 200 years before, declared it was to be utterly destroyed in three years: a very few of the inhabitants are to be left, while Zeph. says all are to be destroyed, like Sodom. Amos 1; 9: Tyre is to be burnt. Isaiah 23; 1, says there is not a house to be left: to be forgotten seventy years, (23; 15,) and then restored. Joel 3; 8, says the people are to be sold: Jeremiah 25; 22, 27, says they are to fall and rise no more: 27; 3, 6, to be given to the King of Babylon: 47; 4, to be cut off: Ezekiel 26; 2, 4, to be scraped like the top of a rock: 14, to be built no more: 21, to be never found again: 27; 36, to be never any more: 28; 18, to be burnt: 28; 19, to never be more. Zech. says, (9; 4,) it is to be burnt. Sidon is threatened nearly as bad; yet they are found at this day. They are spoken of as existing by Christ, Matth. 11; 21, also Acts 12; 20.

Amos says Edom is to be burnt, (1; 12): to be possessed by the Jews, (9; 12): Isaiah says the same, 11; 14: but 34; 5 to 15, it is to be soaked with blood; become burning pitch for ever; none shall pass through it for ever and ever; a habitation for dragons, wild beasts, satyrs, and owls. Joel 3; 19, says it is to be a desolate wilderness, through shedding innocent blood. Jeremiah says, 9; 26, it is to be punished, also 25; 21: to be given to the King of Babylon, 27; 3, 6: the children and widows to be preserved, 49; 11: a perpetual waste, 49; 13—49; 18: like Sodom, no one is to dwell there. Obadiah says, copying Jeremiah, (see 49; 9, with Obad. 5,) *v.* 9, every one is to be killed for joining in taking Jerusalem; so also *v.* 18, but by 19, the men of the south are to possess it. Ezekiel says, (25; 13,) man and beast are to be cut off, and the land made desolate: 32; 29, all to be killed: 35; 3, to be desolate for ever. Mal. 1; 4, says they are not to rebuild; hence all were not killed. Against these bitter denouncers we have Dan. 11; 41, saying Edom is to escape entirely. Deut. 23; 7, orders the Jews not to abhor an Edomite, for he is their brother. God gave them their country. (Deut. 25: Josh. 24; 4.) The land is now inhabited, and Burckhardt and Seetzen both passed through it, as the Arabs do continually. Amos says, (1; 8,) their remembrance shall perish; this is not yet come to pass. Jeremiah says they are to be punished, (25; 21); to be spoiled, (49; 10.) Obadiah says, the men of the plain are to possess their land. (19.) Zeph. says they are all to be killed, (2; 5,) and the land to be possessed by the Jews, (2; 7.) Zech. says they are to be cut off, (9; 6): so does Ezek. 25; 16. Isaiah says that Ephraim is to cease as a

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nation in 65 years, (7; 8):—(The earliest date of Isaiah's prophesying is 698; Samaria was taken 721, 23 years instead of 65, from the earliest possible time.)—to lose her fortress, (17; 3): to be trodden under foot, (28; 3.) Jeremiah says the whole seed is cast out, (7; 15. Zech. says they are to return and be mighty, (10; 9.) Hosea says they shall be desolate, (5; 9): chastised, (7; 12): their princes killed, (7; 16): glory to vanish, (9; 11): children to be killed, (9; 12): to wander among nations, (9; 17): to receive shame, (10; 6): branches consumed with the sword, (11; 6): not to be destroyed, (11; 9): their blood on them, (12; 14): to sorrow like a travailing woman, (13; 13): to be ransomed from death, (13; 14.) Isaiah says brother shall fight against brother in Egypt, (19; 2): sea and river is to fail them, (19; 5, 6): they are to fear like women, (19; 16): to be saved and delivered, (19; 20): to be God's people, (19; 25): to be taken prisoners, (20; 4). Jeremiah says they are to be punished, (9; 26); also at 25; 19, to be killed or made captives: 43; 11, and their gods burnt: their king to be taken, (44; 30): people devoured by the sword, (46; 14): land waste and desolate, (46; 19): and Noph without an inhabitant, delivered to Nebuchadnezzar, and afterwards inhabited, (46; 26.) Ezekiel says, (29; 3) God is against Pharaoh: (5) will throw him into the wilderness, with all the fish of his rivers, because they would not help the Jews in their wars: (7) therefore (8) man and beast are to be cut off, and (9) the land made desolate from one end to the other: (11) man nor beast is not to pass through it for forty years: the people (killed in *v.* 8,) are to be scattered among all nations, (*v.* 12): and gathered back in forty years, (29; 13): it is to be the basest of kingdoms, and never exalted, (15) yet it would, in all likelihood, have taken Turkey in 1841, if not for the European powers, and had taken Syria. It is to be given to Nebuchadnezzar, with all the people (19) (which were killed 8), and scattered among all nations (12): killed and taken captive, (30; 4): burnt, (30; 16): rivers dried up (12): no more to have a prince, (13) (Mehemet Ali): scattered among nations, (*v.* 23): killed, (31; 18, and 32; 4 to 7, and 12, and 15, and 21): the beasts killed, (13): the foot of man never to trouble their great waters again, (13): the rivers (dried up 30; 12,) are to be deepened and to run like oil, (14): all which is to comfort Pharaoh, (31.) Joel 3; 19, merely says Egypt is to be a desolation; although Isaiah says, (19; 20,) they are to be saved and delivered: so does Jeremiah 46; 26, while Ezekiel says the foot of man shall never trouble their waters again, (32; 13): whereas, (29; 13,) the people are to be gathered back in forty years.

Malachi says Elijah was to appear before Christ, (4; 5): this was not done, although expected, see Matth. 11; 14: Mark 9; 11: Matth. 17; 10: Luke 1; 17: John 1; 21. Ezekiel is the only prophet who denounces Gog and Magog in the old books,

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and the Revelations is the only book which speaks of them in the new. Ezekiel says, (38; 2, &c.) that (4) Gog is to be turned back, yet brought forth: (9) he is to come like a cloud and storm, to cover the land of (11) unwalled villages, (16) against Israel, to be destroyed by fire and brimstone, (22,) to be turned back, (39; 2,) and five-sixths killed; yet to come on to the Israelitish mountains and to be killed, with all his army, (4): Magog to be burnt, (6): Gog and all his army to be buried near the sea, (11): this burying to take seven months (12 and 13) for all Israel. (Who was to prepare food, if all Israel were thus employed?) Fowls and beasts are to be spoken to (17) and told to come and be killed; Israel to drink blood, and eat horses, chariots, and men, (20,) and all this to be soon after the return from Babylon, (22 to 25.) In the Revelations, Gog and Magog are nations in the four corners of the earth, (20; 8,) who are to be brought up by the devil, to be killed by fire from heaven; whereas, Gog, in Ezekiel 39; 1, is prince of Meshec and Tubal: but (38; 2,) Magog is the Prince, and Gog his country, as well as Meshec and Tubal. Isaiah 18; 1, 6: The inhabitants of Ethiopia are to be destroyed: 20; 4, to be taken captive. Ezek. says they are to suffer pain, (30; 4, 9): to be killed, (5): to suffer like Gog, (38; 5.) Zephaniah 2; 12, says they are to be killed. Isaiah says Damascus is to lose its riches, (8; 4): to be a ruined heap, (17; 1): the kingdom to cease, (3.) Jeremiah 49; 23 to 27, says it is to be burnt: (26) young and old killed: (24) to run away. Amos. 1; 4, says the palaces are to be burnt: (5) the people to go captives. The prophecies of Cyrus (44, 28, and 45; 1, &c.) seem interpolations; they have no connection with the matter before or after them.

Isaiah 13; 15 to the end, says every one found in Babylon is to be killed, (hence the Jews were not confined to the city,) the children also, and the wives ravished. The city, like Sodom and Gomorrah, is no more to be inhabited except by wild beasts, satyrs, dragons, &c. Jeremiah says the same both of Babylon and Chaldea. (25; 12: 50; 39.) The empire of Nebuchadnezzar is as populous as ever at the present day, although Jeremiah says (50; 3) neither man nor beast shall dwell in it. This means the land, not the city: see *v.* 12 and 23, 28 and 32. The city is meant, *v.* 13 to 15 and 29 and 30. The waters are to be dried up, *v.* 38. This was not done. A destroying wind is to be the cause, 51; 1, but 50; 41 it is to be an army. 51: 20 to 24 is not true. The Jews had no hand in the capture of Babylon at all. Ezekiel 21; 32, says of the Ammonites, that they are to be burnt and no more remembered. 25; 4 to 10, they are to be delivered to the men of the east. Amos says (1; 14) it is to be burnt and the king and princes made captives. Zeph. 2; 9, says it is to be destroyed like Gomorrah, where every creature perished. A perpetual desolation and possessed by the Jews: the Samaritan Pentateuch says direct the reverse. Jeremiah says

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it is to be punished (25; 21): to be given to Nebuchadnezzar (27; 3, 6) a desolate heap. 49; 2, &c.: her daughters burned, and Israel to possess it, while at *v.* 6 the captives are to be returned back. Isaiah says Assyria (10; 12) is to be punished because (11) when they had conquered the Jews, they said it was by arms not God, and the punishment is (16) to be by fire. 30; 30 to the end says much the same, as to the fire. 31; 8 says they are to be killed by the sword: *v.* 9 alludes to fire again. 37; 7 says a pestilence is to come on the king, and he is to be killed by the sword: *v.* 29, he is to be turned back the way he came. Zephaniah says (2; 13) the country is to be destroyed, and the city Nineveh made desolate. Isaiah says Judah's men are to fall by the sword (3; 25): to be burnt (24; 6—42; 25): the land utterly desolate (6; 11 and 24; 3): overflowed by the Syrians (8; 8): to be put under the government of Eliakim, the son of Hilkiah (22; 20): to be defended and preserved (31; 5—33; 20, 22,—37; 35—40; 2—41; 10, 11): not to be burnt (43; 2): to be trod down (63; 6): its adversaries to be cut off (11; 13): the dispersed to be gathered from all the earth (11; 12). Jeremiah says the people are rejected (2; 37): the cities to be laid waste without inhabitants (4; 7, 29): to dwell for ever (7; 7): the land to be desolate (7; 34): and cities (10; 22): to be consumed with the sword, famine, and pestilence (14; 12—15; 2): to be saved (23; 6): city to remain for ever (17; 25): carcasses thrown to the beasts, the city desolate, to eat their children, (19; 7, 8, 9): Jerusalem to be burnt (21; 10, 14): the Jews scattered over all the earth (24; 9): their city a curse to all nations (26; 6): to be brought back (30; 3—33; 7): to rest and quiet (30; 10): to be saved (30; 7): healed (30; 17): the city rebuilt (30; 18): the cities to be a desolation without an inhabitant (44; 22): Jerusalem to be burnt (37; 8): the Jews to return (46; 27.) Ezekiel says Jerusalem is to be no more (21; 27): the people are to return from Babylon (11; 17): man and beast are to be cut off from Judea (14; 21): it is to be burnt (15; 7—16; 41): desolate (15; 8): to covenant with God (16; 62): every creature to be killed (21; 4): to be gathered and returned (36; 24): to till the land (36; 34): the waste cities to be filled with men (36; 38.) Hosea says Judah is not acting wrong (4; 15): so 11; 12. Joel (3; 20) says Judah and Jerusalem shall live for ever. Amos says they are both to be burnt. (2; 5.) Micah says they are incurable. (1; 9.) Zephaniah says they are all to be burnt (1; 18,) and killed (1; 17,) yet reinhabited in crowds (Zech. 2; 4): God returns to Jerusalem (8; 3): to be as well off as ever (10; 6): defended by God (12; 8): God's people (13; 9.) Malachi says they are to be as well off as ever (3; 4.)

Now, as among these prophecies of Judah and Jerusalem they cannot all be true, which are and which are not? While Jeremiah, too, is prophesying the city will be taken, other prophets say it will

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not. Then, as Moses says, wait for the event to decide which is true. Hence, if the city had not been taken, the other prophets' words would have been in the Bible, and Jeremiah referred to as a liar, as he now refers to the others. This is safe work, to have prophets on both sides, and fix on the true ones after the event has happened. It was, certainly, a most extraordinary state of things when Jerusalem was taken. One prophet, Jeremiah, is disheartening the people by telling them they must be destroyed, and he is in Jerusalem, but is in correspondence with other Jews in Babylon, (Jer. 29; 1, 25) while another prophet is doing the very same thing in Babylon, and is in contact with the Jews at Jerusalem, (Ezek. 33; 21 : Jer. 29; 25.) I have no doubt myself that through this correspondence Nebuchadnezzar was induced by these two prophets to put out Zedekiah's eyes, before taking him to Babylon, to reconcile their discordant prophecies. It is just such a cheat-devil job as the promise of the witches to Macbeth. We have, lastly, to look at the prophecies of Israel, and this is not very easy, because it is not always clear whether the kingdom of Israel is meant or the whole nation. I shall only take what applies, in my opinion, to the separate kingdom of Israel.

Isaiah says, (32; 14) "The forts and towns shall be for dens for ever, a joy of wild asses." Is this true; did the lion and the ox eat straw, and the wolf and lamb feed together in Christ's time? (Isai. 65; 25.) Upon the preceding, see also the Douay. In 48; 9 to 16, Israel is to be supported and helped against all foes; in 41; 24, "An abomination *is* he *that* chooseth you," and they are to be sent to destruction. I thought it was God who chose them; "He that hath chosen you is an abomination," is the Douay, which is still stronger. In 42; 24, God has given them to the robbers. In 43; 1, again they are not to fear; they are God's people; *v.* 10, he has chosen them *(v.* 21) to shew forth his praise. The Douay turns all this on Christ. See these two headings, about as similar as light to darkness. In *v.* 23 and 24, they are reproached for not bringing sacrifices. In 1; 11, the very same prophet tells them he wants no such thing, and has had too many. In 44; 1 and 7, he has chosen them again; in *v.* 18, God has shut their eyes; yet in *v.* 21, he will not forget them. In Jer. 2; 3, all Israel's enemies are to have evil. In 4; 1, if they repent they are not to go captive. In 11; 10, they have broken the covenant. In *v.* 17, God has pronounced evil against them. In 12; 14, all the surrounding nations are to be plucked out; and *(v.* 15) the Jews are to be brought back to *(v.* 16) swear by his name. See Matth. 5; 34. In 23; 8, they are to dwell in their own land: so in 30; 3. But Israel never came back. In 30; 10, is the same thing: so in 31; 5: and in 31; 27 and 31 to 36, and 33; 7, none of which have been done yet; and where are the eleven tribes now? Ez. 4; 4, 5; when did this come to pass? Was Israel restored

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in 390 years after the capture of Jerusalem? See also 29; 21—36; 24. 37; 16 to 22—39; 25: Judah came back, but Israel did not; and Hosea says it was to cease (1; 4) as a kingdom at all events; but they are to come back, (1; 11) although *(v. 6)* they are never more to have mercy, but to be utterly taken away, while at 3; 5, they are to come back, and several times it is said, as here, under David, their king. 8; 8, is evidently after the event: so is 9; 3, in all probability, (see *v.* 6) for *v.* 3, properly translated, is not "shall return," but "is returned," and the Douay says the same thing. Where was the fowler got from, in *v.* 8? It is "a snare of ruin;" there is no fowler in the matter at all. In 9; 12, Israel is to be destroyed to a man. This is true enough, perhaps; yet, how are they to wander *(v. 17)* after they are killed? The tenth chapter is about one of the worst in our translation. Throughout it is in the past, not in the future tense, as we have got it. The very beginning is opposite to the true sense; it should be, "Israel is a vine full of branches;" and the last verse is not "so shall," but "so has." See the Douay, which agrees with this view, and gives the last part thus: "As the morning passes, so hath the King of Israel passed away." It stands there *v.* 1 of *c.* 9. Israel is to go captive to Assyria in 11; 5, but not so in *v.* 9, and in 12; 9 is to return. What a horrible thing is 13; 16, yet all are to be healed: see 14; 4.

Micah says (1; 6) Samaria is to be destroyed: 9, her wound is incurable: (this whole chapter is wretchedly translated—go to the invaluable Douay:) her children are gone into captivity, 16: to lose their land, 2; 5: to be brought back, 2; 12. The next verse is turned just the wrong way in our translation; instead of "and are gone out by it," the words should be "and shall come in by it." The prophecy is of the return, not the slavery. It is one which now cannot come to pass, because the eleven tribes are lost; unless the Affghans may be them, as Sir W. Jones thought. 4; 4: They are here again to return, although Hosea (9; 12) has killed them to a man. 5; 3: Pray did this come to pass in Christ's time? or *v.* 5 or *v.* 6? Just as much as the Shebet not passing from Judah till Christ came. (Gen. 49; 10.) See a vast deal of thorough nonsense about this in Cruden, under "sceptre." The sceptre departed from Judah at Shechem, when Rehoboam was made king over ten tribes, and again at Babylon most completely: they had nothing but two governors after their return. See the Douay at Gen. 49; 10, &c.; our translation is wretched. When did Mal. 4; 5, take place? John the Baptist is all nonsense; it is not "in the power" of Elias at all in Malachi, but the prophet was *bona fide* to come. 14; 8: By many modern writers these denunciations are thought to be not against Christian but Pagan Rome, and to have been fulfilled at her fall. The acknowledgedly forged imitations of this book evidently lean this way. For example: the

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second of Esdras. The Sybilline Verses, which were notoriously corrupted and forged by the early Christians to serve their own purposes, had a similar import, and were largely quoted by the Fathers. The Alexandrian Jews translated the Hebrew prophecies into Greek verse. Every nation has had its Sybilline Oracles, under some name or the other. The 5th and 8th books of the Roman ones evidently bear on Christian matters, denouncing idolatry, and predicting the temporal ruin of Heathen cities and Gods —Serapis, Isis, Alexandria, Egypt, Jove, Mercury, &c., are all to fall, and the one God is to triumph. All this is thundered forth much after the style of the Hebrew books. Rome, above all, is to perish with its gods, and evidently they are written after the event, for the twelve Cæsars with Nerva and Trajan are alluded to, besides the silver-helmed successor of these, Hadrian, who is to arise "with a name like the neighbouring sea," after the three successors of whom that fruitful food of prophecy, the end of the world, is to come, or, probably, the destruction of Rome, for Nero, the matricide, who is to fly to the "uttermost parts of the earth," is then to return as Antichrist, along with the Medes and Persians, and conquer Rome; the souls of the quick and dead are to be judged, with wailing, ruin, and all the usual paraphernalia. Clement, Origen, and Justin all quote these Sybilline books. The miracle of the thundering legion has been demolished by Moyle, but it served its purpose as a nine days' wonder. Superstition is always the same. Another prophet is, in Capitolinus Anton., reported to have given out from the wild fig tree in the Campus Martius, that if in throwing himself from that tree he was changed into a stork, the end of the world was at hand; but he did not manage the thing well: he was seen, in the act of falling, to let a stork out from under his clothes. Polycarp could not be burnt, heaven carried the flames in another direction; and when killed by the executioner, although about one hundred years old, so much blood flowed from his body that the fire was put out, and his soul was seen to fly away in the form of a dove, a voice being heard from heaven at the same time. (See Jortin, Eccl. Hist.) The mark of a true prophet with me is, can he "save himself," with all the gift of tongues, and power of working miracles, and striking people dead, (Acts 5; 5, 10) yet all prophets, up to the present day, when they have once got into the hands of the profane, have invariably lost their power. Nearly all the twelve apostles met violent deaths, if we are to believe history; but who knows what to believe when religion is the topic? Another miracle was wrought for the Roman Army, (A.D. 174) when it was nearly destroyed for want of water, which came from heaven, while a storm destroyed their opponents, through the incantations of Arnuphus, although, as Tertullian tells us, it was all done by "the Christians' God," who in Tertullian's angry, denouncing "Apology," as he calls it, for the Christians, addressed

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to Scapula, the Prefect of Africa, is made to eclipse the sun, to burn Carthage, and to inundate the harvests, as signs to the wicked Romans, whose idol worship underwent all forms; for Heliogabalus brought with him his Syrian Baalpeor, from which he derived his name (the god Elagabalus, the sun) and set it up in the temple of Jupiter Capitolinus, with a solemn procession in honour of it. The conical black stone long adored at Emesa, and which most likely came from India, had hosts of animals slaughtered to its rites, on the Palatine Hill; while Alexander Severus, another Syrian, had images of Abraham, Christ, Orpheus, and Apollonius, as household gods, and although he respected the Roman mythology, enlarged the temples of Isis and Serapis, wisely considering all religions as the same. Celsus (Orig. Cont. lib. 7) takes a like philosophic view: "The unity of the Supreme Being, and the consequent unity of the design of the universe remains, even if it is admitted that each people has its gods."

Here is another miracle, which Cyprian declares he himself saw. A child had been fed with bread and wine, which had been offered to idols by some of the heathens, and being returned to the Christians, it refused the real sacrament, (which was then, absurdly enough, given to infants) and when it was forced into its mouth, the consecrated wine refused to remain in the contaminated body, but was thrown up again. When these were the tales of bishops, what can we expect from the flock? Hermogenes declared that (Psalm 19; 4) where it was said "he had placed his tabernacle in the sun," Christ really put off his body in the sun; and if this is called a prophecy of Christ, it would bear him out. It is badly translated in the English: see the Douay, (18; 6) which gives the right sense. It is pure idolatry, and declares the sun to be the great God. I do not know how David could have wrote this; it would have come better from Solomon in his dotage. It is certain that many early Christians looked to the sun as the emblem of "the sun of righteousness." Early Christianity was mixed up with much of Judaism, and of the Eastern and Western mythology. Revenge has always been a good Christian virtue. Herod, Galerius, and Philip the 2nd of Spain, all persecutors, are each said to have been miraculously eaten to death by worms. Maximus was consumed by a slow fire, and after his decease the priests and magistrates of almost all the Roman cities were killed in honour of Christ, as Eusebius informs us.

At the restoration of the Persian religion, Erdiviraph was the person selected out of 80,000 persons to receive the words of Zoroaster again from heaven. He was sent to sleep with opium, and watched by the King and seven nobles. He slept seven days and nights, and then waking, gave out the sacred faith of Oromaz, an attendant scribe writing down his words. It is to be hoped they fed him first, after his sleep. Ardeschir, the Artaxerxes of the Greeks,

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has left on record, that "the altar and the throne are inseparable." As Sir J. Malcolm tells us, in his Persian History, the Magian religion was fully re-established, and the dead religiously burned: they rolled back Christianity with contempt. Armenia was the first Christian nation, and its chronicles record Abgar as one of their kings, and recites Christ's letter to him with great piety. Gregory was the apostle who converted this nation. All legends are alike: he was at first horribly tortured and imprisoned fourteen years, and then, as usual, God sends a pestilence: this can only be cured by his apostle, as the king's sister is told in a revelation from heaven. The apostle is then let out of gaol, half the nation turns Christian, cuts the throats of the other half, then the whole nation is Christian, and the miracle complete. Mani tried in vain to fuse together Christianity, Zoroaster's worship, and Buddism, but he failed, the ingredients were too refractory. He took his duallism from his own country, Persia, and his worlds of light and darkness; from gnosticism he got his mixture of moral and physical hostilities; from the Hebrew and Greek books he got his own images recast, the one God of which he made his devil, and the Christ, who never died, except symbolically; from India he drew his metempsychosis and his three souls, one of which is reunited at once to the light, which is, in effect, the real god; another, after enjoying a little purgatory, goes into another body; and a third, only good enough to be given to the devil. Christ, like the Mithra, dwells in the sun. There is a little Chaldean star worship, too. He was himself the Paraclete, the last prophet, and, after a fashion, had in his religion a trinity. He had his twelve apostles, a Gospel, which was to supersede the erroneous four. This he called his Ertang; it was richly illuminated with paintings. The Acts he utterly rejected. He was born in 239, so the Chronicle of Edessa says. Mahomet calls him "an impious Sadducee." There were in all twenty-two of his books on the mysteries, when Ahrimanes invaded Oromazes, who is defended by Adam. Eve's beauty was the tree, for the fruit of which Adam was content to fall. The "Light of Light" of the Nicene Creed is a truly Manichean definition of Christ, who was the first emanation from God, and dwells in the sun. Atlas holds the earth on his shoulders. Christ came down from the sun in a human form, he was not born of a woman; the Jews crucified his ghost only. This world is to end by fire, and the good souls will then enter the regions of light. They prayed towards the sun, if not to it. They used no animal food, evidently on the Hindoo impossible principle of not extinguishing life or light, as they called it, abhorring even husbandry, as Augustine tells us in his Confessions, as a means by which life was destroyed. Their whole system, in fact, was a complete jumble of all the inconsistencies of the age of their founder, who, at last, was flayed alive, and had his

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skin, stuffed with straw, hung up over the gates of Shahpoor. This was not an act of Christian charity, being done by the Persians. Like most other religions, all was allowed to the "elect;" election sanctifies every crime under heaven, every thing is allowable to the members of the "true church," if we could but settle what this "true church" is. As far as I have gone, the "true church" is every man's own whim, more especially since the reformation, and it is not surprising that throughout the east every class of religionists had a hand to lift up against Mani, Jew, Christian, and Mahometan. Sadducean doctrines were always most piously thumped by Mahomet, wherein he was doubtlessly right.

It is impossible for any one to have read much on these subjects not to have perceived that the root of all religions has probably been confined to three or four leading points, like the origin of languages, and the course has usually been, with all new systems, first, persecution, then toleration, and then domination by the power of the sword. No one has been more indebted to this last than Christianity, cried up, as it so ridiculously is, as all mildness, and meekness, and humility. It was so when Paul made tents, and boasted he cost nobody a farthing. How was it when the inquisitors handed over their fellow creatures to the "civil" power to be burnt, telling them at the same time to be very careful and not to hurt them? See the History of Lorenti. The popes, who were soon to become so powerful, had, in the person of Marcellus, to sweep the stables of Maxentius; but Constantine was their great gun. This pious ruffian murdered his own son, his wife, and a few other people, without any trial, used the symbol of the cross on the top of the Roman standards, and this through a pretended miracle, which is now pretty considerably doubted. Eusebius, cotemporary with him, and writing so much about him, says not a word about this in his Ecclesiastical History, nor does any other historian, except the Legend of Artemius, which tells us a cross appeared in the heavens, just above the sun, inscribed, "By this conquer," so that his Christianity meant simply a more effective means of murder. Such an appearance is possible, but not probable. See Lecount's Polarisation of Light. The inscription, however, puzzles it; nevertheless, the cross was the Roman symbol in battle for some time, the labarum on which was the I H, and this fulfilled another prophecy, which, strange to say, is not spoken about, although as true a one as ever was uttered, Matth. 10; 34. Constantine, when his mother found the "true" nails of the cross, turned them into bits for his horse, see Socrates, 1; 17. This is rich. His sword, however, established Christianity. The first thing ever possessed by the Roman power was the Lateran Palace, given by him; and when the Donatists, another noted heretical sect, broke out as the only "true church," Constantine murdered them fast enough. It was, however, also a civil war between

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this "true" church and the Roman "true" church. Optatus, (3; 6,) a writer on the latter side, has the following sentence on these murders:—"Is the vengeance of God to be defrauded of its victims?" This war raged in Africa, till the Mahometan "true" church killed both parties. The Circumcellions, another "true" church, rose a fresh civil war; their leaders were "the captains of the saints," their war cry was "Praise to God:" and because Christ had forbid the use of swords, they religiously beat out their opponents' brains with large clubs, as Augustine informs us. From the Donatist "true" church arose another opposition shop, the Maximinians, out of the pale of which no one could be saved. It is horrible to read the murders committed by these direful fanatics. All the world appear to have been, in these ages, half mad. Even Eusebius, the Bishop of Cesarea, not only records, but approves the assassination of Licinius, by his brother-in-law, Constantine, in violation of his oath. See his Life of Constantine, who was said to have too late found out that his son had been sacrificed to a false report of his step mother, which was unravelled by Helena, Constantine's mother. Zosimus and Sozomen have recorded that the Emperor applied to the pagan "true" church to know if the gods could forgive the above crime, and they told him no. Some one then adroitly told him Christ could forgive anything; whereupon he became a Christian, and made it quite as worldly a religion as the Jews did theirs, constantly appealing for its truth to his victories, as Eusebius tells us. He was, in fact, half pagan till his death, only a short time before which, in his last sickness, was he baptised. When he founded Constantinople he publicly bore a gold statue of Fortune, in a religious procession, and, by an edict, ordered this to be done, and also a statue of himself; and on his pillar of marble and porphry he had an image, in which was mingled Christ, the sun, and himself. Philostorgus (2; 17,) says the Christians worshipped this. The column was 120 feet high, surmounted by a statue of Apollo, the head of which was Constantine's, and for rays it had another set of "true" nails of the cross.

Many of the first churches in Rome were the old halls of justice. The Basilica was adapted to this use better than the Roman temples, which were not very large, if roofed; many of their largest were open to the sky, or hypæthral. The Basilica had a central avenue, which was called by the Christians the nave, from Peter's ship; also a transept, the beema, or choros. The bishop sat in the magistrate's throne, and the clergy on the seats of the ancient assessors. The sexes were separated, as in the old judicial assemblies, and as they were in the Jewish synagogue. The discovery of the "true" cross was a great event in this reign. The Temple of Venus, which stood over the place of crucifixion, was ordered to be pulled down; and the holy sepulchre was then discovered, toge-

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ther with three crosses, and the inscription by Pilate, in three languages. Here was a godsend; but, then, which of the three was the true cross? A miracle decided this point. The cross was then divided. One part, in a silver case, remained at Jerusalem, which has continued growing ever since, for wood enough to build a first-rate has been brought away from it. The other part was sent to Constantinople, and became the property of the Moslems. See Socrates and Sozomen. Over the site was built a splendid church, and on this spot the wildest follies are perpetrated to this day. Constantine also erected a church over the terebinth tree, where the angels visited Abraham, near Hebron. Alexandria gave birth to another schism, which is not settled to this day, trinitarianism and unitarianism. What an endless collection of absurdities has been gathered by mankind under these two names, and how many millions of human beings have been slaughtered on these doctrinal points. As to whether God existed before his Son, see Eusebius, in his Life of Constantine, or Mosheim. Arius, at one time banished and anathematised as "the forerunner of antichrist," and a blasphemer, at another time, recalled and courted. See Sozomen and Eusebius, which latter also joined Arius, as did another Eusebius, the Bishop of Nicomedia. Councils after councils were held to try and settle these differences, but their decisions were in vain; even that at Nice, A. D. 325, at which Eusebius says 250 bishops attended, Theodoret says more than 300. When on matters like these historians differ so much, how can we expect points of faith to be settled? The Emperor himself presided, and tried in vain to moderate the violent spirit of parties who were ready to devour each other in his presence. They at last, with only five dissentients, subscribed the Nicene Creed to the number, it is said, of 318. One word, however, omoousion, threw all into the original confusion again, Christ being declared of the same *substance* as the Father. Arius was banished, and solemnly made a present to the devil, by this assembly. Constantine himself wrote to him to come back again. In these squabbles, even prostitutes were brought forward to discredit one or the other of the bishops. See Theodoret, &c. Athanasius accused of murder, produced in court the murdered man, in a council held at Tyre, a place which, according to the prophets, was not to be discoverable. This Christian Emperor first decreed the Sabbath to be Sunday as a sop to the practices of the "early Christians," who had made that change, and to the Pagans also, to whom the day of the sun would be an acceptable holiday, and who deified this Christian on the one side, while he was worshipped as a saint on the other, by the new sect. On one medal, he is called a god, although on the same medal appears the symbol of Christ; while on another he is seated in the chariot of the sun. At this period, Metrodorus and other travellers were bringing the Indian traditions into the west to still farther confuse all

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the subject. Chrishna, the Indian Apollo, is very much the counterpart of Christ. Ethiopia was converted to Christianity, and then other traditions and observances got mixed up in the melange. Sozomen tells us Frumentius, who was the apostle in this country, had a revelation from God. Nino, the woman who converted the Iberians, the present Georgians, wrought miracles, performed cures, and erected a column of a church by prayer, which all the art of man could not set up. A cross was placed in the temple where Ormuzd had been worshipped, the Persian god, whom they called Aramazd. Prince Bagration took this to St. Petersburg in 1801. The Emperor afterwards restored it, to the great delight of its worshippers.

In Seneca's "Media," written 1400 years before the discovery of America, he says, "A new Tiphys, a son of the earth, will in ages to come discover remote regions towards the west, and Thule will no longer be the extremity of the universe." Madame de Staël, in her "Germany," says Pythagoras predicted a new planet between Mars and Jupiter. While his hand was in, he might as well have dropped a hint about the other three. Constantius had a vision from heaven to restore peace to the church, but heaven failed, for the church is now far more divided than it was then, when his own bishops called him antichrist; (see Milman, vol. 3, p. 23) and when he offered one of them the expences of his journey, the bishop piously replies, "Does a sacrilegious robber like thee think to give alms to me, as to a mendicant?" This was Christianity in the fourth century; and when the Emperor, to split the difference, offered in the theatre to have two bishops, the savages roared out, "One God, one Christ, one bishop!" (p. 25.) Athanasius could only be deposed by 5000 armed men. Here is a scene in a church. "A discharge of arrows began the conflict." "The cries of the wounded, the groans of those who were trampled down in attempting to force their way out through the soldiery, and the shouts of the assailants, mingled in wild and melancholy uproar." "The riches of the altar, the sacred ornaments, and even the consecrated virgins, were abandoned to the license of an exasperated soldiery." (p. 27.) Here is another Christian bishop (p. 28) "more savage and unprincipled than the former one," "the son of a fuller. He had been in turns a parasite, a receiver of taxes, a bankrupt. Ignorant of letters, savage in manners, he was taken up while leading a vagabond life, and made a priest, before he was a Christian." This specimen was also enthroned by an armed mob. "Houses were plundered, monasteries burned, tombs broken open," "bishops were insulted, virgins scourged," &c. One ruffian, "at the head of 3000 troops, charged a meeting of Athanasian Christians. No barbarity was too revolting. They are said to have employed instruments of torture to compel them to Christian unity with the Arians. Females were scourged with the prickly branches of the

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palm tree," &c. "till Paganism was almost prayed for again," to rid them of "a religion productive of so much crime, bloodshed, and misery." (p. 29.)

Julian, called the apostate, and his brother Gallus, each built a church; at least, the former, for the stones of the latter were miraculously knocked down every night. Gregory Nazianzen declares he had this from eye-witnesses; and Sozomen (*v.* 2) has it only one remove farther off. All writers appear to agree about the difficulties in rebuilding the Temple. The Jews must have not had much pluck, who went there. It could only be the explosion of some foul gas, perhaps, from the ruined vaults, for as to anything miraculous, it is out of the question. Would God prevent a temple being risen to his own worship, and on the same spot allow a Mahometan mosque to be erected? Omar soon got over all the difficulties. How came the statue of Jupiter to stand 180 years, from Adrian to Constantine, on the place of the resurrection, and that of Venus on the place of crucifixion? See Jerome. (Epis. 49, p. 505.) Felix was a tremendous worker of miracles. Paulinus, in his poems on this subject, gives curious narrations. Even Rome, although she had Peter and Paul buried under her altar, flocked out to Felix while he was in fashion, till the Capenian gate was choked. This is thoroughly paganising Christianity. Pilgrims brought offerings of every kind, up to dishes of cooked meat, on which the righteous feasted. Two cottages stood in the way of building this church at Nota. Felix, by a miracle, set one on fire, or became a committer of arson. The bishop turned out of his bed, and with his crucifix, a piece of the "true cross," drove the flames away from the church, although they had resisted all the water poured on them; and the peasant who owned the other cottage, on seeing this miracle, set it piously on fire. The Etruscan Haruspices prophesied against Julian, and they came true. There is a prophecy somewhere about Chrysostom, but I have not got the reference. This man's name was John; he gained the epithet of Chrysostomus, or golden-mouthed, by his eloquence. He agreed to be made a bishop with a friend, Basilius. This friend was consecrated first, but during the process Chrysostom bolted. Chrysostom said miracles had long ceased in the church. (Cor. Hom. 6; 11.) Augustine said the same. *(De Vera Relig.)* Ambrose found two martyrs' bodies through a dream. They are the tutelary saints of his church, Gervaise and Protadius. A man possessed with a devil pointed out the precise spot, through the bones making him tremble when he was over them. Augustine tells us (2; 59) pilgrimages were made to Arabia to see "the dung heap" Job sat on. Miracles still go on. Here is one from a newspaper of Jan. 23, 1842. A man named Moyneham, a teetotaller, who marked at the butter weighing house, got drunk on Christmas eve, and next day became paralysed, his left arm, side and thigh being per-

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fectly inanimate. He was removed to Barrington's Hospital, and remained there under care of the surgeons, without improvement, until last evening, when his friends having heard of Father Mathew's arrival in town, went to the hospital and brought him out of his bed on a man's back, to where the Rev. Mr. Mathew was staying. A crowd had collected round the door when the unhappy invalid was carried into his presence, and the rev. gentleman administered to him the pledge again, in a kind and impressive manner, and the man instantly stood up, was asssisted by his friends to dress, and, to the astonishment of all, walked up William-street to his home, followed by a crowd of people.

Christ stilling the sea has always been considered a wonderful miracle, forgetting, as we do, that all inland seas are troubled with squalls, and that of Galilee particularly so, as Buckingham tells us. The waves would be stilled in an instant by pouring a bottle of oil on them, as every sailor knows. It is thus the bar of Lisbon is often crossed, when, without it, the passage would be impossible. Any one can try the experiment even in a voyage to Margate. Divers generally use oil for the same purpose: they take a mouthful down with them, and let out a little when they want to see for some express object. The Hindoos sometimes use oil for the Madras surf, when their catamarans are in danger; it is, however, not nearly so good for a surf as it is for a wave. Philostratus (Vit. Apoll. 4,) relates that a witch, after marrying a man, vanished, house, furniture, and all. He states many thousands took notice of this fact, which was done in the midst of all Greece. Pliny says, Medea burnt her husband's concubine by giving her a girdle, anointed with naphtha, which took fire when she approached the altar. Mal. Maison makes good the prophecy of the negress, of Josephine dying in a hospital. Sir Walter Scott says he heard of this prophecy when Napoleon was a general in Italy. Galt, in his life, says he dreamt of a family loss, when he was far distant, exactly at the time it took place, "allowing for the longitude"! But we have worse than this, for a prophet once went to the Attorney General and told him "the Lord" had sent him to get a *noli prosequi* from him in his favour; the Attorney replied, "The Lord knows very well it is not in my power to grant a *noli prosequi*."

A glorious prophecy, which came from nobody knows where, unless from those who let vans for removing goods, that London and all round it was to be swallowed by an earthquake March 16 to 18, 1842, drove thousands out of it, see the papers, March 6. Goods and chattels were removed in shoals, and one woman actually drowned herself in the Thames, to escape the horrors of it. See the papers April 17. The same thing has before happened, and people made beds in the open air at Hampstead and Highgate. There will be no end to folly while we have these books. One

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Solomon, who, some time ago, predicted the end of the world, was actually caught out, when selling some land, in asking more years' purchase for it than his prediction extended to. Jeremiah also has a little dip in the land way, see 32; 8, &c. In the homilies, (p. 233) it is piously shown that the sun was darkened, (17) when Irene put out the Emperor's eyes; "but, indeed, God would signify, by the darkness of the sun, into what darkness and blindness of ignorance and idolatry Christendom should fall, by the occasion of images." Yet Protestants pretend to call the Catholics superstitious. G. Fox cured a withered arm by a word, (see his Journal, 1,106,) foretold the dissolution of the Parliament, (Sewell 1,112,) and the fire of London, (2,101,) Cromwell's death, (1,315) which happened as he said. Aldam and Burroughs did the same, (1,325.) Bishop foretold the plague, (1,260.) Ibbitt, Briggs, &c. the great fire. The 13th and 14th Chas. II. transported all Quakers. There were 4,200 in prison at one time, and great numbers died there; 369 are recorded by Besse, and it is computed they lost one million of property. The ferocious Independents hung three men and one woman, Quakers wear their hats in their church, at which, sometimes for years together, not a word is spoken.

Gibson, an Edinburgh parson, prophecied from his pulpit that James VI. should be the last of his race, and denounced him for a Papist, (see Spottis.) This godly firebrand refused all real apology. In the Harleian [redacted], 5,566, is another prophecy of the Jesuits, by the Bishop of Dublin, saying, that in time "shall a Jew have more favour than a Jesuit." The followers of Behmen were almost all prophets, diviners, &c. These "delirious fanatics," and others who did not "arrive at that enormous height of folly that leads men to pretend to divine inspiration," yet gave out the most monstrous and impious absurdities. (See Mosh. 2; 236.) Seidelius rejected all the New Testament. Bourignonne was a French prophetess, and took in even "learned and ingenious men." (Mosh. 2; 282.) Leadley was a similar fanatic in England. Whiston was turned out of even his mathematical chair for Arianism, as if religion had anything to do with angles. Jurieu prophecied that in three years and a half from the revocation of the edict of Nantz, the reformation would be established by Louis XIV. This revocation was not much worse than the Protestant scenes which followed the treaty of Limerick; the first murder was in a religious quarrel, (Abel.)

In 1527, Schucker cut off his brother's head, in an assembly of *his* faithful, in obedience to "what shall be revealed to me from my heavenly Father." (Bayle 1; 107.) Anaxagoras predicted a star would fall from heaven, and "one fell accordingly in the river Egos, which was honoured as a holy relic." (Plut. Lysan.) Sanders declared Ann Boleyn was Henry's daughter, and that Sir

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Thomas Boleyn, her reputed father, actually instituted a suit for separation from her mother, at Canterbury, which Henry ordered him to stop. He had been sent ambassador to France to keep him out of the way while Anne was being made, and he says she was debauched at fifteen by her father's chaplain, and her conduct in France gained her the name of the *English hackney*. (Bayle 1; 226.) Albumaser, Albertus, Cardinal d'Ailli, Rusillianus VI., of Calabria, and Cardan, all calculated Christ's nativity: the last prophesied his own death, and starved himself to fulfil it. Bajazet had Christ's coat and the spear of Longinus; he sent the latter to the Pope. St. Dionysius writes to one of his victims thus:—"Set yourself seriously to *mystical contemplation, forsake your senses.*" This is the ground work of Christianity; its basis is, *forsake your senses*, bring yourselves to the level of the beasts, and then you will begin to be *very pious*. A Persian prophet says, "After twelve years the sword of the Christians shall rise up, which shall beat back the Turk." (Bayle 2; 262.) Æneas was the son of Venus. Stifelius, an apostate monk, prophesied the end of the world in 1532; that Luther was Rev. 14; 6, and himself the seventh angel, with the trumpet. Louis the 11th's Chronicle says, in 1478, a hermaphrodite monk got himself with child. Cicero (Nat. Deorum.) says, the more he thinks on God the more he is puzzled; but Tertullian tells the same story of Thales, and says of God, that no one "would deny that God is a body." A prophet at Strasburg, (1552,) said Hoffman would be imprisoned six months, and would then preach to all the world, like Elias; but he unfortunately died under the first half of the job. Aristander foretold that Lysimachus, one of Alexander's guards, should be a king. An Italian sent Innocent XI. a prophecy of the result of the siege of Vienna by the Turks, which was favourably received, although founded on astrology. Wolff said Christ is to come in 1847. (See his letter, *Cochin, Oct.* 5, 1833, in the *Bengal Hurkaru*, Oct. 13.) His order of the church is this—"Missionaries, catechists, bishops," &c. The *Paroles d'un Croyant* has plenty of visions: one is of "a hall hung with black, and lighted by a lamp of lurid red," where are "seven men clothed in purple," "seated on seven seats of iron;" "and on a table there is the crucifix turned upside down," "a vessel full of blood," "and a human skull." One of them drinks blood out of the skull, and cries, "Cursed be Christ, who brought back liberty upon earth," &c. Nevertheless he is an apostle of liberty, with all his erratics. Those who want more miracles may read Fox, 143, although he does not always tell truth. In the Sorbonne it was solemnly disputed whether Becket was saved or damned. Wakefield was another prophet: he said John would not reign beyond Ascension day, and when this was past, his besotted followers still held out and called it allegorical, (see Fox, 156); and in 157, Simon is said to poison

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the same king from the prophecy of Caiaphas, (John 11; 50.) Hildegaris was another prophetess, (159) referred to at the end of what he calls "the rabblement of religious orders," as lying a list as need be desired, witness *the Galileans, Rechabites,* &c. which were Jews. Louis, the French King, miraculously cured, (175.) The friars' gospel, (186.) The Emperor Henry VI. was poisoned in taking the sacrament, (197.) Edward III. fought in France to assist the "Church of Christ," (205.) Danté called the Pope *the whore of Babylon,* and *a wolf to waste the Church of Christ,*" (210.) Petrarch was as bad. Bridget, a saintess, said the Pope was worse than Lucifer, turning the ten commandments into two words, *give money,* (220,) The Protestants have well followed this. The Parliament, A.D. 1376, declared the Pope was the cause of all the plagues in England, and that the parsons were *worse than Jews or Saracens,* (233.) In those days, Christianity consisted in only knowing what *the devils themselves* knew, (225.) The old missals directed that if, after consecration, *a mouse eat God,* another God was to be made, (247.) Here is a bit of real truth, (684):—"You have the word, but we have the sword." This is the end of all state religions.

SECTION XXVII.—NOTES ON D. LEVI.—One of the best works on the prophecies, as might be expected, is from the pen of a Jew. One thing he fully proves, in about one hundred cases, which is that most assuredly, prophecies acknowledged by all sects to apply to the Messiah, were not seen in the time of Christ. He and his editor prove, too, that the Jews are biding their time, and will yet make a shine in the world. "God, who promised their restoration, will revenge them." (Isai. 49; 26.) The editor says Urim and Thummim only lasted out the tabernacle, (71); the prophets superseded it in the first temple, and Bathkol in the second, and he (73) expects the Messiah soon, (1793): and, referring to the *delusions* which have been so fruitful on the prophecies, he says, "The incantation of priestly sorcery is dissolved." (76.) I wish I could agree with this. Levi says (6) Urim continued to the captivity; so that even doctors disagree. Num. 24; 7, he applies to Saul, the last part to David; *v.* 17 to the Jews, who are to conquer the children of Sheth—the whole world. 9: "All the enemies of the Jews will receive their due reward." 22: The *compelled ones* mean those who conform outwardly under persecution. Deut. 32; 39: I kill, &c., shews that the resurrection of the dead must precede the Messiah, (47) and "the punishment of their enemies." "The Messiah is to be a great temporal judge," (77—Isai. 2; 4) whereas Christ says both ways, (Luke 12; 14, and John 8; 15—12; 47.) "I am confident," he says, that not one single prophecy, "foretells a two-fold coming" of the Messiah, (120.) Quite true. "Not one of the conditions" of Isaiah's Messiah were "fulfilled in the person of Jesus," (242.) He proves

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this fully. In Isai. 52; 4, 5, "the prophet mentions three captivities," Egypt, Babylon, and the present; hence it is "evident to the meanest capacity," that Christ "could not be the Messiah," (297) who is to bring them back again. He is quite right. 54; 3, is another text authorising universal conquest to the Jews. Numbers of Jews "hardly believe a syllable of those prophecies, or of revelation in general," (2; 24.) I am glad to hear it. Isai. 59; 18, means the punishments of their enemies when Messiah comes, (27.) All the "nations of the earth will be subject to Israel." "God will take vengeance of the different nations," (43.) None of this "took place at their return from Babylon," "nor in the person of Jesus;" "they remain yet to be fulfilled." I am afraid not; we must suppose great injustice in God first, for the persecutors of the Jews will be dead in most countries. "The vengeance which God will take on the enemies of the Jews" is to "precede their redemption," (55) "The nations that hold them in subjection" "will be utterly destroyed like Pharaoh," (94.) Jer. 30; 11, 16, shews, "God will take vengeance on the nations" that have hurt Israel, (135.) We are all to catch it. Jer. 4; 19, which should read, "I am pained, even the walls of my heart," or "pericardium, as it surrounds and guards it like a wall," (145.) Apply this to Ex. 14; 22, "the vengeance which God will take" on "the enemies of the Jews," (289.) Ezek. 28; 21, means the Christians and Mahometans; the former coming from Edom, and, therefore, brethren to the latter, (300.) Verily David Levi is the best hand I have met with on these books, although I cannot go the whole way with him.

SECTION XXVIII.—NOTES FROM SIMPSON ON THE PROPHECIES.—1: When a boy, a voice "called aloud within him" that he was to be a parson. Nobody else, however, heard the voice. 51: "Messiah came to be their king; the event was according to the prediction." This is false; Christ was no king, but expressly disowned it, (John 18; 36.) Isaiah 16; 14: Moab was smitten "of the Lord, but by whom is not so clear." No, I should think not. Christ was born the *very year Augustus taxed the Jews*, only it happens to be ten years out in the date. 84: "Messiah was to be like the Lion." Messiah was to be "meek and lowly." Compare also Luke 22; 36. 95: Nothing is so evident as that the prophecies "can possibly be applied to none but Christ." You ass, where was the wolf and lamb prophecy? David Levi shews one hundred prophecies which no ingenuity can torture to apply to Christ. 98: *All the Christians left Jerusalem before the siege.* You have not a shadow of proof for this. One hundred men may be borne down "in the horrible gulph of infidelity and scepticism, *but this seems a matter of no great importance.*" This is cool, certainly. Why, then, did the fellow preach. 102: Human testimony, either for or against religion, "is not much value in

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either case." 105: "Any blockhead may be an atheist or deist," or a parson, viz., 108: "Spirits, good or evil, may, by their own natural strength, and without God's immediate assistance, perform things surpassing human abilities." 119: Cestius besieged Jerusalem A.D. 68, and Titus in 72. 147; The Socinians try to "saint the ancient heretics and damn the ancient saints." 159: "The bloody coat of Joseph answers to the blood of Jesus." "Joseph sold corn;" "so does Jesus, the multiplier of loaves." *Not true.* Types of Christ, (160.) The law of the leper, Jordan, Canaan, the candlestick, altar, laver, Babylon, Tyre, Egypt. Bravo! There is plenty more rabidity in 162. 167: The fish caught (John 21,) "were 103, which is the number of the sorts of fishes then known." This was an indication that all nations should enter *the church.* Which? The Sept. in Ezra and Neh. calls the returning Jews a *church.* 173: The negroes are the sons of Ham. 264: The extract given here from the Koran is a foul falsehood. The passage is, "O Prophet why do you take that to be forbid which God has allowed thee, just to please thy wives? For God is inclined to forgive. Merciful God hath allowed you the dissolution of your oaths." This he translates "God hath granted unto you to lie with your maid-servant." This is not in the Koran anywhere. 279: "The tyranny of bishops, priests," and kings is to be *annihilated* at the millenium. "In England we have still many relics of the whore of Babylon." True, but they are in his own church. 284. The wars were, it is not "improbable," ushering in the millenium. 300: In Rev. the meaning is "concealed under a thick and almost impenetrable veil;" but this "is an excellence, and a proof of the wisdom of its heavenly author." Cerinthus, on the fall of Jerusalem, (311) he says, *in this awful manner* did Christ "avenge the cause of his servants." Then Christ broke his own creed, which opposes avenging. 319: "The power of the beast will expire Dec. 10, 1796"! 323: "One of the leading characteristics of the corrupt church is the shedding of human blood." "Alas, for human nature! we have all been guilty." 324: The Catholics killed 50 million. 330. If persecution were the religion of Jesus, "I would renounce publicly the profession of it." The sooner the better; the English Church had blood enough. 346: Salome had her head cut off *by the ice.* 355: "Divine retaliation." Christ forbad all retaliation. 379: The horrors of the French revolution are in the prophecies; it is merely Christ "giving them blood to drink," because they pounded the Protestants, that is all; and this murderous scene is (381) a proof "of the superintendance of an *holy providence.* Paris and other places have martyred the Protestants, "and the prince of martyrs has lately given all those cities *blood to drink.*" 384: "He that cannot see a divine hand in the French revolution is stark blind to all the wisdom, righteousness, and goodness of God's moral government." Here is a *pious* wish, (386.)

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"May their names (the French assembly) be damned to fame" "throughout all generations." 414: "Yet a little while, and the scarlet whore" "is no more." This was written nearly fifty years ago. With unutterable disgust do I lay down this miserable fanatic's book.

SECTION XXIX.—NOTES FROM DU PIN. *History of the Canon.*—This is a very honest fellow. He admits that the early Christians made no scruple "to counterfeit *acts* when they had no true ones," and who were the authors of the Hebrew books "we are not certainly assured." The Sept. translated *chimney* for *locusts* in one place. Jerome said no pure Sept. was to be found in his time, and that Daniel was read in Theodosian's version, "who is an infidel that lived after Christ's time." Origen corrected the Sept. after this infidel's version, and Jerome admits that nothing else was used but Origen's version either in the Greek, Latin, Syrian and Egyptian churches. Theodosian's additions were marked with an asterisk, and these were afterwards left out. So the infidel's words then became God's words. Cornelius à Lapide said the historical and moral parts of the Bible were not from the Holy Ghost, for the writers "knew them of themselves." Chrysostom says the Jews burnt and destroyed some of their books. There are differences in words and whole verses between the Hebrew copies. The Fathers said some of the Hebrew books were human compositions. Copiers have "ventured to strike out, add, or change some words." These are honest admissions from a doctor of the Sorbonne. Jerome says there are almost as many versions "as there are MSS;" "what they added is spurious." "There is a great deal of confusion in our copies of the Gospels;" people have added "where they thought it was wanting." "In Mark we meet with a great many passages taken out of Luke and Matthew, and in Matthew a great many passages taken out of Mark and John." So much for the word of God in those days. Origen and Jerome never speak of the originals, "which they would not have failed to do if there had been any in their times." It is no wonder the Christians "lost the originals of their books; besides the apostles had no order from Christ to write their books." Justin believed the statue of the Roman god, Semon Sancus, was that of Simon the Magician, and the Fathers "copied and followed him, and believed in his testimony, without enquiring into the matter." Justin mentions this statue in his Apology, as a proof of the truth of Christianity. Origen says the copyists "have put in and left out as they thought it most convenient;" "very considerable additions, when they put in the text the notes from the margin." "Even the orthodox themselves" may have *reformed* passages through an *indiscreet zeal.* Jerome says some have left out Matth. 13; 35, because Isaiah is put for Asaph, and the prophecy is not in Isaiah. See what the present copies have. Origen gives this example of

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putting in: (Matth. 12; 12.) "Jesus therefore said, 'I was weak because of the weak, I was hungry because of the hungry, and I was thirsty for the sake of those who were thirsty.'" Some texts have been changed because the critics "met with a sense that shocked them." So 1 Pet. 2; 23, *unrighteously* was put for *righteously.* Here is a rich one. The *improvers* "have determined the text by such words as give it quite another sense." Matthew's Gospel, "wrote in Chaldee, did not long remain in its purity." The Nazarenes and Ebionites altered it. Clement, Origen, and Jerome wrote from the Nazarenes' copy. Our copies are certainly "neither the original nor that of the Nazarenes."

The Sybilline books were forged the latter end of the reign of Antoninus Pius, about 150. This "the impostor plainly discovers," although in the first book he pretended "he lived in the time of Noah." The forgery of the letter from Lentulus about Christ "is self-evident." Pilate's Acts and letter are "manifestly spurious." Yet Justin and Tertullian quote these. Seneca's Letters to Paul are "only the exercises and fancies of a sprightly genius." "It is more likely the Sybilline books were forged by a Christian than a Jew," for Christ is clearly mentioned in them; yet the Fathers quoted them when they were "but newly forged." The Philosophy of Oracles of Porphyry is "the forgery of some Christians," "to serve the interests of Christianity." Lardner says it was "the artifice of some cunning, but not wise Christian;" most likely Eusebius, who quotes it much. Constantine burnt the books of Porphyry and Arius, and condemned to "die the death," by beheading those who kept them. This is the readiest way to settle arguments. Celsus said, Mary was turned out of doors, being with child by a Roman soldier, Pantharus; and Christ served in Egypt for a living, where he learnt some charms and other tricks, and then set up in Judea for a god. Du Pin and Jerome quote antiquity as a proof of the Bible. Augustine quotes the very same thing *against* the book of Enoch.

SECTION XXX.—NOTES ON JURIEU.—This is a rabid fellow enough. Seven is a "mysterious and sacred number," (323); and then he cites all the *sevens* in Revelations. "Who sees not that this number signifies" "*perfection.*" The light of the first day means (326) *spiritual illumination.* Adam is a figure of *Christ,* Eve, of *the church.* For the sake of the church God created the world, (328.) *Longitude, latitude,* and *profundity* is an image of *the Trinity.* Some divines "tear out the very heart" of the Bible, (330.) "There is an intelligible sun which is God," (331.) The seven days shew the world's seven periods—Adam to Abraham, then to Moses, Christ, Antichrist, the completion of Antichrist, his destruction, and the millenium, (333.) Chaos was through sin, but Moses does not say God made this, "because he is not the author of evil," (335.) God "prepared his matter by the study of

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philosophy." "The light which appeared on the first day" was afterwards "put in the sun," (338.) God separated light from darkness to distinguish the *world* and the *church*, "yet 'tis not said he made the night," nor that "he saw that it was good." "He conversed with the patriarchs as a man with his intimate friend." The world is "the sea;" the church is the dry land. Christ sleeping in the ship "is the image of the church where Christ seems to be asleep," (343.) "The earth is the synagogue of the ancient church. The parallel between Christ and the sun is too manifest," (345.) Fish live upon filth and mud; this is a *lively image of antichrist*, (349.) Fishes *puddle and roll themselves in the mud;* this is a good emblem of antichrist. Adam and Eve are "an emblem of Christ and his church, and of their union," (353.) The sun was made in the middle (fourth) day to signify Christ is the "centre of the intelligible world." There is plenty more of this trash for those who like it.

SECTION XXXI.—NOTES ON AUGUSTINE'S CONFESSIONS.—The three last chapters in this work are a mystical interpretation of Genesis, and they are the best in the book. 16. He prays God to save him being whipped at school. 32. He was a thief. 117 is a sad anachronism,—"Charles's wain." 123. He was a Manichean. 194. He finds John's logos in the books of the Platonics; "the very same thing." "I read there that God the Word was born not of flesh, not of blood, not of the will of man, neither of the will of the flesh, but of God." "In the beginning was the Word, and the Word was with God, and the Word was God." "All things were made by him." "In him was life, and the life was the light of men;" and frequently repeated in these books was, "the Son is in the form of the Father, and thinks it no robbery to be equal with God." This is worth something. 246. He has "a divine admonition," only it comes "from a neighbouring house." 261. He turned parson when he "was no longer fit" for his former trade.

SECTION XXXII.—NOTES FROM WILLIAMS'S LIST OF RELIGIONS.—By way of fair play for all sides, this book has a plate showing a candle held by Luther, and a pope, cardinal, friar and the devil trying to blow it out. Yet in p. 1, he talks about impartiality. The Abrahamites all claimed to be sons of God and inspired. 29: The Adamites prayed naked. 33: The Affghans say Saul was king, because he measured in height a rod given Samuel by Gabriel. 34: A sect of Gnostics acted *in reverse* to the Bible. 42: The Barallots had women in common. 58: Baal's fires are still lighted in Ireland, (May 1,) and people jump through them. 60: A carpenter (founder of the *brotherhood of God*) said he communicated with Christ and Mary. 68: The Camisac prophets acted like those who inspire nitrous oxide. 77: Lacey, one of them, left his wife and lived with a candle-snuffer from the theatre, by order of the Spirit, "quitting Hagar and taking to Sarah. The

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Greek Church leaves *filioque* out of their creed. 126: The diabolical writ *de comburendo* was not repealed till 29 Chas. II., 9. Elizabeth burnt two Anabaptists, and James I., two Unitarians under it. 129: The Hindoo is the religion of half mankind. 131: The doctrine of a trinity was in India 1500 years before Plato's time. 132: The Jerkers, Rollers and Barkers were American sects. 190: *Mongrel* Christians. 216: Ann Lee, a *Shaker*, called herself the woman in Rev. 12; 1, the "mother of all the elect," "*Anne, the word*," &c. 288: The followers of Southcott, "the daughter of Zion," in 1817, burnt a pig to bind Satan. (Luke 8.) 301: The Swaddlers are an Irish sect. 309: The "Singers of Israel meet in public houses to eat, drink, smoke and sing." 310: A very comfortable religion. The Shakers' Bible says Christ has come twice. 332: One set of fanatics killed two women; one was crucified. *Ib.*: Two Quakers said they were the witnesses, (Rev. 11; 3.) In Prussia there is free toleration for all, which "may partly be attributed to the infidel principles of Frederic." (376.) What a libel on persecuting Christianity. Christ's followers have been too fatally bloody for his to be the true religion, at all events.

SECTION XXXIII.—NOTES FROM THE REV. J. ABBOTT.—"Any prophane wretch might blaspheme God without fear of the inquisitors, provided he blasphemed like a good churchman, and said nothing against the priests," (30.) He never knew any clerical body "that could persecute and did not persecute," (34.) All the churches in the world "would persecute and abolish all the rest as being false," (38.) Bellarmine was made a cardinal for saying that if the Pope forbad virtue and enjoined vice, every one must be vicious. Those who support the high church priests, "are the best friends the devil has," (73.) "God never intended to impose the payment of tithes on any other people but the Jews," (111.) "During the greater part of the first five centuries, it is certain that both the clergy and the church were supported by the free gifts and oblations of the pious." France sent about 350,000 "idle drones" to get a honest living. "Had nothing else been gained," "it would have been a national blessing," (142.) The religion of England "was in 1562 put to the vote of 117 priests, many of whom could hardly write their own names." "Holydays were carried by a majority of one vote, and that vote given by proxy," (174.) In the 20th Article, the church's power "was an infamous piece of priestcraft." It is not in Edward's Articles, nor in the MSS. still in Benet's College, the printed book in English or Latin, and was only heard of twenty-two years after, *(ib.)* Wrangham introduced a trumpet four feet long in Hunmanby Church, to sing bass through, (175.) It does not appear "the Corinthians concluded that prayers were to be said in surplices," (216.) "A match of cudgel playing every Sunday might be instituted to signify our spiritual warfare, and a game of blindman's buff, to signify

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the darkness of our understandings," (218.) The surplice was "worn by the primitive heathen clergy, when they butchered bullocks to appease their deities," (224.) Laud baptised the ground in consecrating a church, "and played some other *pious pranks*," (226.) "The sublime mystery of the Trinity" explained "by a pair of compasses," (227.) In disputing with Rome we go to the Bible, but with the dissenters it is "hard to be understood," (229.) A set form of prayer was used "that none might mistake the Father for the Son, or the Son for the Father," (246.) The act discarding the liturgy (1644) speaks of *unprofitable and burdensome ceremonies.' The prelates and their faction, an idle and unedifying ministry*, &c. (249.) Each bad principle in religion must have a cause shewn, "calculated to amuse the people, and to conceal the true cause." "Mankind, as tame as priests and tyrants have made them," will not be butchered without a reason, (266.) "Subdue your reason to your faith, and swallow the *verbum sacerdotes*," (269.) "Bring me all that thou hast, and follow me" is the fiat of the church, *(ib.)* "You may read, provided you read with their spectacles; and examine their propositions *freely*, provided you take them every one for granted," (270.) Father Hennepin's old woman, when argument failed, was "baptised for a pipe of tobacco," and "offered to be baptised again for another," (275.) The Peruvians had "public temples for the practice of sodomy, as an act of religion," (278.) Episcopal government is so rotten, "that if we pull it not down it will fall upon those who are propping it up." Bishops have their authority not of divine right, but solely from the king, (37th Hen. VIII. c. 17; 305.) Before the 1st Ed. VI. the clergy were not justices, and they were then made so to persuade the people to conform, (310.) Bishops sat in Parliament as barons, except him of *Man*, (312.) "I know a beneficed clergyman who is an organ builder, and a notorious infidel," (320.) "The name of *parson* has become a bye word for hypocrisy, lust, and intolerance," (321.) The bishops "honour the church, though they know nothing of Christ," (324.) The French philosophers never hurt Christianity so much as the English bishops and clergy, "who, under the cloak of religion, prostitute the church," (325.) In 1653, marriage was a civil contract before a justice, (345.)

SECTION XXXIV.—NOTES ON TRANSLATIONS.—I have spoken a little about translation, but we must look to the times when Protestantism was establishing itself for this matter, which has been nearly all amended in the present books, from, mostly, the labours of the Catholics. When the meaning of a single word would, perhaps, turn a point of faith, it is not a little curious to see how the new was twisted from the real to the wished for sense. For some of the following I am indebted to a Catholic work by Mr. Ward, who, of course, religiously consigns the translators to the "gentleman in black." What a curious compound is man! Half god half devil

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as he is, yet he cannot get on in any country without a god, a devil, and a priest. The worst of it is the god is of his own creation. The Esquimaux heaven is a glorious warm place, where man need not wear skins. In Arabia heaven is cool, verdant, and watered with noble rivers. Sometimes man worships his god; sometimes, as with the Fetishes in Africa, and the Persians with their Ahrimanes, the devil is worshipped. In our country we had the Feast of the Ass, where, in honour of Balaam, the priest brayed to the people, and the people in return brayed to the priest, and this in a Christian church. We had also the boy bishop, in honour of "St. Nicholas, Bishop of Myra," who brought to life two lads who had been cut up and salted, to be sold for pork. This piece of religion was abolished July 22, 1542, by Henry the 8th, but re-established by "bloody Mary."

Taking as our standard one or other of the Bibles of 1562, 1577 and 1579, let us see how these handled the text; and recollect it was upon these Bibles the questions hinged. Protestantism was established when the present version was made by James I. Matt. 16; 18: the word church was here given as "congregation." In this and numerous other instances, by altering the word back after the Rhemish translation, the Protestants must fairly be presumed to have owned themselves in the wrong. The same thing occurs in Matt. 18; 17: Ephes. 5; 23, 24, 25, 27, 29: Heb. 2; 23, and Ephes. 1; 22, 23. The title "Catholic" to some of the Greek books is even now turned into "general;" so that when Augustine says people ask, "*Quæ itur ad catholicum?*" it must be translated "Which is the way to the general?" and Jerome, when he says, If we agree with Rome, "*ergo catholici sumus*,"—"then we are generals." Ephes. 1; 23, is yet "filleth all in all," instead of "filled," and Cant. 6; 9, is now "*but* one," instead of "one," and was in the above books "alone." It is curious to see how much hung on such matters as these, with all which we have nothing to do here: they are errors, that is all we have to deal with, and have mostly been altered, thus confessing to them. Hence the Protestant religion, as it is called, or more properly Henry the 8th's, was established from badly translated books, upon which Ward very handsomely "serves out the slops." The above he calls "secret poison." Matth. 26; 26, stood not "blessed," but "and when he had given thanks." Mark 14; 22, was the same. Acts 3; 21, instead of "receive" was "contain." These things look molehills, but in those days they were mountains. Hear Ward. "By this corrupt translation, they would have Christ so included in heaven that he cannot be with us on the altar." Beza actually says "who must be contained in heaven;" upon which Ward pithily asks him where he was when he appeared to Saul near Damascus. Jer. 11; 19, now stands "Let us destroy the tree with the fruit thereof;" before it was "We will destroy his meat with wood," and in ano-

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ther, "Let us destroy the tree with the fruit." The Vulgate is "Let us cast wood upon his bread." The Hebrew word now is not the same as the Seventy had, but the Vulgate agrees with the Septuagint and Arabic. Gen. 14; 18, is still "and he," not "for he," as the Vulgate. Raphall gives "he *was*." His Hebrew copy, perhaps, is not like ours, which has in this place *vau*. Cyprian, (Epis. 63) and Epiphanius (Hæres. 55 and 79) side with the Vulgate. Upon this little point how much appears to hang. Ward accuses the Protestants of "purposely" translating it wrong. Prov. 9; 1—9; 5, for "mingled" had "drawn." This is another vital point it appears. "These prophetical words of Solomon are of great importance, as being a manifest prophecy of Christ's mingling water and wine in the chalice at his last supper," whereas, the Protestants drink wine only. Do not laugh, reader; these trifles were great things at one time, and remember how many thousands were killed among the children of Mahomet upon the great question of whether they were to begin to wash at the wrists or elbows. 1 Cor. 11; 27, "and drink" should be "or drink." This is another knotty point, where "they very falsely translate, contrary to both Greek and Latin, (true) and this they do on purpose." In 1 Cor. 9; 13, and 10; 18, "altar" was translated "temple," which Ward calls a "gross corruption," and he is right. Dan. 14; 12, 17, 20, "table" should be instead of "altar;" they have been corrected since. Here is first temple put for altar, and then altar put for table, all, as Ward piously says, to scandalize the Catholic altars, the last alteration being in Bel's temple. Susannah's story in the Apocrypha is the Catholic Dan. 13, and Bel and the Dragon is *c.* 14. Note, in this section my verses will mostly be from the Douay text, but the difference is only about one. Acts 15; 2, "elders" should be "priests." This has not been corrected. The same alteration is in Titus 1; 5: 1 Tim. 5; 17, 19: James 5; 14: and Acts 14; 22. These are now uncorrected, and in the last instance, to elders was added "by election," till the present translation. Presbyter is, perhaps, the best term. Ward says, they "never so much as once naming priests, except where mention is made of the Jewish priests or priests of the Gentiles," in the whole book, "to make the name of priest odious among the common ignorant people;" "so blinded were these innovators with heresy," &c.

1 Tim. 4; 14, and 2 Tim. 1; 6, for "grace" is put "gift." In 1 Tim. 3; 8, for Diakonos was put "ministers," since altered to "deacons." This was a strange error, for in *v.* 12 they gave the word right. In Mal. 2; 7, the error still is continued of placing "should" for "shall," and "messenger" for "angel," as in the Vulgate; the former occurs twice in the verse. In Rev. 2; 1, 8, 12, and 3; 1, &c. we have now "angel," not "messenger," as at first; while again, Mal. 3; 1, it is still messenger, and so in Matth. 11; 10: Luke 7; 27. There is a strange confusion among these angels,

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so there is with the devils. Old Martin Luther had a long conversation with the devil, who, through him, established a great article of the Protestant faith, namely, that there is no sacrifice in the mass. But let Martin and the devil speak for themselves. In *Martin's Book de Abroganda Missa Privata* (Altenburgh: T. 6, p. 86) we have as follows: "Being woke up at midnight, the devil, as is his custom, disputed with me. 'Listen to me, Mr. Doctor,' said he. 'Do you consider that for fifteen years you have said mass almost every day? What if all this while you have been guilty of idolatry, and, instead of adoring the body and blood of Christ, have adored only bread and wine?' I replied I was a priest, lawfully ordained by the bishop," &c. "'True,' replied Satan, 'but in Turkish and heathen churches is not every thing done orderly? Does that authorise their worship as orthodox? What if your ordination were null, and your consecration as vain and useless as that of the Turkish priests,'" or "'the false prophets, under Jeroboam?'" "Here," says poor Luther, "I was seized with a violent sweat, and my heart beat in a strange manner. The devil is very artful in adjusting his reasoning," from which poor Martin accounts for people being found dead in their beds; for "In the first place, he may suffocate them; he may also by his method of disputing cause such a trouble in the soul as to render *her* unable to make any further resistance, and thus *she* may be compelled instantly to leave the body, which has nearly been my own case more than once;" from whence we learn that a man has a she-soul. This will, perhaps, explain Gen. 1; 27, "male and female created he them." At all events, by going on a little farther, we find the devil beats Luther altogether in this matter, for Luther says to those who might blame him for giving it up, "If they had heard the devil reasoning in the same forcible way which he had done, they would take care not to appeal from his arguments to the practice of the church and the uses of antiquity." Thus, the absence of the real presence, one of the main differences between Protestants and Catholics, has been actually established by the devil, and all this in sober truth, who also killed Jerome, Empser, and Œcolampadius. See T. 7 of his works, (Wittemburgh: p. 230.) The work was published 1533, in German. The above is from the translation of Justus Jonas, 1534, and all Lutheran and Calvinist writers agree in the truth of the whole conference with the devil. See *Hospinian His. Sacramen. par.* 2, p. 26 and 131: *Joannes Regius Apol. Pereus, Lib. de Euch.*, &c. "*Credo equidem et plane persuasus sum Empserum et Œcolampadium, et similes his ictibus horribilibus et quas rationibus extinctos esse.*" So that we do not know how many have gone the same way. The Catholics would, of course, not let this rich recital escape them, for, as they say, in Isai. 1; 2 we have, "Hear, O ye heavens, and give ear, O earth, for the Lord hath spoken." But this main point of Protestant faith ought to

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have been put forth with a substitution of the word "devil" instead of "Lord." Heaven, help us! to what ends may not these Hebrew and Greek books be quoted. Here is another Catholic remark: "Surely this confession of Luther might have been warning sufficient for all not to follow him as a master, who professed himself to follow the devil." Zuinglius, also, got his arguments from a spirit, but he could not remember whether it was white or black. See *Lib. de Subsid.* Yet Calvin calls Luther "a great servant of God," and "an apostle," while others have viewed "all his actions with a veneration bordering on" "those who are guided by the immediate inspiration of heaven."

After this little interlude, returning to our translations, we have (Matth. 2; 6: Micah 5; 2) "feed instead of rule in the Testament of 1580, and so it now stands in Acts 20; 28, where "overseers" is put for "bishops." 1 Pet. 2; 13, has been strangely wriggled about; in the 1579 Bible it is, you are to submit to the "king, as the superior;" in 1577, to the "king, as having the prëeminence;" before, to the "king, as to the chief head;" now, to the "king, as supreme." All this had reference to Henry VIII., being head of the church, instead of the Pope. We owe our present reading to the Catholics and the continental reformers, who bitterly exclaimed against the translation as it then stood. Ignatius *(Epis. 7, ad Smyrnenses)* says, "First honour God, then the bishop, then the king." This looks very like the common saying, "Every man for himself, and God for us all." With respect to the "overseers" in Acts 20; 28, the point was to account for the non-ordination of the earlier bishops of the English church, who were only made by act of Parliament, letters patent, &c., thus breaking the chain of succession. The catholics have the best of this argument, especially after the infamous forgery of "the Lambeth Records," as they are called. Edward the 6th's statute for making bishops was repealed by Mary, and not re-enacted till the 8th of Elizabeth, even if this had anything to do with the question. Great was the dispute about 1 Cor. 9; 5, on which hinged the marriage of the clergy. The word (by construction only) is "woman," not "wife." "Sister" would do, but "woman" is best, because it preserves the ambiguity of the original, Gyne. The Unitarians are very outrageous on this; they have, "a Christian wife." Calvin and Beza say a "companion;" but Beza has even translated Acts 1; 14, "with their wives," which is absurd. Phillip. 4; 3: for "companion" we have got "yokefellow." The Unitarians are right in this. Bazil calls all married priests fornicators, and says the Nicene Council forbad marriage to the clergy; so said Jerome, Augustine, Theophylact, Origen, &c.; and Paul (1 Cor. 7; 7) indicates he had no wife. So much the worse for him, I should say. Matth. 19; 12, was translated "chaste" instead of "eunuchs," with a view to the same knotty point. This was too bad, either from the Latin or

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Greek, where "Eunuchi" and "Eunochoi" stare you in the face. Beza translated John 4; 10, and Titus 3; 5, "of water, that is the spirit." Calvin was as bad in the last passage. The word "penance" would be a better one than "confess" in James 5; 16, or "repent" in several other places. But hereon hangs a complete new faith. These little items are very dangerous matters to handle. Yet much as the quarrel has been, the English Prayer Book has, "Here shall the sick person be moved to make a special confession of his sins," "after which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort." Now let us look at the sort: "By his (Christ's) authority committed to me, I absolve thee from all thy sins, in the name," &c. After all that has been said upon this subject, it appears both sides come to the same point.

"Strange that such difference there should be
'Twixt tweedle dum and tweedle dee."

Would there have been a word said on such matters if no loaves and fishes had been in the way? The robbery of the Catholics will always be the plague spot of the English reformation. In Gen. 3; 15, the Protestants are right; "it," not "she," shall bruise, &c. See Raphall. So they are in Heb. 11; 21, where the literal words are, "adored the top of his rod." There is no reason to make things worse than they are. It is, nevertheless, true that every "father of the church" has the above reading, except Augustine. The Hebrew is, "he worshipped towards the bed's head," (Gen. 47; 31.) The English, however, adds "leaning" and "God" to Heb. 11; 21, and takes away "worshipped God" from Gen.; and in Ps. 99; 5 and other places translated "worshipped at his footstool," which the Douay renders "adore ye the footstool." The very same Hebrew preposition is used as where we have translated "adore ye the Lord." In Col. 3; 5: Ephes. 5; 5: 2 Cor. 6; 16: 1 John 5; 21: 1 Cor. 10; 7: Acts 19; 35: Ex. 20; 4, and many other places, against all reason, the words "idols, idolaters, idolatry," have been set down "images, worshippers of images, worshipping of images." Rom. 11; 4, has this still, (and the words are not in the original at all) so has Ex. 20; 4: Isai. 30; 22: and Habb. 2; 18: and in Acts 19; 35, instead of "Jupiter's child," we have "the *image* that fell down from Jupiter;" so have the Unitarians and Wesley. The Hebrew words Pesilim and Massechoth do not denote images. With reference to the word "grave" in Acts 2; 27: Gen. 37; 35—42; 38—44; 29, 31: 3 Kings 2; 6, 9: Ps. 6; 5—86; 13—89; 49: Hos. 3; 14: 1 Cor. 15; 55: Prov. 27; 20: and Heb. 5; 7, the word is "hell;" and in three cases they have corrected it—Acts 2; 27: Ps. 86; 13: and Prov. 27; 20. The Catholics believe that all men from the beginning went to a third place, Limbus Patrum, (whence our term, in "Limbo") till Christ released them. Tophet and Gehinnom are the Hebrew words out

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of which the Christians have manufactured hell. There is another one, too, Scheol, used in Job 11; 8: Prov. 15; 11: and Ps. 9; 17. How hell got into the Protestant creed, it is hard to say. I know of nothing which proves Christ to have descended into hell, except tradition. Chrysostom, in Eph. 4, and Irenæus, in his 5th book, take him down there, so does Jerome; and Augustine calls him an infidel who denies it, as Beza did in his Confession (1564,) and Calvin, in his Institutes, (2; 16; 10.) Nicodemus, in his Gospel, has three people in heaven, Enoch, Elijah, and the right-hand thief. See Section Apocrypha. But Jerome says (Epit. Nepot. *c.* 3) Lazarus and Abram were in hell when they talked to the rich man! Augustine says the same, on Ps. 85; 13, (Eng. 86.) Tertullian says so also, (Advers. Mar.) Ward is very severe on the Protestants for some of these "wilful corruptions," most "damnable corruptions of theirs;" "blasphemous doctrine;" wicked end;" "greater blasphemy;" "force the scripture;" false translation;" "what dare they not do who tremble not at this?" All these effusions of holy wrath are in one half page; and who is right? Protestant damns Catholic; Catholic damns Protestant; and each proves his case from the Bible. The Protestants, however, must, in many of these cases, have been wrong, as themselves own, by altering them after the faith (loaves) was triumphant.

In Romans 2; 26: Luke 1; 6: Rev. 19; 8: 2 Tim. 4; 8: 2 Thess. 1; 5, 6, and Heb. 6; 10, instead of translating "justice," it is "righteousness," and other forms. This is clearly against the Septuagint. It was and is a rule that the Hebrew controuls the Sept., but to get the above translation it is taken, when a quotation, not from the Hebrew but the Greek. Rom. 1; 17, is rightly rendered "the just shall live by faith." Habb. 2; 4: see Hallet (1, 15) on this, and Rosenmuller. There was no occasion for a mistranslation, for you may have anything you like from Paul. In Rom 2; 12, and 3; 21: Gal. 5; 14, and 1 Cor. 9; 9, lie is for the old law of Moses; in the following places he is against it: Rom. 3; 20—4; 14—7; 6: Gal. 2; 16, 21—3; 13, 18—5; 2, 18: Eph. 2; 15: Phil. 3; 9: Coloss. 2; 14: 1 Tim. 1; 7, &c. Heb. 6; 1—10; 1 to 12. In the same way he is for faith, in Rom. 3; 28, 30—4; 5, 13—5; 1—10; 8—11; 5—14; 23: Gal. 3; 5 to 11—5; 6: Eph. 2; 8, 9: Phil. 3; 9: 1 Thess. 1; 3: Heb. 11; 1 to 31: and 1 Pet. 1; 5: while he is for works in 1 Cor. 13; 2 to 13: Coloss. 1; 10—3; 14, and Gal. 6, 7: it is just as the wind blows. And in 1 Cor. 13, *charity* was the grand secret, which word is now, in all the nine cases, translated *love*, in two editions, (Wesley's and the Unitarian) and was so in the early English Bibles. Here is another Apostle, too, who is all for works: James 1; 22, 25—2; 14, 17, 24 to 26, and 3; 13. Paul, too, never forbids swearing, for example. While we are about Paul, I should like to be told this. Paul was of his own accord going to kill the Jews; Pharaoh was,

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through God's own act, as we are told, (hardening his heart) on the very same errand: why was one killed, and his innocent people who were obliged to obey him, while the other, the greatest sinner of the two, was converted, and that by a special act of God, as we read? Is this consistency? is it common justice? And yet we are gravely told these books are the word of God. Rom. 8; 18, instead of "afflictions" should be "passions;" and instead of "I think," they had "I am certainly persuaded." This was very gross, especially as it involved a disputed point of doctrine. Heb. 10; 29, for "deserve worse punishments,"—"sour shall he be punished;" and at this time the word "thought" is not in italics, yet is not in the original. The Unitarian is as bad; the word there is "deemed." Wesley has "thought," also. John is very remiss in italics, in general; and on this point in Luke 20 and 21, where the Greek is "may be worthy," and "they that are worthy," they have followed the Vulgate. Why is "worthy" put in Matth. 3; 8, 11, and 8; 8, and only "meet" in Col. 1; 12? (another doctrinal point) blindly following Beza in this matter. Another gross corruption in Psalm 118; 112, where, for "justifications for ever for reward," they had "statutes always even unto the end." This is not remedied entirely now. John 1, 12, for "power" had "prerogative." Rom. 5; 6, is "weak," not of "no strength." This is not corrected now. Nor is Matth. 19; 11, which is "cannot," instead of "do not; nor 1 John 5; 3, where it should be "not heavy" instead of "not grievous;" nor Rom. 5; 18, where six words are confessedly additions besides one not owned to. The Unitarian is as bad, and Wesley adds no less than nine words to this verse. Rom. 4; 3, has now "righteousness" for "justice;" so has 2 Cor. 5; 21, and Rom. 4; 6. Ephes. 1; 6, for "gratified us," it is "made us accepted," leaving out *son*, which was in before. In Dan. 6; 22, for "justice," is now worse than in the old translations, "innocency." The old had "my justice;" so has both Hebrew, Chaldee, and the Septuagint. Heb. 10; 22, "fulness of faith," had "assurance of faith," and the present is worse, for it has "full assurance," (no italics); so has the Unitarian and John Wesley. In 1 Cor. 13; 2, for "all faith," was "whole faith." Wisdom 3; 14, has "special gift" for "chosen gift." Ecclus. 5; 5 for "Be not without fear about sin forgiven, and add not sin upon sin," is put "Concerning propitiation, be not without fear to add sin unto sin"!!!

James 2; 22, for "Seest thou that faith did work with his works," we had "Thou seest that faith did help with his works." Luther confesses he here added the word "only" in his translation—"only faith:" (vol. 2, p. 405, Wirt.) Luke 18; 42, should be "thy faith hath made thee whole." On these little turns of expression it is perfectly surprising what volumes have been written, and how much depends on the above is a grand controversy, as to what is faith, whereon, as Ward tells us, Beza confessed that one kind may

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be possessed by devils themselves: see his annotations on 1 Cor. 13; 2, although he would be puzzled to shew us a devil. 2 Thess. 2; 15, for "traditions" we had "ordinances," on which Ward piously comments thus: "A general mark wherewith all heretics that have ever disturbed God's church have been branded, is to reject apostolic traditions." Then comes the eternal question, which is God's church, seeing that every sect proves itself from these books to be God's church? If it consists in a succession from the Apostles, it appears to me, who view all sects, creeds and opinions merely as a philosopher, that the Catholics have it hollow; it is a complete walking over the course. The Protestants can only claim this through them; and if John 10; 16, "There shall be one fold, one shepherd," where is this to be found except among the Catholics? If the Pope's church is the "scarlet whore of Babylon," what is her daughter? Where was Protestantism before Luther? Henryism is a very different ism. Alexander (apud Theodoret Eccles. Hist. 1; 4,) says "We confess one and only one Catholic and Apostolic Church." Athanasius (Oratio Christus, 2, 51) says "The Church is invincible." Epiphanius (Ancor. 2, 13) says "Heresies are the gates of hell." Augustine says the same, and refers to Psalm 102; 23. Anything can be proved from these books, although no Jew ever took the Psalms for prophecies. Luther says "*Primo solus Eram*," at first I was alone. See his Preface, and vol. 7, p. 274, Wirtem., where he says he was "the first to whom God had revealed them," (the Protestant doctrines.) To whom were they revealed in England—Henry the 8th? The Jewish religion was revealed to Moses; the Christian, to Christ; the Protestant, to Luther; and Henry the 8th's, to I do not know who. Calvin, in his letter to Melancthon, says, "We have been forced to break off from the communion of the whole world." In the homily against idolatry, (1687: part 3, p. 7) we have that the whole of Christendom "had been at once drowned in abominable idolatry," for more than 800 years, laity and clergy, learned and unlearned, all ages, sects, and degrees, men, women, and children. This is, at all events, strong enough. Where was the true church during this period? Some talk of Austin. This is as bad. Where was Parker consecrated, and others? What about the Lambeth records, and the "Nag's head in Cheapside," A.D. 1559? If Zech. 13; 2, says "I will cut off the names of the idols out of the land," or "I will destroy the names of idols out of the earth," as the Douay has it, what became of the above 800 years, and where would a popish idolator, if he happened to find out what he is said to have been doing, have turned to find the true church? Where, too, will those who believe in the prophets put Jer. 33; 18? Were the priests, who for 800 years sacrificed to idols, in the prophet's eye, or are Protestant priests the true ones, who do not sacrifice at all? Matth. 18; 17: to what church during these 800 years were people to comply with this order?

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and to which elders were people to go, (James 5; 14) and where are they now to fulfil this commandment except among Catholics? The 18th Article of the Thirty-nine defines the church to be "the visible Church of Christ." Where was it during these 800 years? Irenæus against Hær. 5, 20; Origen, Hom. 3; Cyprian Unit.; Chrysostom, 4 Hom; Austin's Contra Ep. Petit., and a hundred other authorities say the same as to its invisibility. Tillotson (49 Sermon, p. 588) repeats Luther's saying, "and for a long time stood alone." Some look to the Waldenses. Here we get out of the frying pan into the fire. The Waldenses split because, first, the Church possessed temporalities, and its apostles did not make tents as Paul did, boasting he cost nobody a farthing. (1 Cor. 4; 12: 2 Cor. 12; 13, 17, 18—11; 9: 2 Thess. 2; 9—3; 8, &c.) Are there no temporalities in the Henryite Church, and how were they got? And who can excuse the laws with which, till very lately, the Catholics were persecuted to death? The Waldenses had no church estates, their clergy had to work like Paul. They had no tithes, no church rates, were forbid oaths. Where is our Custom-house? They could not destroy life. Where is our gallows, that mark which the traveller hailed with delight, as a sign he was approaching a civilised country? These Waldenses were simply heretics, and to catch at such a straw as them, is to shew a drowning state. Luther (Caput 47, p. 633, Geneias) says this would make one church out of all the enemies of Christ, hence Christ and his gospel would be useless. Tertullian (de Prescrip. 37, 338) triumphantly asks the heretics of his day to produce the origin of their church, and no one answered. It is the same now. Pæcianus (Epis. 1 Symp.) refers to the same. Augustine (Adv. Mani. 7) is in a similar view. Austin, nine years a Manichean, used the same argument against them when he left them. It is useless to argue this point. In 1 Tim. 6; 5, we (John Wesley and the Douay) have got the cart before the horse; it is not "Gain is godliness," but "Godliness is gain," as the Unitarian has it; or better as the Rev. Blanco White has it, "Godliness was an income."

Returning now to our translations, we had "traditions" in 2 Thes. 2; 15, turned into "ordinances;" and in the same book, (3; 6) into "instructions;" yet the Greek word is the same, where the traditions of the Jews are spoken of; and Col. 2; 20, was thus: "If ye be dead with Christ from the rudiments of the world, why, as the living in the world, are ye led with traditions?" Another had, "are ye burthened with traditions." The word is Dogma, whereas, they translated Col. 2; 4, and Ephes. 2; 15, Dogmata, as "ordinances" and "decrees," which last is now "ordinances." There was no occasion to dread the word so much, for there is nothing but tradition for abolishing the Sabbath, baptising infants, and several other things. Numberless instances can be given from Protestant writers of their largely admitting this, as well as Augustine

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(De Bapt. 5; 23,) and many other ancient writers, such as Chrysostom, Basil, Theophylact, &c. Ephes. 5; 32, is now translated "mystery," before, it was "secret." Why is it in other places laid down as "sacrament?" The present, however, is nearest the Greek; but our English work follows no one manuscript, but varies, going from one to another, to suit its authors' purposes. This has been fully proved, for in our present editions we have "Holy Ghost" where before we had "Holy Wind;" and this last is the right term for the Greek Pneuma, whence comes our "pneumatics;" and the same Greek word which is as above given as "secret," was rightly translated at Col. 1; 26: 1 Tim. 3; 9: Eph. 3; 9: 1 Cor. 15; 51, &c. Where will be found in 2 Chron. 36; 8, these words: "and carved images that were laid to his charge?" Where is Acts 9; 22: "confirming one scripture with another?" Where is "by (or of) the gospel?" (1 Pet. 1; 25, and 1 Cor. 9; 17.) This last is now put in Italics. Where in Jas. 4; 6, is to be found "the scripture?" Why is the word "unknown" introduced in the present editions, 1 Cor. 14; 4, 13, 14, 19, 27, except to favour Protestant views? Every one knows it is not pretended even to be in the Greek, and why, when the Greek is precisely the same, is not this word added in other places? for example, 1 Cor. 14; 5, although praying in any language but that of the hearers is, of course, nonsense. Look at the words added even now to Rom. 12; 1, 3, 5, 6, 7, 8, no less than fifteen in these six verses. In Heb. 10; 10, it is notoriously the case that the words "for all" were added to get rid of the Catholic sacrifice of the mass; and they still remain in italics, although the Greek word is nowhere else translated so; and almost all the Fathers have written on the daily sacrifice, which, however, is nothing but nonsense. But if the Greek books are believed, this should be done; and we ought religiously, if we have any confidence in the early Christian writers, to have the daily miracle of a slice of bread turned into a part of the body of a man who died 1800 years ago. There is a nice piece of humbug in the Douay Bible, at Ps. 108. The title of the psalm is called *v.* 1, in order to make the whole number of verses thirty; and in a note, we have, "The imprecations contained in the thirty verses of this psalm are opposed to the thirty pieces of silver, for which Judas betrayed our Lord, and are to be taken as prophetic denunciations of the evils that should befall the traitor, and his accomplices, the Jews, and not properly as curses." No Jew ever yet took David for a prophet.

In Rom. 8; 39 "love" is now translated instead of "charity, and in 1 Cor. 13, the same thing was done in nine places, although Paul here makes this the main article of his creed. In Gal. 5; 20, for "heresies" it was "sects." In Titus 3; 10, in the 1662 Bible, for "a man that is an heretic," it was "a man that is author of sects." 1 Pet. 2; 8, has been strangely twisted, by Beza and others, to favour the opinion that God is the author of sin. Edward the 6th's Bible has

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"they believed not that whereon they were set;" Beza says "whereunto also they were created." The present version says the same, changing the last word into "appointed." The 1577 has "unto the which thing they were ordained." The 1580 and the Scotch, 1579, the Geneva, 1561, and the French Geneva, all have "unto the which thing they were even ordained." John Wesley follows the English. The Unitarian has "to which they were even appointed." The Douay has "whereunto also they are set." Upon these differences what volumes have been written, and how piously have the writers consigned each other to an eternity of hell flames, in the true spirit of Christian charity; Luther saying, "God works the work in the wicked." Zuinglius says, "When we commit adultery or murder it is the work of God." Calvin ran the same road, for which even the Protestant magistrates of Berne forbid his books to be read. Nothing is more certain than this, that one or the other sect of Christians have rejected every Greek book as false; and among clerical writers one or the other has knocked down every received article of faith. It is lamentable to think that millions of volumes have been written by these people, all individually, perhaps, shewing a host of learning; yet divinity volumes, taken as a whole, are the most despicable trash that any human mind was ever thimblerigged with. Some have translated Solomon's Song, "the Ballad of Ballads." We yet have Isaiah 26; 18, "brought forth wind;" so has the Douay, although Ambrose, Chrysostom, Jerome, &c. have all said it means the "Spirit of God." Indeed, it is very difficult to make out in the Greek books the difference between "Holy Ghost" and "Holy Wind," which latter is the literal term, and it is certain the Jews knew nothing about any "Holy Ghost." In Isaiah 37; 22, we had, "He hath shaken his head at thee," instead of directly the opposite, for "she shakes her head at him." In Solomon's Song, Way (8; 12) translated 2000 instead of 200; this, it is likely, was only a printer's error, yet it shews small care. Psalm 129; 6: How can grass wither before it grows? See the Douay: "plucked" is the word. John 9; 22, was, "He should be excommunicated." 2 Macc. 6; 7: "To go in procession" is yet retained, although utterly indefensible. Acts 17; 3, for "idols" is put "devotions." Acts 19; 24, for "temples" is put shrines." All these are little cuts at the Catholics, and it was cowardly to hit them when they were down. What spirit must the translators of these books have brought to their task, when they were looking about for words to apply to their enemies, instead of trying for the real meaning. 1 Gal. 4; 25, was "bordereth," as if Mount Sinai could border on Jerusalem. Psalm 105; 28, had "disobedient;" and Psalm 106; 30, had "executed judgment," instead of "prayed," and has it now. The old Prayer book (1661) had, in Rom. 12; 2, "Be ye changed in your shape;" and Phil. 2; 5, Christ was "found in his apparel as a man." 1 Cor. 7; 9, still has *cannot* for

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do not. Gal. 5; 17, has the same mistake, for it is "do not" in the Greek, Latin, and Syriac. It cannot be denied that the reformed Church, both in England and Germany, was founded on very false translations of the Scriptures, which, in many places, retain their errors to this day, any more than, as I have elsewhere shewn, that a leading Protestant tenet, the denial of the real presence, was established by the devil, much against Luther's will.

When a word or syllable, or even a letter, will either make or break a faith, for example, speculation, by leaving out the s, becomes directly opposite in its meaning. A host of similar words might be quoted. Our Bible translators have not sufficiently attended to this: for instance, Acts 19; 3: the very same Greek word given here as "unto," while in the 5th verse it is "in." Psalm 139; 17, so absurdly translated by us "thy thoughts," instead of "thy friends;" and "the sum of them," instead of "their princedom." We go in the teeth of the following examples:—the Septuagint, the Vulgate, the Syrian, Arabic, Ethiopic, and the Chaldee paraphrast. There are not many such examples of translations to be found. The Catholic version renders the very same word, in Psalm 119; 112, "reward," and so in 19; 12, and in *v.* 33, "always." The Protestant, in Ps. 119; 112, has rendered the same word "the end," and in *v.* 33; but in Psalm 69; 11, he has it "reward." 1 Cor. 15; 10, may have two meanings: that God's grace worked along with Paul, or that Paul worked alone. In the English, the words are inverted, thereby fixing it to one sense more than it ought. I know of no good translation of this passage. On the word "cannot," which is yet retained in Matth. 19; 11, one writer observes thus:—"The translators must have trusted much to the credulity of their readers, when they dared thus to add to the meaning of the original;" and "while they derived new lights from the blunders and corruptions of the translators, wondered at their former ignorance, and pitied the blindness of the slaves of Popery."

In Psalm 22; 16, if the present Hebrew is adhered to, the words would not be "they have pierced my hands and feet," or "dug," as the Douay has it, but "as a lion my hands and feet;" and in the 2 Chron. 28; 19, the Hebrew has "Ahaz, King of Israel," and this error is retained in the present, and was in the translation of 1579. The Sept. and Vulgate have it right, he was king of Judah. In 2 Kings 24; 17, the Hebrew says, Zedekiah, Jehoachim's brother: our translation has "his father's brother," according to the Sept. Psalm 59; 9, is "my strength," in the Sept. and in the Douay, (58; 10,) and by keeping to the Hebrew, the words have to be changed and added to, to make sense. John 8; 59: "Going through the midst of them, and so passed by," which makes nonsense, when he was hiding himself, was not admitted by Beza, nor in the English translations of 1561, 2, 7, nor 9. Matth. 6;

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13 : From the word evil, none of the rest is to be found. Bullinger (D. 5, Sum. 5) owns he does not know who tacked this on to the text; it is, accordingly, kept out of the Douay and the Unitarian. Wesley retains it. Luther left out 2 John 5; 7, in his translation; and in Rom. 3; 28, to faith he added "alone," and being told of it, his answer was, "So I will, so I command; let my will be instead of reason." "He adds, he is sorry he did not tack on more. See his works." (Vol. 5, 141, 144, Germ.) Zuinglius translated "this is my body" into "this signifies my body." The Elector of Saxony rejected the Tigurine translation entirely. Beza calls that of Œcolampadius "wicked, and altogether differing from the mind of the Holy Ghost." Many of these errors are still retained. What are we to think of in Exo. 20; 4, the Hebrew Pesil answering to the Latin Sculptile, and the Greek Eidolon, being translated "image?" Sir Henry Saville translated Peter's Epistle, and when Dr. Montague told him that 1 Peter 3; 19, should be, "In the which spirit coming, he preached to them also that were in prison," Saville replied, that he had translated it right, but the Archbishop of Canterbury and the Bishop of Gloucester had corrupted and altered it. The supplied words, 1 Peter 5; 13, are now "Church that is." Dr. Mill supplies "gyne," making it Peter's wife, and nothing about a church at all. Wesley and the Douay have the preceding, the latter not in italics. A note states that "Babylon is figurative for Rome."

The English, in Job. 42; 14, has Jemima, Kezia, and Keren Happuch; the Douay has Dies, Cassia, and Cornustubi. The Samaritan to the word "foreskin," Gen. 17; 14, adds "on the eighth day," thus making an unconscious child lead itself to hell by not doing what it can neither do, nor know anything about. Prov. 21; 20, is, literally, "a wild ass of a man;" we and the Douay both have "a foolish man." Gen. 15; 2: the Douay has "the son of the steward," instead of "the steward." Gen. 16; 14: for "Bared" we have "Bered," and the Douay "Barod." Sarai, a princess, and Sarah, princess, is the interpolation of these names, given, in the Talmud, Berachoth, (p. 13); while others derive it from the Arabic, where it means "fruitful;" and Geddes says it is the Syrian for a "star." It may be said these are non-essentials. Let us come, then, to the Psalms, which every Hebrew scholar will admit are written in very pure Hebrew; there the word "Bar," which is Hebrew for pure, has been translated as if it was a Chaldean word, in which language it means "son," to compound out of it a prophecy of Christ. Psalm 2; 12, and many other places, the Hebrew word "son" is "Ben," not Bar;" and it is upon these things men pin their faith. Look, again, at Isaiah 7; 14, most falsely translated by us "shall conceive," when no Hebrew scholar will dare to say but that it is "has conceived," and the very same word in Jer. 49; 30. For Gen. 17; 20, twelve "princes,"

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the Sept. has twelve "nations." Gen. 33; 18, makes a city of Shalem. This is nonsense; see my note on it. In Gen. 17; 14, Rambam (Comment on the Mishna,) and others hold this to mean the death of the soul, while Aben Ezra, (on Numbers,) Rashi, (Comment.) and several more, limit it to the body. The Hai, (Gen. 12; 8,) is called Aya by Nehemiah, (11; 31): we have spelt this Aija, and Aryat by Isaiah 10; 28, which we have spelt Aiath. In the former case the Douay gives the same word, although the Hebrew differs; in the latter it is Aiath. Take Gen. 14; 1: the English has "Tidal, King of Nations;" and the Douay, "Thadal, King of Nations," for "Tidal, King of Goyim." Goyim is generally translated "the Gentiles." In *v.* 7 we have "Hazezon," the Douay "Asason," for "Chatsatson." When the alteration of a single word makes or unmakes a belief, as we shew in the section on translations, who are we to take as interpreters? The Douay names, for example, are generally different from the common edition, and both very often differ from the Hebrew. This, in the Douay, is often accounted for by its being translated from the Vulgate.

An "angel of the Lord," Gen. 16; 7, is sometimes merely a human prophet, see Num. 20; 16, where it is Moses; Judges 2; 1: Haggai 1; 13. Rambam says it was only a prophet who spoke to Hagar, as above. Ten years (Gen. 16; 3,) is, in the Talmud, (Yebamoth, p. 64,) the period at which, if a man has no children by his wife, he marries another. The words Gen. 16; 2, are, literally, "I shall be built up." The name of Hagar has never been well explained; it has even been derived from the Arabic Hejira, or flight. Cruden gives it as "a stranger," or "that fears." Gen. 15; 18: Mitsraim, the river of Egypt. This is not the Nile, which always has another name in Hebrew. Seven only of the ten nations in *v.* 19, 20, and 21, were conquered by the Jews. Rashi says, the Rephaim (*v.* 20) was the land of Og, and that the three in *v.* 19, were Edom, Ammon, and Moab, which are hereafter to belong to the Jews. Gen. 15; 15, is by some construed into an allusion to a future state, for Abraham was not buried in Mesopotamia, but in Canaan, by his own act and deed, and, therefore, not with his fathers. Gen. 15; 4: "From thy own body" is, literally, "from thy entrails." How could Abraham, in *v.* 5, see the stars, when (*v.* 12) the sun was not set. The words four generations, in *v.* 16, contradict 1 Chron., where we have Isaac and Jacob, (1; 34,) Judah, (2; 1,) Phares, (2; 4,) Hezron, (2; 5,) Caleb, (2; 18,) or six generations. The Hebrew and Sept., in Gen. 18; 3, have the singular; the Samaritan has the plural all through. Dan is called Leshem, in Josh. 19; 47: and the Talmud (Megillah, p. 6,) says Leshem and Paneas are the same. Cesarea Phillippi: Judges has Laish, (18; 29.) Gen. 18; 8: "Butter" is wrong, this is not eastern food. "Cream" is bet-

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ter; Rashi says "cream." Gen. 18; 10, is, in the Douay, "behind the door of the tent;" others, "and *she* was behind him," although the Masoretic notes point the word as *he*. On 18; 22, Abraham stands before the Lord; Rashi says it was "the Lord yet stood before Abraham," till the Masorites altered it. The angels, in Gen., get to Sodom between afternoon (18; 1) and even, (19; 1.) Sodom was, (Abarb.) two days' journey from Hebron. 19; 11: This was not real blindness, the Rabbin say, but a confusion. The word occurs only again at 2 Kings 6; 18, where it means a temporary dazzling. We are so fond of the miraculous that we go out of the way for it. See Raphall's Bible on these passages, which is from Altias and Heidenheim's text.

In Gen. 11, the Sept. adds, after each life, "and he died;" the Samaritan adds, "All the days of —— were;" and *v.* 20, for "Reu," the Sept. has Ragad. Gen. 6; 15, should be, "and thus shalt thou make it." Aben Ezra says it was wide at the bottom and narrow at the top, with a moveable roof. How does he know all this? The roof is said to be sloping. The tree of knowledge has puzzled commentators much: one says wheat, another grapes, others the fig, cherry, &c. Calmet says an apple. Cant. 8; 5: "I awakened thee under the apple tree; there thy mother lost her innocence." (Raphall; see also the Douay.) It is attempted to get over the impossibilities of the Mosaic account of the creation, by supposing, instead of "day," to put "period;" and Ex. 13; 10: Judges 17; 10—21; 19: 1 Sam. 1; 3—27; 7, are referred to, but this will not do: the word, in each of these cases, is "Yamim," plural; but in Gen. it is "Yom." It is "opposed to the true sense of the Scriptures" to translate it "Epoch," or period. (Raphall.) Gen. 7; 2, is, literally, "Twen Swen," "man and his wife." How were the unclean birds preserved? for, as Rashi says, we only hear of the clean ones; on the principle of "that which is vague must be understood by means of that which is fully explained?" The same author says there was no day or night during the deluge, but all was darkness. How were the vegetables preserved? Gen. 14; 18, is a much disputed passage. "Cohen" stands for all ministers or servants, as Cohen of On, (Gen. 41; 45,) the Cohen of Midian, (Ex. 18; 1—2; 16,) the "Cohanim" of Pharaoh, (Gen. 47; 22,) also for ministers of civil affairs, as well as priests of God, (2 Sam. 8; 18,) which is decided by 1 Chron. 18; 17. See also 2 Sam. 20; 26: 1 Kings 4; 5: Job 12; 9: Psalm 110: 2 Kings 10. Phillippson says Nachshiran, in Armenia, is the oldest city in the world, and that it was named by Noach, the builder, Nach, *ship*, and Schirau, *standing fast*. A man of God, in the Hebrew, means a man entirely devoted to serve God. Gen. 9; 21: The expression is "her tent," not "his," although the Masorites pointed it as "his." There is a great uncertainty in all this relation. Cham does no positive harm, and why

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is Canaan, his son, cursed? Berosus says, Cham emasculated Noah. The Talmud makes it worse than this. Aben Ezra says Canaan was the sinner. It is, most probably, mythological, like the rest. In Gen. 10, the names, most likely, mean nations, some of whom are certainly introduced as Ludim, Ophir, Anamim, &c. China and India east of the Himalaya are lost sight of here. Gen. 3; 1: The same Hebrew root is *naked* and *subtile*. Gen. 3; 5, is not as "Gods," but "God:" it is the same word as is in the same verse before.

Malek is translated KING in the Bible, its real meaning is *sheik*, and it is extensively used so now in the East. The ancient name of Egypt is much confused in our days. It had, in fact, three names,—Mitzraim, Matsor, and Haretz Cham, the land of Cham, all of which occur in the Hebrew books, although it is impossible now to say whether the country was thus called after the second son of Cham, or whether he was called Mitzrim, after the country. (Gen. 10; 6, and 1 Chron. 1; 8.) See also the Douay in these places, where, as in the English, the names of the third son differ. The Masorites have pointed the word *Mitzraim*, the dual form. Bochart says the word Matzor means a fortress, perhaps from *tzor*, which is *narrow*. Mitzrim may be a contraction of Matzorim, the plural of Matzor. The old inhabitants called it Chemi or Chame, evidently from the Hebrew Cham. The Greek name Ægyptus, or more properly, Aiguptos, probably a softening of Aigups Ptas, from Aigups, a vulture, and Pta, a demon; the vulture being an old symbol of Ikh Ptahor, or the devil Ptah, one of the ancient demons by which the Egyptians were formerly kept in the "true church." The term Copts, or Kobthi, from the time of Amru has been given to the Egyptians in general, but more particularly to the Christians. Consult Herodotus, Diodorus Siculus, Strabo, Eratosthenes, and what can be picked up of Sanchoniathan, Berosus, and Manethro, in Josephus, Eusebius, Apollodorus, Syncellus, &c. Eratosthenes, who lived in the time of Ptolemy Euergetes (beneficent) seems the best; Strabo also is good. The country was formerly divided into Thebais, Upper Egypt, so called from its capital, Thebes; No Ammon, or Diospolis;—this division, now called Said, was bounded on the south by Ethiopia, at Syene, (Ez. 29; 10—30; 6)—the Delta (the modern Bahari) or Lower Egypt, bounded on the north by the Mediterranean, and Heptanomis, the Seven Governments, or Middle Egypt, now called Vostani. The whole is bounded on the west by the Great Libyan Desert, and on the east by the Red Sea, the river El Arish, (Rhinocolura) and the Syrian Desert. The Nile in 1350 nautical miles from the mouth of the Tacazze to the Delta, does not receive one tributary stream. There is no other river in the world of which this can be said. The use of the Nile is to give water, not to receive it, thus compensating for the rains of heaven which do not fall in that coun-

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try, where all the superabundant moisture is absorbed by the burning deserts. The whole country was formerly divided into Nomes, wrongly translated in Isai 19; 2, as kingdoms; it should be provinces. Cities with surrounding territory, like Haretz Mitzraim, has been translated, "the land *of Egypt*."

No was the ancient name of Thebes, or No Ammon; Ammon being a title of Jupiter. (Ezek. 30; 14, 15, 16: Jerem. 46; 25: Nahum 3; 8.) The Sept. gives (Ezek. 30; 15) as "Diospolis," "the city of Jove;" its foundation is beyond the records of man. There is a brick elliptical arch there, which Hoskins thinks was put up B.C. 1500. The Greek name Thebes may come from Thebeh, "an ark," and if so, it furnishes one more instance of the universal tradition of one or more early deluges. It is about 385 miles from the mouths of the Nile, and its rivers form the modern Gornou and Medinet Abou, on the west bank of the Nile; and Luxor and Carnac on the east bank. Zoan was another great city. The Sept. renders this by "Tanis," the Œtium Taniticum near one of the mouths of the Nile: see Num. 13; 22: Psalm 78; 12, 43: Isai. 19; 11, 13—30; 4: Ezek. 30; 14. On, or the Heliopolis of the Septuagint, another famous city, was placed near the Pelusiac branch of the Nile, a few miles below the beginning of the Delta, in the land of Goshen: see Gen. 41; 50, 45—46; 20. This is the Hebrew Bethshemish, or "house of the Sun," but not always; there is also a Bethshemish in Judea. This city, On, was nearly as desolate in the time of Strabo as it is now: see his account. It was first demolished by Bakht Nasr, and afterwards by Cambyses. (Jer. 43; 13: Ezek. 30; 17—the latter a "house of vanity," or idolatry: Hos. 10; 5.) Berosus says Moses lived here. (Acts 7; 22.) Sin was another great city. The Arabic term is Mud; so is the Latin Pelusium, from Pelos: see Ez. 30; 15, in the Douay. Suidas calls this the key of Egypt. (Ez. 30; 15.) Memphis, or Noph, was the capital of Middle Egypt, and was on the west side of the Nile, nearly opposite Cairo. Edresi, in the twelfth century, describes the remains to be beyond language in magnificence. Matrehenny, a poor village a few miles from the Pyramids, is all which now remains, according to Bruce and Pococke, of this vast second capital of Egypt. It stood in the old channel of the river, which Menes turned. Bakht Nasr, Cambyses, and, finally, the great Arab wave of desolation, destroyed it totally: see Isai. 19; 13: Jer. 2; 16—44; 1, 30, and 46; 14, 19: Ez. 30; 13, 16.

The early Egyptians were a theocracy, of all governments the worst; yet if we knew which was the "true church," it would be the best: for at present we have rulers, lawyers and priests, two of which are superfluous, if we did but know the truth; for in doing our perfect duty to God, we could not act ill to man. In ancient times the people alone laboured in Egypt; their produce was devoured by the priests, and these paid the third caste, the army.

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Menes upset the theocracy, on an average of Dr. Hales, (New Analysis, vol. 4, p. 407) Eratosthenes, Eusebius, Julius Africanus, and Dr. Pritchard, B.C. 2262. "On his accession, he found the kingdom, like all priest-governed countries, in a most deplorable condition. Excepting the Thebais, the whole of it was a morass, and though ruled by priests, the people were destitute of every kind of religion, as well as sunk in utter ignorance." (Ency. Britt. 7th edit., art. Egypt.) The Thyscos, or shepherd-kings, held Egypt in subjection about two centuries and a half, having come from Arabia about 253 years after the reign of Menes. According to Manethro, in Josephus against Appion, Thothmosis drove them out at last, to the number of 240,000, and they went to Syria and built Jerusalem. There is a tradition of these to the present day in Central India, derived perhaps from the Affghans, if they are the remains of the eleven Hebrew tribes. There were two migrations from the East, according to the Hindoo Bibles; one was of the Yadavas or sacred race, and the other was that of the Pali or shepherds; and as Stan, which in most of the Eastern tongues is the name for country, such as Turkestan, Hindostan, &c. we get Palistan or Palestine at once, the *shepherd country*. Apuis is the Pharaoh Hophra of Scripture, in Egyptian, Ouaphré, and was a warlike prince. He took Sidon, and beat the Cypriots and Phœnicians in a sea fight. He also came in aid of Zedekiah against Bakht Nasr, but turned back when the old Babylonian went to meet him. Apuis was dethroned through sending an army to assist Andica, King of Lebija, against the Cyrenians, which army was beat, and the Egyptians declared it was sent to be destroyed, that Apuis might tyrannize at his pleasure over his people. They thence rose against him, and when he sent his friend Amasis to endeavour to bring them round, Amasis put himself on the throne. Apuis met him in battle near Memphis, was beat, and taken prisoner. He was afterwards strangled.

It has been attempted to trace the antiquity of the Memnon, the palace of Luxor, &c., by the thickness of the deposit of mud from the Nile. There is much uncertainty in this of course, but it is worth half the fabulous histories. Herodotus says that unless the river rose 15 or 16 cubits it did not overflow its banks, and no taxes were levied, and 16 cubits is the Arabs' standard of assessment; but the banks themselves have, during so many ages, rose also, while, probably, the bed of the river has not kept pace with them. The Mikyas, or Nilometer, has shewn full 16 cubits in what have been set down as bad years. Strabo's Nilometer, at Elephantine, still exists, and the river rises nearly 8 feet above it now, although it marks 24 cubits, and in the third century it only rose about 1 foot above it. The modern one, erected A.D. 847, generally now marks above 18 cubits; the first gives nearly 4 inches per century, the latter rather above 5. Taking, then, the mean, or 4½ inches, the Memnon would

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be 4760 years old, or 2960 years before Christ in 1800, or 756 years after the flood. The obelisk at Luxor, (properly el Oksor) shews in the same way about fourteen centuries prior to Christ; the causeway traversing the plain of Siout (or Hycopolis) shews 1200 before the Christian era; and the obelisk at Heliopolis also shews 1200: but this is by taking the Samaritan and Sept. dates; for if the Hebrew is used, all these various monuments, and even Thebes itself, must have been erected several centuries before the Deluge, of which they reveal nothing.

Eusebius (Ecc. His. 1; 13,) declares he copied the letter of Christ to Abgarus from the Archives of Edessa. Ephem (in Tes. *v.* 2) declares it was universally received. Procopius, John of Damascus, Evagrius, Bishop Montague, Dr. Cave, and many others admit it; while Milner, Burke, and many others deny it. These Fathers of the Church will prove anything, especially after the second century. Ignatius, Clement, Origen, and Jerome quote and refer to the Gospel of the Hebrews. Clement (the same of Alexandria) admitted "The Preaching of Peter." (Strom. 1, p. 357, and other places.) Isidore, in the fifth century, (2 p. 1671,) admits the "Acts of Peter." Eusebius tells us of the Acts of Paul, (3; 3,) and Thomas and Martin's Gospels. (3; 25.) Clement (p. 465) tells us of an "Egyptian Gospel." There is no end to these fantasies. Dupin (Protestant Trans.) tells us, heretics have written acts of divers apostles "at their pleasure, wherein they have obtruded their detestable errors," till these "enormous practices" causes him to "be seized with horror." The Manicheans forged Acts of Peter and Paul, Andrew, John, &c.: see Philas, H. 48, and Epiph. 47, which latter also tells us of the Ebionite forgeries. See Dupin, also Cent. 1. Epiph. (H. 8,) tells us of a history of Paul being carried into heaven, forged by the Gaganites, and current with the Gnostics. Some of this leaven infests our present copies, I suspect, where he speaks of the third heaven. Epiph. (H. 47; 61,) gives us the forgeries of the Encratites, and Marcion's Liber Apostolicus; Dupin, (1 Cent.,) that of the Priscellianists and a host of others, and there is positively nothing to be relied on till the date of printing. Even then our early English Bibles were grossly and dishonestly translated. How many books, too, are lost? Clement (Ep. 2,) attributes the following to Christ:—"If you should be gathered together in my bosom, and yet refuse to do what I command, I will cast you off, and say to you, begone from me, I know not whence ye are, ye workers of iniquity." Justin (Tryp. 47,) quotes this of him: "In whatever things I shall find you engaged at my coming, for the same I will judge you." Origen quotes, "I have been infirm for the sake of the infirm, I have been hungry for the hungry, for the thirsty have I suffered thirst." Clement (Strom *v.* 1): "Ask for such things as are great, and little things shall be given you." Jerome: "Be good bankers." The

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Apocryphal Gospels have others, (see Grabe in Spir. t. 1, and Fabri Code Apoc. pt. 1,) of which things Irenæus (Her. c. 7,) says, "I have often desired to hear these discourses, but no person was at hand to recite them." The quotations from the Hebrew books are, as a body, grossly inaccurate, and some cannot be found, while others are not in the books stated, but in others. There is no inspiration about this. Where in the prophets is it said Christ was to be called a Nazarene, (Matth. 2; 23)? Where in Jeremiah is Matth. 27; 9? John, usually called Chrysostom, or the Golden Mouthed, says, on Matth. 9, "Many of the prophetical monuments have perished; for the Jews, being careless, and not only careless, but impious," have lost some of these monuments: "others they have partly burned and tore to pieces." This is not at all likely, and if they were ever existing, which I do not believe, it was the business of the Christians to preserve them; but the first three prophecies given by Matth. are enough to put his evidence out of any court in Christendom.

The following authors agree with the Sept. in the ages of the patriarchs:—Josephus, Philo, Eupolemus, A. Polyhistor, and D. Phalerus. Calmet (Bib. p. 177) plainly accuses Ezra of adding to the books he collected. It is admitted by all sides that old Bakht Nasr destroyed the books of the law in his time, and none were in the ark when it was brought to Jerusalem, which city was sacked often enough before and since, see 1 Kings 14; 26: 2 Kings 14; 14, and 24; 13: Dan. 1; 2: 2 Chron. 24; 7—25; 24—28; 24: besides Antiochus, 1 Macc. 1; 21: Crassus, in his march against the Parthians, &c. They were made captives, Judges 3; 8—3; 14—4; 2—6; 1—10; 8—14; 4: 2 Kings 13; 3—23; 33—24; 24. The eleven tribes were finally extinguished, 17; 6, 18: Babylon, 25; 11. This is enough to free them from the blame of losing a few books; and these disasters were sent them, although (Isaiah 33; 5) they were full of "judgment and righteousness." Then, too, there is the very suspicious case of Hilkiah finding these books. What rule of admission was adhered to by the formers of the present English Bible, I know not, for several books are considered apocryphal which are referred to by Christ and the apostles, and several are included to which they did not refer. The only safe rule is to exclude as many as possible, which Lardner does, as far as allowing them to be authority for any point of belief. The 1st of Esdras has some claims, being known in Hebrew; the 2nd of Esdras has never been found in that language. In Acts 17; 28: 1 Cor. 15; 33: Titus 1; 12, the heathen poets are quoted. In the latter part of Hebrews 11, it is, in all likelihood, 2 Macc. 7 is referred to. Josephus counts twenty-two books; the modern Jews have twenty-four. Cyprian, Ambrose, Augustin, Chrysostom, Gregory, and Jerome, all contended for the book of Tobit, which Jerome translated from the Chaldee.

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Origen, Tertullian, Jerome, Ambrose, Augustin, Chrysostom, and the Council of Nice, admitted Judith. The Council of Laodicea admitted Esther, and also Origen, Jerome, Hilary, Epiph., and Cyril. Wisdom is quoted by Barnabas, Tertullian, Clemens R., Clemens A., Cyprian, and several others, which, Augustine expressly says, was long read and received "*cum veneratione divinæ authoritati.*" (De Præd Sanc. *c.* 14.) Most of the same Fathers received Ecclesiasticus, see Augustine, (2; 8, Doct. Christ.) Gregory, (Psalm 50,) &c. The Council of Laodicea received Baruch, and in like manner the principal early writers received all the other apocryphal books. Objections have been made against 2 Macc. 14; 41, as relating suicide without blaming it. Where is Judges to go, then, with Sampson's story? The Greek Church admits these books also, and the real presence, seven sacraments, mass, purgatory, praying for the dead, &c. which they attested 1671. The latter is done by us in the Burial Service.

Eusebius (His. 3) admits John wrote his Gospel to contradict the Cerinthians. Luther rejected James, Jude, Hebrews, Revelations, 2 Peter, and 2, 3 John. The Geneva Bible at one time left out Esther, and three chapters in Daniel. The Anabaptists in Germany rejected Job, as a fable. Castalius rejected Solomon's Song, as "an indecent dialogue between the sensual followers of a sensual court." The English Bibles of 1579 and 1580 struck out Paul's name from the Hebrews. "We will neither hear nor see Moses, for he was only given to the Jews," says Luther, (T. 3, Germ. fol. 40, 41.) "I will not receive Moses with his law, for he is the enemy of Christ," (In Col. Mensam, c. de Lege.) "Moses is the master of hangmen," (Serm. de Mos.) "Let the ten commandments be altogether rejected, and all heresy will instantly cease." This is cited by Anri Fabes, (c. de Lege.) Calvin rejected the Apostles' Creed, and "many are called but few are chosen," in Matthew. See his Institutes. Zuinglius plainly says that Paul was wrong in some places, (tom. 2.) All is confusion together. Dr. Alexander (Canon of Scrip.) says "the most dangerous enemies of the Bible have been found occupying the place of its advocates." "The inspiration of all the sacred books has not only been question but scornfully rejected by professors of theology." No people can know the books better. It must be strong conviction indeed that drives such men as these to publish books which "contain fully as much of the poison of infidelity as ever distilled from the pens of the most malignant deist whose writings have fallen as a curse upon the world"!!! Christian charity again. Such a fellow as this deserves to be tarred and feathered. His English editor fixes the above on Michælis, who had more biblical knowledge in his little finger than this fanatical savage had in his whole worthless carcass. The Sixth Article of the Thirty-nine says that by scripture is understood those books "of whose authority was never any doubt

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in the church." Here the Romish Church is appealed to as the authority for the Bible, and yet the authority is not followed. The above passage must be true or false, something or nothing. The Twentieth Article also says "the church is a witness and keeper of holy writ." Eusebius, on the Revelations, says (A.D. 325) that the diversity of opinion is the same as ever. See *c.* 25: "You may place it in or out of the Bible, as you think fit." It would much increase the respectability of the book to leave it out, and all other disputed writings. Amphilochuis says more refused it than believed it. Jerome says the same. Eusebius says he only knows of one epistle of Peter, and says no epistles are universally received, except Paul's, 1st of Peter, and 1st of John, (3; 3.) Even Luther admits (Pref. to Comm. on David) that it would be better to keep to the Catholic Bible "than that so many versions would be heaped up." Bishop Walker says "We cannot afford to give up the Church of Rome as a part of the Christian communion." He is speaking of the proof of the Bible. Hooker (see Pol. p. 116) says that scripture "could not teach us the things of God unless we did credit men, who have taught us that the words of scripture did signify these things." Dr. Alexander confesses that for the truth of the Bible "we depend entirely on tradition;" and nothing is more certain than that Christ and the Apostles mostly quoted from memory and the Sept. errors and all. Where is their gift of tongues and inspiration? The Hellenic Jews were glad to have that book, but the Talmudists speak of it with utter reprobation, saying that the day on which it was made was as fatal to Israel as that of the golden calf. They do not even admit the vowel points in their sacred rolls. Houbigant, Kennicot, Lowth, and other eminent scholars declared that Capellus had the best of the argument against the two Buxtorfs and the points; and that Masclef, the Canon of Amiens, had a complete substitute for them in the vowel letters. But by either his or the Masorite system, the pronunciation is now irrecoverable. An anonymous author gives the following case, as to changing the vowels: Monere, *to admonish;* Manere, *to stay;* Manare, *to flow;* Minari, *to threaten;* Munire, *to fence;* Munera, *gifts;* Minora, *less things;* and in English, if the Bible denounced balls, the Catholic would take it so; the Protestant would say it meant bulls; the Puritan, bells; and the Quakers, bills, or any other weapons. It would make a pot full of butter, a pit full of batter. In one whole edition of the English Bible, the bishops left out the word *not* in the commandment against adultery. The Psalm 22; 16, the last part is by the Jews put thus: "as a lion my hands and feet." Doctor Jebb (Sac. Liter. p. 104) says that Matthew has improved the Hebrew by leaving out words; and he also tells us that Dr. Blayney, in his translation of Jeremiah, "very properly expunges whole lines, as carrying marks of interpolation;" and while he allows that perhaps in Matthew's time it had the words he left out, "his rejection

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of them argues critical skill." Horne and others have affirmed that there was no word in Chaldee signifying to "represent or denote," in the supper. Dr. Wiseman has produced about forty of them. The subscriptions to the Epistles are now given up as forgeries. See 1 and 2 Thessalonians, which says they were written from Athens, instead of Corinth; the 1 Cor., at Phillipi; (see 16; 8, 19) he was in Asia. So Gal. is from Rome, whereas he did not go to Rome till ten years after the conversion of the Galatians. 1 Tim., Phrygia, Pacatiana, or *Phrygia the First*, whereas, the province was not divided in two till the 4th century; and when these forgeries are known, who is to trust the rest? 1 Tim. 3; 16, is allowed to have been Os (he) not Theos (God.) What a difference a full stop will make in Rom. 9; 5. There is no divinity then. Which is the true faith in these various Bibles?—the translations of Luther, Melancthon, Calvin, Beza, Zuinglius, Castalio, Theodore, Bibliander, Jerome, Œcolampadius, Junuis, Munster, Tindal, Olivetan, Coverdale, Parker, the present English, the Tigurnine, and Basilian copy.

Capinon (on Rabbi Nathan) declares that many of the translations had better never have seen the light. Luther, to favour his sectarian views, avowed adding the word "alone" to Rom. 3; 28, after the word "faith." "I know well that this word 'alone' is not found in the text of Paul; but should a Papist annoy you upon it, tell him at once, without hesitation, that Dr. Martin Luther would have it so, and that a Papist and an ass are synonymous." (T. 5, Jena. edit. p, 141, 144.) This Luther must have been a most extraordinary devil, for as above he declared he was sorry he had not made more additions. He published seven editions of the New Testament, all differing. One of these was examined by Staphylus, who declared there were no less than 1400 corruptions in it. He calls the Zuinglian divines fools, asses, deceivers, and antichrists. See Zuinglius, (T. 2,) who put "signifies" for "it is," in the accounts of the last supper. Molinœus, in his translation, declares Calvin adds to the text, as well as making it "leap up and down." His own brother reformers condemned Melancthon. Castalio condemns Beza, for corruptions more than would fill a volume. (See his Testament.) Beza returns the fire, calling Castalio's book "sacrilegious, wicked, and ethnical." Tindal's first Bible, bought up and burnt by Tonstal, he owned himself to be full of blunders.. The Puritans put in ye for we, in Acts 6; 3. The Tigurnine translation was so bad, that the Elector of Saxony rejected it, and put Luther's, with all its impieties, in the room of it.

The Anonymous writer before alluded to, gives, from the current translations on which the Protestant religion was based, the following as two sermons:—

Catholic.—"I who am a *priest*, placed in the *Church* by the *Holy Ghost* for the feeding of your *souls*, do announce unto you, in

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the name of Christ, our *Lord* and *Master*, that if you be not regenerated by *baptism*, and prepared for the *sacrament* of the *altar*, you will be condemned, body and soul, to *hell*, and that your portion will be with the *devil*, I say with *Beelzebub* and his *angels*.

Protestant.—I, who am your *elder*, placed in the *synagogue* by the *Holy Wind*, do announce unto you, in the name of our *anointed Baal* and *rain*, that if you be not regenerated by *washing*, and prepared for the *secret* of the *table*, you shall be condemned, body and *carcass*, to the *grave*, and your portion shall be to the *Lord of a fly and his messengers*."

It must here be remarked that the Holy Wind is the best translation, and had much better have been stuck to. Beelzebub just depends on whether the original word is given, or its meaning. I should prefer the latter, because it shows us that the Christian devil is nothing more than a heathen god. It is not known to me on which translation of the Bible the Thirty-nine articles were made; but as they varied so much, it must have been essential to alter them with the translation. A very bad place is Matth. 20; 23: it should be "except *to those* for whom," &c. As it stands, it denies the power of giving; but this is not meant, Christ claims the power to give, but only to those selected by the Father. The bad translation in Coll. 1; 15, makes nonsense. How could Christ create all things, if he was himself created? See the next verse. D'Israeli admits that our English Bibles were suffered to be so corrupted, that no books ever swarmed with such innumerable errata (errors); these errata, unquestionably, in a great part, voluntary omissions, interpolated passages, and meanings reformed and forged for certain purposes. Hundreds of grave errors have been pointed out in the translations by the Bible Society. The Irish one had thirty-five variations in the first ten pages. The Rev. Mr. Perceval, in his reasons for leaving the society, says that there are 1400 variations and 280 material errors in one volume. Dr. Steenkopff, himself a member of it, owns that in the French translation there are "too many changes made for the worse." Dr. Henderson stated the Turkish translation to be "incapable of defence." Mr. Farlane, in his "Constantinople," declares that the Roman could not be read. The Bengalee was put in English idiom, although in Bengalee words, and had all to be changed; and the second edition is not much better, for it is absolutely in no idiom. But of all translations, commend me to the Unitarian. The Bishop of St. David, on the divinity of Christ, gives some of these. They are amended much in the last edition; but "done" stands in the room of "made," in John 1; 3, still; and John 8; 58, is still rather unorthodox. Dr. Morrison, a year after translating the Bible into Chinese, writes that the dictionary he was engaged in "will gradually mature my knowledge of Chinese." To such an extent did this run, that the Rev. Mr. Perceval, in his

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reasons, states, (App. 5 edit.) "Surely it is enough to make a Christian's blood run cold to think of the sacrilegious presumption of a society which dares thus to tamper with the Revelation of the Almighty, and dares to publish to the heathen these schoolboy exercises of its agents as the sacred word of God." Printing the Bibles was first given to Mr. Reeves, a barrister, and he put it up to the best bidder. The people who took it were quite second-rate men. A reader at one of these places found out 730 errors only to the end of Jeremiah. He sent them to the University, who munificently rewarded him with twenty guineas. A memorial, on the subject of errors, was signed by five doctors of divinity and others, stating there were 800 errors in Genesis, 600 in the Psalms, 406 in Matth., and, in about one quarter of the Bible, 2931. The Abbe Dubois has translated back again one of these translations of the Bible. Here is some of it:—Gen. 1; 1. "In the beginning God created the earth and air." (Accossa for para loca.) 2. But the earth was uneven and empty, and there was darkness over water, but God's soul (dewer altma) was roaming (lol ahdvovadoo) with delight on water." 3. Next, God said let brightness, (bila-koo instead of pracassa) then brightness was made," &c. This would not much enlighten the red men.

One edition in 1818 has in Luke 6; 29, left out *not* and put in *to*, completely reversing the command. In Luke 20; 15, is "so they cast *them* out," &c. instead of *him*. 1 Cor. 14; 10, "Let all *tongues*" for *things*. 1 Pet. 3; 18, "once *offered*," for *suffered*, &c. In another edition, 1802, there were 731 errors to the end of Jeremiah. Here are a few samples: Gen. 7; 11, *foundations* for *fountains:* Ex. 4; 10, *my* for *thy:* 1 Sam. 31; 13: *fasten* for *fasted:* 2 Chron. 26; 23, "reigned in his *head*," for *stead:* Psalm 31; 23, "reward the proud *door*," for *doer:* Ez. 30; 14, *Zion* for *Zoan:* Isai. 59; 20, *remainder* for *redeemer:* Hos. 8; 1, *angel* for *eagle:* Zech. 11; 17, *idle* for *idol*. Here follow words left out. Num. 1; 3, *their:* Num. 31; 20, *made* after *things:* Ezra 10; 6, *of* before *God:* Jer. 8; 12, *at* after *not:* Jer. 32; 42, *great* before *evil*. Here are words put in. Judges 20; 21, *out* before *ground:* 2 Kings 2; 15, *they* before *bowed:* Psalm 12; 6, *the* before *earth:* Isaiah 28; 21, *be* after *may*. The above were all from one edition. Here are a few from others. 1819. Gen. 33; 5, *she* put in, "and *she* said," totally altering the sense. 1804. 1 K. 8; 19, *lions* for *loins*. 1801. Luke 18; 41, *fight* for *sight:* Prov. 28; 2, *to* for *not*. 1822. Psa. 18; 50, *appointed* for *anointed*. 1830. Psa. 42; 1, *heart* for *hart:* Isai. 66; 9, *cease* for *cause*. 1804. Jer. 27; 3, *Jeremiah* for *Jerusalem*. 1806, 1813, 1823. Ez. 47; 10, *fishes* for *fishing*. These editions, the Rev. Mr. Horne informs us, the North American churches have resolved on as standards. 1801. Zech. 6; 1, *forth* for *four*. 1810. Luke 14; 26, "hate his *wife*," for *life*. I could add many more, but this is a tolerable sample of the word of God,

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which made the *Christian Journal* say as follows:—"Bibles have been sent into the markets covered with errors to such an extent, that had they been found in a similar proportion in a sixpenny edition of Jack the Giant Killer, or the Seven Champions of Christendom, would have made it unsaleable." Augustine and many writers praise Jerome's translation much, particularly Augustine, who expressly states the Jews owned it to be correct. (See his Doc. Christ. c. 15.) Beza, Molinœus, Dr. Humphry, Dr. Dove, and many other learned men do the same. The Councils generally adhered to this, but were often taken up with all kinds of squabbling, as that at Carthage, called by Hunneric, King of the Vandals, on the word Homoousios, about which so many throats were cut. It is most certain that the Apostles founded churches before they wrote epistles to them, and, therefore, that was done only on tradition, which cannot be indiscriminately rejected, only when opposed to the books themselves; but when the Catholic (Expos. of Faith, c. 29,) ties himself down not to deviate from the rendering of the Fathers, he goes too far, for you may prove anything by them, especially in the third and succeeding centuries. Dudith, in his letter to Beza, says, of the Scriptures being a perfect rule of faith, "but you are all of you divided about the sense of them, neither have you as yet settled who shall be judge." This is quite true. From the same words, "this is my body," the Catholics make transubstantiation; the Lutherans, consubstantiation; the Zuinglians, neither one nor the other; and the Church of England had it both ways more than once; and now the written words are for transubstantiation, but the spoken doctrine just the reverse. If, as John 10; 16 says, there is to be but "one fold," which is the fold? and 11; 52, "gathered together in one:" Acts 4; 32, "one heart and of one soul:" 1 Cor. 8; 4, "none other God but one:" 2 Cor. 13; 11: Phil. 2; 2: 1 Pet. 3; 8: Rev. 17; 13, "one mind:" Gal. 3; 28, "ye are all one:" Ep. 4; 5, 6, "one faith, one Lord, one baptism, one God:" Heb. 2; 11, "all of one." Pray which is the one? Certainly it is not to be looked for among the Protestants, who are not known till 1500 years after Christ. The Catholic Council of Trent condemned Luther; the Protestant Synod of Dort condemned Arminius. So we go on condemning one another, while in the mean time, according to the Christian "scheme," there must, as the Yankees say, be "a pretty particular considerable" number most cosily damned. Mark 16; 16, settles this matter quite cool and comfortable, and as pithily as possible.

What does the orthodox Jeremy Taylor say in his Liberty of Prophesying? Sec. 4: "Since there are so many copies of scripture with infinite variations of reading, since a various interpunction, a parentheses, a letter, an accent may much alter the sense, since some places have divers literal senses, may have spiritual, mystical and allegorical meanings," "that it is almost impossible to know

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the proper interpretation." What sort of a religion is this, where its very foundation is in such a deplorable state that a man may be damned for an "interpunction"? There is no safety but in fully rejecting the whole fabric. There were 193 editions of the Bible printed before 1500, by the Catholics, and 17 more between that year and the Reformation. See Carew's Connexion, p. 55. In the Vatican, parts if not all the Bible may be found in 150 languages, (Kinsella's Letters.) It was a Catholic cardinal, Ximenes, who published the Complutensian polyglot, so called from Complutum, the Roman name for Alcala, where it was published. The MSS. used for this are now lost; they were sold by the librarian to a rocket maker, about 1750: see Marsh's Michælis, vol. 2, p. 441. A Catholic king published the Antwerpian polyglot, and a Catholic gentleman published the Parisian polyglot; all published before the English Protestant polyglot. The first editions of the Samaritan Pentateuch and the Greek Testament were by Catholics; so were the Syriac, Greek, Arabic and Ethiopian versions, and the Chaldee paraphrases. Ulphilus, Bishop of the Goths, published his translation in 360; Jerome his in the 5th century. Patrick published them in Ireland in the same century; and Bede, in England, in the 9th. Des Moulins, in 1294, and De Presso, in 1380, published them in France; Voragine, in 1270, in Italy; Faust, in 1462, at Mentz. Spain had them in the times of Alphonso. Beausobre mentions four versions, 1467, (His. Refor.) in which year Bembu published another, at Augsburgh. Julian, in 1477, printed the New Testament, and many others I could name before Luther, in 1522, or Calvin, in 1535, as he says in his title, but which really was 1537. With a hundred other of these instances, the Protestants accuse the Catholics of refusing the scriptures. I do not mean to deny they have, under certain cases, done so, but it appears to me they only wished them to be kept from those whose ignorance could not allow them to understand them. This is the assigned reason, and the real one perhaps was that they felt that all who could do so would give them up as untenable. The Rev. E. Graig (Olive Branch, 1830) says, "Every one who thinks he has a thought, or a doctrine, or an interpretation," must make it known, in order to be "the happy parent of an *ism*." Dr. Trap (Preservative, p. 250) candidly says, "The Christian religion seems to be in danger of being banished from these kingdoms." Christ wrote no scriptures for a guidance, nor did he order any to be written. He told his apostles to "preach the gospel to every creature," (Mark 3; 16,) but not to write anything; and they did not do any such thing as even what he told them. Which Apostle preached in America. Christ told them to appeal, in their doubts, to the Church, (Matth. 18; 17.) Which Church? The gospel Christ himself preached was not a written gospel, (Matth. 4; 23—9; 35—26; 13: Mark 1; 14, &c.) Hence the oral tra-

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dition was all which Christians had for some years. Matthew, the earliest written Gospel or Christian book, has been, by some, carried down as late as 64, (Carpenter.)

The great Protestant text, "Search the Scriptures," (John 5; 39,) has been much misunderstood. The Greek is Ereunato tas Grapheis. Now Ereunati is the same for the second person plural, both indicative and imperative. It is meant as a term of reproach, "You search," as if he had said, "You are always searching the Scriptures, and think in them you have eternal life; but, you humbugs, if you read them aright, you will find in them prophecies of me." The Vulgate renders "Scrutamini." Scott's Bible admits it may be translated "Ye do search," although he is very rabid on the matter, admitting what another writer calls "the impious insolence of Whitby." Many things and sayings of Christ have not come down to us, (John 20; 30,) although Luke (Acts 1; 3,) is absurd, after his own Gospel. Where are the expositions he gave, (Luke 24; 27)? These would be serviceable things if we had them. The Rev. C. Otway, in his six letters, (p. 3): "Jesus neither invented, nor bequeathed, nor left any rule of faith that was not in existence before." This is rich! What is Baptism and the Eucharist? I always took these to be rules of faith, and one of them necessary to get out of Mark's comfortable damnation, (Mark 16; 16.) According to the prophets, he was to establish a way, path, law, &c.; but the last Greek book was not written till about sixty years after his death. In the mean time there is nothing but tradition, and perhaps not that, for if John wrote the Revelations, which I do not believe, he might have fancied he saw the extraordinary visions he there talks about, while he was at Patmos; hence, if this book and the epistles are a part of the Christian "scheme," Christ left his system perfectly incomplete; and if Bibles were essential for all the world, this was utterly impossible before the invention of printing, and what are those to do who cannot read them? Few systems of Christianity, that I am aware of, hold it, as a prime dogma, that all its members should read.

Dr. Ferns says, (p. 145) baptism of children, at eight days old, "is not contained expressly in Scripture." I am sure the squirt of the Sorbonne is not there, (Tristram Shandy.) Dr. Taylor (Def. Episcop. 9; 100,) admits this rite to be founded "upon the tradition of the apostles." Dr. Tillotson (Rule of Faith, p. 663,) admits tradition to be "a sufficient way of conveying a doctrine." "We allow that traditions, oral and written, do give us sufficient assurance" that the Greek and Hebrew books are the right ones; "nay, further, that oral tradition alone is a competent witness." Where are the four creeds in Scripture? or a list of the inspired books? or the holy pneuma, proceeding from the Father and the Son? or the words trinity, unity, &c.? or the observ-

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ance of Sunday, Easter, Christmas, Good Friday, &c.? Is John 1; 10, Saturday or Sunday? There is no proof of either in the Scriptures. If we go to Acts 20; 7, this was done every day, (Acts 2; 46): if to Paul preaching on that day, (Acts 20; 7,) see Acts 18; 4. The Sabbath is, we are told, a command from God, (Ex. 20; 8,) which Christ enforced, (Matth. 19; 7, and 5; 17.) He came not to destroy the law. With what consistency can Christians neglect this day? and did not Christ himself duly keep the feasts of the Jews? Where in Scripture are they done away with? It is utterly absurd to talk of wholly rejecting tradition. Christ himself kept the Jewish Sabbath. Why do not his followers? He also told his disciples to keep it, see Matth. 24; 20. If the Scriptures ever did ordain Sunday as a day of rest, would that supersede the command of God, who commanded (Lev. 23; 32,) the Sabbath to be kept from even to even. Is this done by the Christians, either on Saturday or Sunday? See also Jer. 17; 21, 22. Who observes this? What feet are washed now by the thousand and one sects of Christians, (John 13; 14,) although specially commanded? Where was the Scripture for forty-two articles of religion? and where the command to reduce them to thirty-nine? Where is the Scripture for Sternhold and Hopkins, and all the other tormentors of the Psalms, which are so beautiful in the original? Is there any Scripture for the Catechism, which a child must learn before he is confirmed? or for confirmation itself? or for that unhappy cause of religion being brought into contempt, church-rates?

For all details of the Christian religion, Scripture is entirely silent, as even a churchman admits: see the Rev. Mr. Burgh, (Dissent Indefensible.) Who are to be baptized? by whom? at what time? Who have the right to speak in church? Are priests requisite? if so, by whom and how appointed? how paid? what are their powers? and a hundred other things are not to be found in the Bible. The following texts prove tradition must be looked to:—2 Thess. 2; 15: 2 Tim. 3; 14, 15: Titus 1; 3: 1 Cor. 11; 2: 2 Thess. 3; 6. I wish every other thing could be as well proved from Scripture; for example, Calvin burning Servetus, or generally burning and killing one another in honour of God, each side as it gets into power: Jew killing Gentile; the Gentile, with his inquisition, roasting the Jew; heathens killing Christians, under Domitian; Christians butchering heathens, under Theodosian; bloody Mary slaughtering the Protestants; the little less bloody Elizabeth murdering the Catholics; Episcopalians killing Presbyterians; Presbyterians returning the compliment, as soon as ever they get the power; Puritans hanging Quakers and Anabaptists. Pretty well every dog has had his day. The Quakers are as bad as the rest; one of them was on Southwell's jury. In the mean time, all these butcheries, to, as the Rev. D. Simpson

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says, the amount of fifty millions, are a few of the blessed results of this mild, meek, modest, amiable religion of Christianity, which was to make every one so much better than the Jews. Luke 6; 44: "Every tree is known by its own fruit." I am quite aware of the usual mode of getting out of all this, by saying "this is not Christianity, but its abuse." In the same way every sect religiously consigns all others to damnation, and declares their own to be the only true faith. But is there one man who can conscientiously say that all these various religions, and their attendant bloodshed and horrors, have not been the most utter scourge and curse to the human race, and that mankind would have been far better off, and infinitely more happy, if the 12th chapter of Genesis and all that follows it had never been heard of? Surely fifty millions of slaughtered human beings is a holocaust sufficiently ample to shew us we have hitherto been in the wrong road, and that all these systems in their results have been a bitter and lamentable failure. Those who say the Bible alone is a sufficient rule of faith, will perhaps explain to me the meaning of the following verses:—Matth. 10; 34 to 37, (religiously true:) Luke 14; 26: James 5; 14: James 5; 12: compared with Genesis 24; 3, and Deut. 6; 13: Matth. 23; 9, compared with the commandment: Luke 6; 33: Matth. 8; 22—3; 11, and a few other trifles, which we shall come to in time; or they can perhaps reconcile the conflicting texts ranged up by Arminius and Gomaries.

The Ebionites or Hebrews rejected the first sixteen verses of Matth. Archbishop Newcome adds the names in *v.* 8 from 1 Chro. 3; 11, 12. He suspects *v.* 17 to be a marginal note. From *v.* 17 to the end of the second chapter must be spurious, if the genealogy is true. Epiphanius, directly, and Jerome, indirectly, say they were not in the copies used by the Nazarenes or Ebionites. Lardner (1, 432) admits that if Luke 3; 23, is true, Christ must have been born at least two years after the death of Herod. If this account is true, the proper name of Jesus, according to the uniform custom of the Jews, would have been Jesus of Bethlehem, not Jesus of Nazareth,. Epiph. (H. 30; 13) gives us the beginning of the Hebrew Gospel thus:—"It came to pass, in the days of Herod the King of Judea, that John came baptizing with the baptism of repentance in the river Jordan." If Christ could work miracles, why did he allow his forerunner to be beheaded? These workers of miracles can never save themselves. Farmer, in his Essay on the demoniacs, says that the idea that lunatics or epileptics were possessed by devils "is totally destitute of foundation both in reason and revelation." The clause "raised the dead," (Matth. 10; 8) was left out in Griesbach in the first edition, not in the second. Many MSS. want it. Beelzebub was a heathen god who ruled demons, ghosts, &c. a kind of Pluto. Farmer says he is never called "a devil, or represented as a fallen angel." The word translated "ransom," (Matth.

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20; 28) means the price of a slave. Hosanna means "save, we beseech thee." It is perfectly ridiculous to see the sense those who know no better put on this word. Griesbach says Matth. 23; 14, has been interpolated from Mark 12; 40, or Luke 20; 47. The Rev. J. Simpson (Essay 2, p. 150) says, "The devil means here (Matth. 25; 41) the wicked, as (13; 39) devil is vice personified; his angels are instruments of wickedness. The whole discourse, from *v.* 31, is about human beings; devil and his angels are used allegorically to denote human adversaries of Christianity, Rev. 12; 7, 12—20; 2 *to* 10." There are not many clergymen who are so honest as this, which is just the plain truth. There never was a greater absurdity than the Christian hell; the word translated punishment merely implies correction for the benefit of the offender. Everlasting means an indefinite time: see 2 Tim. 1; 9: Philem. 15. See the Rev. J. Simpson on future punishment, who laughs at the idea of eternal punishment, even for the wicked, as any man in his senses would.

Joseph's name, (Gen. 41; 45) "the Saviour of the world," is in the original "Zaphnath Paaneah:" see the Douay. The Christian hell is the Greek Hades and the Hebrew Sheol. In Gen. 47; 31, it must be remembered that the same Hebrew word differently pointed means "a bed," and "a rod." Ex. 8; 16: These insects, in the original, are called Chirmim, which the Douay renders Sciniphs. Lev. 11; 5: The coney has been variously taken for the hare, hedgehog, &c. The Douay has Cherogrillus: it is not the hare. In *v.* 13, for the ossifrage the Douay has griffon, a bird of the eagle species. Lev. 19; 23, the Vulgate has here literally their foreskins, "Præputia." Num. 11; 3: This Taberah is "the burning:" *v.* 34, "the graves of lust." Judges 3; 8: Mesopotamia here is Syria between the Euphrates and Tigris: see *v.* 10, Ahamnaharaim. Judges 9; 4: Baalberith is Baal of the Covenant, (8; 33.) Judges 10; 4: Havoth, the villages of Jair, light; it may be towns also: see the Douay. 1 Sam. 4; 1: Ebenezer, "the stone of help:" see 1 Sam. 7; 12, but this is after the other. 7; 1: In the hill, "in Gabaa." 1 Sam. 8; 9: "The manner," or mode, Mighpat. 1 Sam. 15; 22, and 25; 1, singing is called prophesying, and 19; 20, &c. 1 Sam. 24; 12: The Hebrew is "will revenge me." 2 Sam. 17; 24: Mahanaim means "the camp." 1 Kings 9; 13: Chabul, "dirty," or "displeasing." 2 Kings 16; 18: Court or seat for the king, "Musach." 2 Kings 19; 25: Literally "ruin of hills." 2 K. 22; 14: She lived in the Second, (Massem) a street or quarter so called. 1 Chron. 2; 52: Haroeh, "he that saw." 1 Chron. 2; 55: the Douay has for the three countrymen here, "singing and making melody and abiding in tents," as the meaning of the names. 1 Chron. 4: Jokim, or more correctly Joazim, means "he who made the sun to stand." Chozeba is "lying," Joash, "secure," and Saraph, "burning." 1 Chron. 11;

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22: It is two lions, "Ariels." Tobit 5; 18: Azarias is "the help of God," and Ananias "the grace of God."

The Nabuchadonosor of Judith 1; 12, is not old Bakht Nasr, but one who reigned at Nineveh, the Saosduchin of the historians. He lived in the times of Manesseh, succeeding Esarhaddon in the Assyrian empire. For the *son of Israel* Judith 8; 1, the Vulgate has the son of *Ruben;* but Ruben was not the son but the brother of Simeon, from whom Judith descended. Many Jews on the dispersion of their nation travelled to India, and there still exists a charter granted to them, A.D. 379, by King Shiraprimael, (which name is Hebrewised.) This charter was engraved on copper. Shiraprimael, or Airva Brahmin, lived at Crangalore. He allows Rabbi Joseph and his Jews to have mulberry trees, trumpets, drums, flower gardens, and pomegranates. The Rabbi may have carpets on the earth when he walks, a herald to precede him, and liberty to ride both horses and elephants, and is appointed ruler of all the Jews in the King's dominions. This is better than they were once served at Algiers. A speculating merchant once made the mistake of sending out there a cargo of hats among other commodities; this, in a country where nothing but turbans are worn, was certainly a sufficient blunder. But never mind; a bribe to the dey soon cleared it up, and he forthwith ordered no Jew to appear in the streets without a hat, and the matter turned out a capital speculation. When the Portuguese occupied Crangalore, the Jews mostly migrated to Cochin China, where they built new synagogues. They use the Spanish and Portuguese service, and are mostly governed by a work of Joseph Caro, the Schulchan Aruch. There are 150 families and three synagogues of black Jews in Cochin; 100 families and two synagogues in Arichimael; the same in Pargooz; in Chinnotta and Mela fifty each and one synagogue; and in Mutram and Zertoor ten families.

Jonah's gourd, Kikajon in Hebrew, some say was the Palma Christi. Micah 1; 10: Aphrah, literally "the house of dust," may mean the name of a city, so clear is the word of God. Verse 15: Mareshah means inheritance; it was a city in Juda. Adullam was called a kingdom in Canaan, (Josh 12; 15) but there were in those days kings of cities; afterwards it was a city of Judah, S.W. of Jerusalem and N.W. of Hebron. It is now in ruins: see 1 Sam. 22; 1: 2 Sam. 23; 13: 2 Chron. 11; 7. Verse 11: Saphir is literally *the beautiful place,* but it may mean a city, perhaps Samaria. Hab. 3; 1: literally "upon ignorances:" it may also mean a tune or musical instrument. Zeph. 1; 4: Chemarins, the assistants to Baal's priests, lighters of the fires, gatherers of wood, water, &c.: the Vulgate has Œdituos. Zeph. 1; 11: Maktesh, literally "the Morter," a valley. Zech. 4; 10: The plummet is literally "the stone of tin." The Jews fasted on the 9th day of the fourth month, on which day Bakht Nasr took Jerusalem, (Jer. 52;

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6); on the 10th day of the fifth month, when the Temple was burnt, (Jer. 52; 12); on the 3rd day of the seventh month, for the murder of Gedaliah, (Jer. 41; 2); and on the 10th day of the tenth month, (2 K. 25, 1) when the siege commenced. For the modern feasts and fasts, see Raphall's "Festivals of the Lord," published 17, Millman-street, Bedford-row. Matth. 5; 22: In the Greek it is literally "shall deserve to be cast into the Gehenna of fire," that is into the place where the filth of Jerusalem was burnt. Perhaps the pious Christian reader would like to see in the original language the words which have been manufactured into a hell. Here they are then:—*τὴν γέενναν τοῦ πυρὸς*. Matth. 17; 24: The Vulgate has "didrachmas," which was half a stater, or 15½*d*., levied for the Temple service: the Greek has the same. So 26; 17, the Vulgate has Azymes and Pasch, as in the Greek. Matth. 27; 6: The Vulgate here also follows the Greek, "Corbona," literally, "Corbanan." John 5; 2: The Vulgate has Probatica, "that is the sheep pond:" the Hebrew name was Bethesda. Acts 16; 16: The Vulgate has here "a pythonical spirit," and the Greek bears it out. Acts 8; 38: The English translation is here the best, "I am persuaded;" "Pepeismai." The Douay gives this in a note. 1 Cor. 7; 9: The Vulgate is right here, certainly; it is, "if they do not contain," unquestionably. 1 Cor. 11; 27: The Vulgate has "or drink," and this is correct. The Greek is *ἢ πίνῃ*. Rev. 16; 16: Armageddon has been translated "The mountain of Mejeddo," "The mountain of the Gospel," "The hill of robbers," "The mountain of fruits," and "The mountain of apples:" see Cruden and the Douay. This book is like the other prophecies, it may be made what any one pleases. Matth. 27; 29: The "thorns," are more probably the acanthus or bear's-foot, which grows plentifully in Judea. "Akanthon" is the word, but it should be "Akanthoi" to mean the plural. Mark 3; 21: This has been given "he will faint." See 2 K. 4; 8, and "they went out to secure him, for some had told them he was gone out," which is a common saying at this day,—"Does your mother," &c.? Mark 3; 29: Some MSS. have "Amartematos," *sin*, a Hebraism. The sin was declaring Christ's miracles (*v*. 30) to be done by devils; and as those who said this could never be converted, they were said never to be forgiven, a common symbolic form of speech. Mark 7; 4: The Greek of this washing is "baptized with the fist:" see margin of 1611 Bible. Mark 9; 23: The word "believe" is not in some MSS.: see Griesbach. Mark 9; 48: These are like the metaphors expressing the effects of divine indignation: see Isaiah 34; 2 to 16: Jer. 7; 20: Ez. 20; 47, 48, &c. Mark 10; 18: The Cambridge MS. reads "the only one God:" see Griesbach. 10; 30: Some have "after persecution." Two eminent critics, Dr. Owen and Bishop Pearce, think these words an interpolation. Mark 10; 51: Rabboni, "My great master." Mark 13; 32: This is a great Unitarian text for

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proving Christ was not God, "because his knowledge was limited, nor can it be inferred from the climax that he is a super-angelic being:" see their notes. Mark 16: Bishop Newcome says many copies omitted the last twelve verses of this chapter, and Jerome says the reason was that they could not be reconciled with the other accounts. This is quite true; but Griesbach in his third edition only marks *Krinontes*. Luke 22; 30, will bear the sense of *ruling* as well as *judging* them, as probably to be omitted. Luke 23; 43: This speech is not in Marcion's copy and others, nor is it cited by Justin, Irenæus, or Tertullian, although the first two have quoted nearly every verse in Luke. It had much better be left out, as he says to Mary, by John's account, days after, that he has not ascended to his Father, and he, on this account, forbids her touching him, whereas he tells Thomas to do so.

The most usual meaning of Ginomai is "to be"; and in this sense Egenito, in John 1; 6, &c., is to be taken. See also Luke 24; 19: "Who was a prophet," "Os egeneto aner Prophetes." The "Monogenes" of John 1; 18, is used indifferently with "Agapetos." It is applied to Isaac in Heb. 11; 17, although Abraham had other sons. It here means *most beloved*; and in John 1; 14, 18—3; 16, 18: 1 John 4; 9: and for "Agapetos," see Matth. 3; 17—17; 5: Mark 1; 11—9; 7—12; 6: Luke 3; 22—9; 35. *Only begotten* is nonsense; so is "begotten" at all, if it is not something worse. The early heretical devils had a whole parcel of these emanations. Monogenes produced the Logos (Christ) and life, and these were the parents of all other things; and so we have gone on, thimble-rigging from Hell to Hackney: each is the true church, Henry the 8th's, Luther and Co., (the devil) included. John 2; 6: For *measures*, the Douay and Wesley, and *firkins*, the English; the Unitarians put *baths*. Measures is the nearest, "Metresas." See the Sept., 2 Chron. 4; 5, and 1 Kings 18; 32. On John 3; 13, the Polish Socinians say Christ was taken up to heaven, to learn his doctrines before he preached them. Dr. Doddridge says it means "searching into the truths of God;" and so we go on, knocking down one thing after the other, till there is not enough gospel left to sanctify a mosquito. Bishop Newcome says, (John 3; 13,) "If coming from above or from heaven meant only receiving a divine commission, then John came from above, or from heaven, as well as Jesus." All I have got to say about it is, why do not prophets save themselves? Why did Christ let John be beheaded? or Peter crucified, head upwards or downwards, I don't care which? If the dead could be restored to life, why were not some of these apostles made eternal, so that all hands might have fair play? Why am I to be sent skylarking off to the devil, when I am no worse than Thomas the Apostle, or the unbelieving devils who went to the spice box, instead of having a righteous faith in the resurrection? It is all moonshine. I have a much better

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opinion of the great Creator to think, for one moment, he will send a merry-hearted devil like me to be burnt for all eternity, and accordingly I have pitched overboard both the devil and hell from my religion.

John 5; 4, is wanting in the Vatican, Ephrem., and Cambridge MSS., and in the two former, all the story about the angel; if there was any truth in which, the Jews would have had it in their writings. Marsh, Semler, Michaelis, &c. reject the whole, and Griesbach marks it doubtful. Bishop Pearce rejects John 6; 4, and Vossius, Manor, and Priestley reject the word passover: see the Prel. Disser. to the latter's Harmony. John does not contradict the Jews when (6; 42) they called Jesus the son of Joseph. The Jewish tradition, that after Messiah was born he would be concealed till Elias came to declare him, seems hinted at in Matth. 12; 38—16; 1—24; 3, 30: Mark 8; 11: Luke 11; 16, &c. John 8: The story of the woman taken in adultery is not in the Vatican, Alexandrian, Ephrem., or oldest Syrian MSS., nor is it cited by Origen, Chrysostom, &c. It is in the Cambridge; Griesbach marks it doubtful. John 8; 38, is "heard from your Father," in several MSS. John 8; 58, should be, "I am he," see the Sept. Ex. 3; 14: "Ego eimi o on." See also the Douay, which agrees with the Greek text of Scholtz, "Amen, amen." Bishop Newcombe says, on John 10; 18, "I have power to lay it down, and I have power to take it up again." This is quite contrary to Acts 2; 24—3; 15: Rom. 6; 4: 1 Cor. 15; 15, &c. What are we to say of this religion, when an unorthodox devil like me can beat the bishops and popes. John 12; 31: "Kosmos" here means the Jews, not the world. They considered Judea the world, and themselves as all mankind, except the indiscriminate class the Goyim: see 17; 9: Gal. 4; 3—6; 14: Ephes. 2; 2: Coloss. 2; 8, 20, where the sense leads to the Jewish polity. So much lays in the use of language in these books, that they can never be set straight. In Luke 20; 36, 38, the dead are represented as living. In Rom. 8; 29, 30, believers are spoken of as already glorified. Rom. 4; 17: Things that are not, are called as if they were. John 17; 12: Judas is called dead, although he was then bargaining to betray Christ. Paul avows this openly: he is all things to all men, and what matters his lies if they are but to God's glory,

On John 19; 14, great has been the labour. Griesbach gives most of the authorities for the *trite*, to which may be added Cod. Palat. 220, and Vendeb. Lamb, 30, margin. Griesbach keeps "the sixth hour," although he says the third is most probable. The Greek Episema and Gamma might easily have been interchanged, but what comes of the inspiration. This mixes in every question, and if once got rid of, the whole matter would assume an entirely different shape, and this inspiration is no where claimed, except in a loose expression of Paul's, (2 Tim. 3; 16) himself a

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desperate loose writer. John 20; 8: The Cambridge MS. happens to have "saw and believed not," which is, unquestionably, the right reading, or what is the use for the reason of their unbelief given in the very next verse? which, after all, is not true, for Christ had told them, over and over again, he was to rise again. In ten translations which I have, the Unitarian one is alone right on this point. John 20; 28: Bishop Newcome calls these words a confession, and cites Whitby. I should understand them as an exclamation. The Geneva (1557) supplies the words "thou art" before the speech. John 21 is totally rejected by Grotius and Le Clerc. Dr. Owen thinks that from Oidamen, in verse 24, to the end is spurious. Hammond says the last two verses are an attestation by the Asiatic bishops, whom, Eusebius tells us, John wrote his Gospel for. Some say the whole book was written at Ephesus, in the reign of Domitian; others say of Trajan, after John's return from Patmos. The last chapter had much better be struck out. Acts 1; 12: The Syriac says "about seven furlongs;" the Talmud reckoned it 2000 cubits, or a Roman mile, which was the distance between the ark and the Israelites, (Josh. 3; 4.) Acts 3; 22: According to Peter's own showing here, Christ must have been only a man. Acts 8; 37, is wanting in the Alex., Ephr., and other MSS.; and the Alex. has, in *v.* 39, "The Holy Spirit fell on the eunuch." The English of Acts 9; 5, from "it is hard" to "him," in *v.* 6, is in no MSS. of repute, nor the Coptic, Syriac, or other ancient versions, except the Vulgate. Griesbach and Newcome think they were added, "as has often been done in the Gospels." At Acts 9; 17, we have the holy *Pneumatos*, given by an ordinary man, not an apostle. Acts 9; 12: Strabo says (14; 673) that Tarsus, for learning and philosophy, beat Athens and Alexandria. Acts 13; 33: This should be the 1st Psalm. Wetstein says the first and second were anciently joined together. This is incorrect, they never were. The only books who are right here, are the Unitarians, Tyndale, and Cranmer. Acts 15; 29: For the word fornication, some say *porkeias*. "Swine's flesh" is the right, both here, in *v.* 20, and 21; 25. Verse 34 is not in the Alex. and other MSS. The Cambridge adds, to *v.* 33, "but Judas returned alone." Acts 16; 30: *Saved* is really *safe*. Mr. Wakefield says, there is no doubt the sense is, "to avoid punishment for what had befallen the prisoners and the prison." The Unitarians have "safe;" Wickliffe has "made safe;" all the others are adrift. Acts 19; 12, is, most likely, moonshine. The original has Latin words in Greek letters, Sondaria and Semikiathia for Semicinctia. In 20; 28, the English has "of God," on the authority of no MSS. of any note nor version, except the Vulgate. The Ethiopic uses an ambiguous expression; but "of the Lord" is supported by all the best MSS. and versions. "The blood of God" is rejected by Athanasius with horror, as an invention of Arius. Rom. 6; 4:

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Dia dones, "by the glory," Beza translates, "with a view to the glory." Lardner and Newcome follow him. Rom. 8; 34: The Greek word for intercede is only used here; *v.* 26, 27, and Heb. 7; 25, the English has "maketh intercession;" and in Heb. "to make intercession." The Douay has "asketh," in 8; 26, 27. Wickliffe has, in *v.* 26, "The ilke Spirit axeth for us with sorwynge that moun not be telde out;" and in 27, "for bi god he axeth for holi men." In 34, "the whiche preieth for us;" and in Heb. to "preie for us."

1 Cor. 1; 12: "And I of Christ" is, most likely, an interpolation, for 3; 22, it is not repeated. Some say it should be Crispus, see Griesbach. 1 Cor. 10; 9: Here the Alex. has "God." The Vatican and Eph. have "Lord." Griesbach decides for "Lord;" and on verse 4 Newcome observes the verb substantive is used, as it is in Matth. 26; 26, 28: it was merely "an emblem." 1 Cor. 11; 10, is perfect nonsense in the English Bible. The Unitarian has, "have a veil on her head, because of the messengers," which is the literal meaning of angels. Wesley says *veil* for *power*. Wickliffe has "an hiling." The original is certainly *Aggelous*, and no mistake. 1 Cor. 15; 47: "The Lord" is here a redundancy. Tertullian says Marcion put in the Kyrion; at all events it is not in the Vat., Eph., Clermont, and several other MSS. The Ethiopic, Vulgate and some others have oranios, *heavenly* for *from heaven*. 2 Cor. 12; 7: "The messenger of Satan," literally, *an angel Satan*, *aggelos Satan*: see also the Douay. Gal. 4; 4: Mr. Lindley (2nd address, p. 282,) says, "Paul then says here, that at his appointed time the Almighty gave a commission to Jesus, the son of Mary, of a Jewish family, subject to the law of Moses." Ephes. 1; 1: The words *en Epheso* are wanting in some MSS., and Marcion's copy had *Laodicea*. Many critics incline to this last, although much weight is due to Ephesus. The former is thought to be alluded to in Col. 4; 16. Eph. 3; 9: "By Jesus Christ" are not in the Alex., Vat., Eph., or Clermont MSS., nor in the Syriac, Coptic, Ethiopic, Vulgate, or Italian. 2 Tim. 4; 16: This little verse, on which rests the divine inspiration of Scripture, Bishop Newcome expressly states is, "All Scripture given by the inspiration of God is profitable," in the Vulgate, three Arabic versions, Grotius, and the English, 1549, so that it must be fairly given up these are not inspired books. The Unitarians give it as above. Wickliffe has, "Al Scripture onspired of God, is profitable," &c. Tyndal and Cranmer go the same road, so that it is all nonsense to try for inspiration any longer.

Hebrews 2; 17: This is a remarkable expression; it is not to propitiate God, but the sins of the people, "Eis to Itaskes thsi tas Amartiao." This Epistle altogether is very doubtful. Origen could father it on nobody; he says it was attributed to Paul, Barnabas, Luke, Timothy, &c. Genesis 49; 10, is, literally, "peo-

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ple." Elohim, the plural of Eloha, occurs repeatedly in the Hebrew books, more than forty times in fact, and sometimes has plural appendages. See the Hebrew of Josh. 24; 19: Psalm 58; 12: Gen. 35; 7: Deut. 4; 7; 2 Sam. 7; 23, &c. A singular, however, often follows this: Gen. 1; 26: Matth. 2; 6. "Not the least" is, in Micah 5; 2, only "little." The Unitarians have, "by no means the least;" Wesley has "in no wise the least." All our English versions are the same that I have seen; so is the Douay. Scholtz has "Oydamos Elachiste;" others, "Medamos Elachiste.". The Sept., certainly, is no more than "Oligosos;" the Hebrew (ex points) is Tsgnydh. There now, you are as wise as myself, reader, except that the word means either *little* or *great*, just which you like, (see Dr. Pococke.) A curious coincidence to Dan. 11; 38, the "God of forces:"—*Maozim*, is in the Turkish Liturgy, *Rabbol Maïzza*. How much has been written on Zech. 9; 9, *having salvation*, which the Douay gives as *Saviour*. R. Solomon, Aben Ezra, and R. Saadai, all refer it to the Messiah. Nvsts: in the English it is neuter; in the Douay, active, which latter accords best with Isaiah 45; 21. I recollect no other place where the sense *saved* is used for this word. The following instances, however, shew that the Jewish verbs are put passive when the meaning is active:—Num. 12; 7: Neh. 9; 8: Ezra 33; 30: Psalm 93; 5: Prov. 11; 13: Psalm 119; 23: Ex. 14; 25: 1 Sam. 17; 32: Mal. 3; 16, and many others. In Dan. 9; 17, "for the Lord's sake," in the Douay is "for thy own sake." The original is "for the sake of Adonai." The Sept. have, oddly enough, translated Jehovah Adonai, by Kyrios, instead of Theos, which is equivalent to "master;" but when the *Lord God* occurs, Gen. 9; 26—24; 27, &c., then they give *Kyrio o Theos*, but not always. Gen. 15; 2, is only *Kyrie*: so is *v.* 8.

The Jehovah Tsidekenu of Isaiah 23; 6—33; 16, is generally allowed to speak of the Messiah. Was Christ called Jehovah Tsidekenu? 33; 16, makes the Messiah a woman, if it relates to it at all. In 2 Sam. 23; 3, for Alhy Ysral, several MSS. have Yhvh Alhy Ysral. The Yhvh seems often omitted in copying, before the labours of the Masorites. The words *borrow* (Ex. 11; 2) and *spoiled* (12; 36) are not very definite. In Taylor's Lexicon there are no less than five columns of instances in which *Sal*, the root of the former, means demanding, requesting, asking a favour, &c.; and the latter has been translated, *taken* in Gen. 31; 9, 16: the Vulgate says, "et *petierunt*;" and the Port Royal Bible of Saci has it *demanerent*. In Acts 21; 20, the number should be *tens of thousands* not *thousands*—"myriades." The original word for atonement, Khphr, literally means *to cover over*. It denotes a sacrifice in every instance in the Hebrew books. Isaiah 23; 6, and 33; 16, is, certainly, in the Hebrew idiom, "which Jehovah shall call him the Lord our Righteousness," as Dr. Blaney says;

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and so has the Sept. Here the difference between Christ being God or man does not depend upon a letter, but on a Hebrew point. There is a mistake in the translation of the latter part of what Matthew calls Isaiah's prophecy of Christ, (7; 16.) If the original Hebrew is compared with Num. 22; 3, or Ex. 1; 12, the following will be found the more probable sense:—"By whose two kings thou wast distressed." After the word *good*, Grotius says the butter and honey refer to fear of famine in a state of siege; these things, like John's Meli Agrion, being common, and the latter found anywhere. In the 40th Psalm, 36, the first sentence in the Sept. is, "a body hast thou prepared me." In the Arabic translation of Isaiah, the word "ambassadors" (18; 2, &c.) is rendered *prophets* or *preachers*. Isaiah 18; 1, should begin, "O land, shadowing with wings." A Chinese monument, dug up in 1625, is said to bear on it, in Chaldee, "This stone was erected to the honour and eternal memory of the Law of Light and Truth, brought from Jacin, (Judea) and promulgated in China." We must, however, recollect that this story comes to us through the Jesuits. Father Le Compte says it recounts the first missionaries, from 636 to 780. It was corroborated, in part, by M. Renaudot, from Arab MSS. It is thorough trash, if true.

The school of Shilo say this is the name of Messiah (Gen. 49; 10): the school of Chanina say Chaninah is his name (Jer. 16; 13—favour); others say Menahem Ben Hezekiah, from Lam. 1; 16, (the Comforter); others call him *the leper of the house of Rabbi*, from Isaiah 53; 4. R. Sol. Yarchi, or Rashi, as he is called, who took his name of Yarchi (the moon) from living at Luneville, applies the Talmudic passage, "He sits between the poor who are loaded with diseases," to the Jewish people, not the Messiah, although he is, in other places, orthodox enough. The Medrashim, or paraphrases on the Hebrew books, say Ruth 2; 14, relates to the Messiah: "Come thou hither (to the kingdom) and eat of the bread (of royal food) and dip thy morsel in the vinegar, (of afflictions, for it is written, *he was wounded for our transgressions.*)" Remember thy Boraim, (Eccl. 12; 1) is Elohim through the rest of the chapter. Gen. 49; 10, is Amim, *people's*. Ashim, or makers, are spoken of. The *just man*, (Matth. 1; 19,) Chrysostom says, should be rendered *gentle* or *merciful*. The fiery serpent (Num. 21; 8) is, literally, *Saraph* a *Seraph*; and the flying serpent of Isaiah 14; 29, is *Saraph* in Gnoaphaiph. Our translators often give to Assarion and Quadrans the term farthing, but they differ. The Assarion was the tenth of a Roman penny, or about $\frac{1}{4}d.$; the Quadrans was two mites, or $\frac{1}{20}$ of an English penny. Matth. 10; 29, is *Assarion*: Mark 12; 42, is *Kodrantes*. The origin of the *Sabbath day's journey* is said to be Josh. 3; 4. Matth. 25; 33: The Jews set prisoners to be acquitted on the right, in the Sanhedrim, and those to be condemned, on the left.

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(See Illustr. Ecc. Harmony.) The name Iscariot, or *Iouda Simonos Iskarioté*, (John 13; 26) has been hunted all over the world for a meaning, from Ish Karioth, a man of Karioth, (Josh. 15; 25) to Ish Scariota, the man with the bag; Ishcaret, the man who cuts off; Ish Shakrat, the man of the bribe; a man of Issachar, and half a hundred more; and, after all, it may simply mean the purser, for in Syriac it means a purse. A bag in Hebrew is Kis, and so is a purse. Wickliffe has *scorioth*. Dr. Southwell says the first nine chapters of the Proverbs were written by David. Eucharistia means thanksgiving, (Hom. p. 492.) How remote are the analogies in language. We have to go to the Persian for our word *better*, which could never have been formed from *good*; but their good is *beh*, and the next *behter*: so also bad and badter. There have been many follies, however, committed under these heads. Sir W. Betham, in his "Gael and Cimbri," makes the Irish Phœnicians; for Tzur, the Phœnician name of Tyre, *a rock*, he says, comes from the Irish *Tir*, a palace. Cadiz, or Gadir, literally the Peninsula, or island in Phœnician, and which so completely describes that beautiful city, comes from the Irish Cadaz, *glory*, &c., and he is not the only sinner in this line. (See the work by Gen. Vallency.) As Bossuet says, "every error is a truth abused." Herodotus says Egypt had no vineyards, (2; 77.) Plutarch says they abhorred wine, (De Iside, sec. 6:) see Gen. 40; 9: Num. 20; 5, which say there is. In the celebrated Isaiah 53, the 8th verse is plural, (lamo) *inflicted on them*. The whole most likely refers to the body of the prophets.

Michælis rightly rejects the two first chapters of Matthew, partly because of 2; 15 and 17. These seem peculiar expressions, for we have from the Talmud on Psa. 12; 2, *as it is written*, and that with reference to the Shamir, a fabulous animal, having destroyed the Temple, whence virtue has ceased. John's Gospel seems written against the Gnostics, Cerinthians and Ebionites. His first chapter attacks the Æons of the former, who had a *word*, an *only-begotten*, and a *light*, besides other commodities. John with his one knocks all these down, and also their belief that this world was made by the devil. The Sabians are also floored, who said the Baptist was superior to Christ, he being *the light* and *the life*. In their book, Codex Nasaræns, on a man shewing the mark of baptism to Christ, the latter adored him four times; but where the Samaritans get 4, 25, 39, 42 from I know not, for they never applied Deut. 18; 15, to Messiah, as Gesenius has shewn, and to this day they believe in one coming, Hathab, *the converter*. Calamitas in Latin means *a storm severe enough to break the corn-stalks*, (Calami.) Shoshannim (see title to Psa. 45) means *lilies*, or the Nilean lotus, worn as a hair ornament; Maschil Jedidith, *instruction of the beloved* one. The Psalm is an Hymeneal ode to be sung by the Egyptian maids on Solomon's marriage with their

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mistress. How much lore has been expended on this Shoshannim. In the Bible one word stands for brass and copper, and has always been translated brass even when meaning native copper, (Job 28; 2.) Modern Hebrew has a name for each,—Nahhvoosh, and Nehhsheth, copper. How ill is Matth 9; 17, translated? *Askous* which should be rendered *skins*, is put bottles, to the total loss of sense. Ez. 32; 2, should be *rolling waters*, not *rivers*. Cant. 6; 12, should be *my thoughts have set me on the chariots of a noble people;* as it stands it is nonsense. There was a great dispute against Rome by the Bishop of St. David, respecting Petros and Petra, in Matth. 16; 18. This is gammon; Christ spoke in Syriac and used Cephas: see the Bishop of Llandaff. The word *for* in Matth 7; 8, should be left out: compare the Douay. In the Venice Hebrew Bible of 1661, the text is marked when the Kamets is to be read, Kamets Katuph, or with an *o* instead of *a*. Our translation is often foully dishonest. Paul (Eph. 3; 7) calls himself a deacon, *Diakonos*, but this would be letting the cat out of the bag. The same man is called both bishop and presbyter. There seems but two orders: (Phill. 1; 1, and 1 Tim. 4; 14,) the bishop was made by the presbytery. 1 Tim. 1; 3, shews an authority over presbyters. 5; 17, is presbyter, not elder: so is verse 19. Verse 22 shews he had the power to ordain. The Charons of orthodoxy, who live by ferrying unbelievers to hell, have upset all this. We want nothing but nature to prove a Creator, yet the Bible proves God, in order that God may prove the Bible.

There are curious analogies to be traced in languages. Thus the Greek and Latin have these:—ago, *to drive;* ego, *I*; edo, *to eat;* mater, *a mother;* merio, *to deserve;* Nectar(k)arctos, the *Great Bear;* chlamegs, *a cloak;* gemo, *to groan;* tremo, *to tremble;* aer, *air;* aura, *a gale;* pater, &c., with one exception literally the same, besides many evidently taken from one another. The Hebrew Ager, Greek agiere, and Latin aggero, *to father*, and aula, *a hall;* gur, *to curve;* gyros, gyrus, *gyre*, or gird, (English) gurdan, (Saxon); dam, damas, domo, demmen, (Germ.) *to tame;* drachmun, drachma; zone, zone, zona, zone (Germ.) *to encircle;* oin, oinos, vinum, vino, (Ital. and Span.) uin, (Cimbric) win, (Sax.) uuin, (Germ.) vün, (Dan.) wein, (Goth) *wine;* metel, *a forged bar;* metallon, metallum, mna, mna, mina, *a weight;* mur, myrra, myrrha, *myrrh;* nin, nean, nanus, *a son;* sak, sakkos, saccus, *a sack*, (Germ. Swed. Welsh, Dutch, English) saeck (Dan.) and many others. Tradition says Elijah was Phineas, and that he was also called Elias, and was an angel. Epiphanias says his father, Sobac, had a vision of a man in white clothing his little son in fire. Rabbenu Hakkadosh says Elijah had a brother, whose wife was barren, so that he had to raise children from her, and was not continent, as Baronius says. Augustin informs us that the Orphites believed the serpent was Christ, and rabbin have said that Eve not

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only said she was not to eat, but not to touch the tree, and that the devil thereupon pushed her against it, and then because she did not die, told her no more would she after eating. Cajetan says there was not a word spoken, only "internal suggestions." Hondorf (T. His.) says the Pope gave Count Gleichen a license for two wives. Melancthon, who tried mildly to keep the reformers in order, was nearly driven to Palestine to end his days. Hildebrand prophesied Hen IV. would die before St. Peter's day, then hired assassins to kill him, and when they did not succeed, he said his prophecy related to his soul. (Bayle, 2, 370) El Eltahkik, *men of truth*, are a Mahometan sect, who believe the four elements are God, man and all things. The Zeudikites are another; they are Sadducees, and say, like Spinosa, all created things have been God. This is the pagan Demi Ourgos, the Goult Chez Raz of the Persians, the Achar of the Pundits, the Foe Kido of the Chinese. Confucius says, *a vacuum is the first principle of all things*, and the Bonzes teach, that Foe is the saviour of men. The Vu Guio Kiao are quietists. The Tetrachtes of Pythagoras was, perhaps, the Tetragrammaton. Herodotus says, the women of Babylon had once to lie with a stranger, near the Temple of Venus; they sat with cords about them, they could refuse no stranger who gave them the smallest coin; "this money is held sacred." These cords explain Bar. 6; 43: see the Douay also, and Bayle 4; 11.

Many Jewish writers call Messiah, Memra, or *the word*, which they say the Chaldee often uses for Jehovah. It was Memra who made the world, appeared to Moses, and worked the Egyptian miracles, appeared to Jacob, Abraham, &c. Nephes Ogli, the Turkish *Son of the Holy Ghost*, is the name given to children whose mothers, a species of nuns, having not been with men, *find* themselves with child, nobody knows how; they have pious trances, and then the Ulema help them. Ezekiel was nearly excluded by the Jews, through its differing from Moses; but Ananias, one of the rabbin, said he could reconcile the two. The *angel*, (Rev. 8; 13,) Griesbach shews, is an eagle; and James 2; 18, is *Shew me thy faith without works*. Acts 16; 7, is *the Spirit of Jesus*. Eph. 5; 21, is *in the fear of Christ*. Job 37; 18, is very bad: it is, *Thou hast spread out*, not *made*. The word Shamayeem is not used for *the heavens*, but Shhaquym, which the Sept. calls Palaiomata, which Buxtorf calls *light* and subtile. Isai. 40; 15, uses the same word for *the small dust*; the Sept. translates it *air*, (2 Sam. 22; 12) *mist* and *cloud*, and in one case each, *firmament*, *heaven* and *stars*. The Chaldee has, "Whose appearance is that of a melted looking-glass." *Strong* should be *firm*; the Vulgate has *solidissimi*, which is wrong; it is a simple adjective; and finally, the Hebrew for *heavens* is taken indirect, not in the accusative case. There are almost as many errors as words. The *baskets* in Matth. 14; 20, are *Kophynoys*, but in Mark 6; 43, many MSS. have *Styridas*. Ezra 5;

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1, calls Zechariah the son of Iddo, and Jon ben Uziel, in his Chaldee, does the same. Many hold the Talmud, both Mishna and Gemarra, to be inspired; Mskhvth, or *Denterosies*, repetitions of the law. We must never forget, too, that Paul's 2 Tim. 3; 16, which has assumed all shapes, can, in its fullest sense, relate only to the Hebrew books. The *Ta iera Grammata*, the *Graphe*, the *Ai Graphia*, or which you like, refer solely to the Hebrew. They are thirty-nine in our copies; Josephus calls them twenty-two; and by combining Kings, Chronicles and Samuel, putting Ruth into Judges, Ezra with Nehemiah, Jeremiah with Lamentations, &c. some writers call them seventeen. Gregory states that the Jews rejected the Apocrypha, and Jerome says the Fathers did. Rambam said Kethurim had only received Ruh Haquedhosh, or *holy ghost*, not Ruh Nabhyah, the *prophetic spirit*.

The Arabs have many *Pend Nameh*, literally *sentence books*. Nasmi Effendi the Turk, advising his son, says of the ablutions, "The purity of the body will not alone suffice, it should be but a symbol of that of the soul." Compare this with Chesterfield's Letters. 1 Sam. 20; 41: Gen. 33; 3: and Gen. 22; 12, are *adore* literally, and Ezra 4; 14, would be better thus: "But we, remembering the salt that we have eaten in the palace," as the Douay has it. Elymas is in Arabic a magician. Most Hebrew names beginning or ending with El refer to God; as Ezeki-el, "The strength of God:" El-i-jah, "God the Lord:" El-izabeth, "God hath sworn:" so that whenever a woman named thus is called by her name, the name of God is taken in vain. The above rule is not universal, for Elor and Elah both mean an oak. Ab-yah, "The father of God," and most names beginning with Ab, relate to *father* of something; those with Beth to the *house* of something; Kirjath to the *city* of something; Ah to the *brother* of something. We lose this in our vile mis-spelt translation. For example: Jeremyah, Jah-hoshaphat, Ishma-el, Isra-el, Kemu-el, Micha-yah, Micha-el, Peda-yah, Nehem-yah, Ner-yah, Sera-yah, Shear-yah, Rehab-yah, Jos-yah, Ur-yah, Shelem-yah, Zephen-yah, Shemaryah, Zeru-yah, Zib-yah, Shephat-yah, &c. Bellamy says Gen. 6; 14, should be thus: "Make for thee an ark of the wood of Gopher, for thou shalt expiate in it, even a house also, with an outer room for atonement." I cannot agree with him; the English version is, in my opinion, better. The Septuagint says asphalte, which is near enough. Faber says *Thebah*, the ark, means in Syriac a *cow*, and certainly *Adonai*, literally *our lord*. For example: Psa. 110; 1, the "*Nam Yehovah le Adonai Sheb le ye Yemini od Ashuth Aibike hedem le regelike;*" or, as the Septuagint says, "*Eipen o Kyrios to Kyria mo,*" &c., is found in other systems. *Adon* is the Syriac for *lord*. The Spaniards chop the *a* and form their *don;* the English do the same with the Chaldee *Adod*, for *dod* was the Saxon root of the term *God*. Eusebius says the pagans called

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Christ *Pan*, whence our pancakes. Simon Barjona could not have been the son of the prophet Jonah, by any chronology; besides, Peter caught fish, whereas Jonah reversed this. *Tammuz* in Ez. 8; 14, is *Adonis* in the Vulgate; the Sept. does not translate it. In Judges 8; 33, &c., *Berith* is the plural form; the singular is *Ber*. Msh, the name of Moses, is precisely that of Meshah the Egyptian Bacchus. "Bereshith boro Elohim eith Hashomayim Veeith Hooretz," (Gen. 1; 1) implies (in boro) rather as revising than an original creation, and the Samaritan has Heezein (the Eoat) for Elohim: see Depuis, 3; 34. Plutarch, in his Artaxerxes, gives us the Persian name of the sun, *Kyros*. Ctesias says Cyrus was named after the sun, and the O Kyrios of the Greek books literally is "of or belonging to the sun." Into how many forms has the "Aheyeh Ashur Aheyho" of Ex. 3; 14, been put? the Chaldean *Ad Ad*, "the one the one." Rosenmüller says *Ero qui ero*, "I shall be who I shall be." Dr. Watts says "The great I am." The Sept. has *Ego Emi O On*, "I am the being." Le Clerc says *Je serai car je serai*, "I shall be for I shall be." Dr. Geddes says "I am because I am." Theodosian says *Esomai Esomai*, "I will be, I will be:" so does Aquila. Le Gros says *Je suis celui est*, "I am he who is." The Vulgate is *Sum qui sum*, "I am who I am." Houbigant has *Ego is ero qui dien futurus sum*, "I will be he who hereafter am about to be." Diodati says *Sono colui che sono*, "I am that which I am;" and our own version differs from all these. So did "I am what is, what shall be, what hath been," the inscription on the temple of Isis. Isai. 65; 16, is not "The God of truth," but in each case the *god Ammon* or Amen. The title to Exodus is an addition by men. The Sept. calls it simply Exodus, an addition also; it has no title in the Hebrew, and is named from its first two words. Its 34; 29, in the Sept. is *his face was horned*. Our *Miriam* (Ex. 15; 20) is a gross blunder; the word is *Mary*, in the Sept., *Mariam*. In the Douay it is right. The Hebrew is Mri, *rebellion*; Miriam is *their rebellion*.

Hosanna literally means "Save, we beseech thee!" *Shivoc* is "mourning." *Boroch Hobo* is the blessing said when a child is brought to be circumcised. *Pyreo* is the term used for the *rending* in that ceremony. There are curious differences between the Polish and Spanish Jews even in their consonants; Bt and Bys, Vys and Bht, Sf and Thv, &c. occur in the alphabet. The Shoorook of the Spaniards is the Meloopim of the Poles; the Kriath Schmang of the former is called Kiriath Shema by the latter. Tephillahs Mincha are the afternoon prayers. Mezuzza are the things, Deut. 6; 9: the one is Deut. 6; 4 to 9, the other Deut. 11; 13 to 21: both are put into one leaden roll, and this is nailed up to the door post. The best treatise on Caballa is Sephar Habboir. There are curious things in R. Eliezer's Pirke, or History of the World; and Jochai's Zohar, a caballistic book on the law: so

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there is in R. Chalaphta's Sedar Olam Rabba, or Larger Chronicle; there is also a Sedar Olam Zontah, or Lesser Chronicle, written much later. R. Judah's Siphri is a mystical comment on Leviticus. R. Nathan's Pirke Oboth is a collection of mishnacal sayings. The Mishna collects the traditions under six Sedorim or classes. Zerohim, *seeds*, &c.; Sedar Moed, *festivals;* Noeshem, *woman;* Nyzikin, *injuries;* Kedoshim, *holy things;* Taharoth, *purifications*. Each Mishna has its Gemara, and in itself consists of many divisions. Our translators have dealt vilely with us. Look at Jas. 1; 23, literally "the face of his birth;" Phill. 3; 21: "the body of our humiliation unto the body of his glory;" Rev. 13; 12: "the wound of whose death;" 2 Cor. 12; 13: "for the subjection of your profession;" Col. 1; 13: "of the son of his love," &c. These Hebraisms should be preserved: see Vorstius on this subject. In the decision on Lady Hewley's Charity I find the following: "It is truly astonishing to find such a translation as "flames of lightning," given to *pyros phloga*." The Vice Chancellor ought to have known that this was made by Archbishop Newcome, and that Schleusner gives to *pyr* the meaning *fulmen*. 1 John 3; 16: The words "of God" have only been put into italics for about the last 70 years. The earlier copies followed Beza, who put *tou Theou* into his Greek text, and *Dei* into his Latin. The Scotch Church recognises no translation whatever, and they are right. There is not one single word in the Bible shewing a triune God, not even the now given up verse in John. What absurdity is it to go to the grammatical refuge of *Elohim*, &c., when we have Deut. 6; 4: Ps. 50; 7: Isai. 47; 8—44; 8—45; 12, 21, 23, 6: Zeph. 2; 15: Mal. 1; 11: Mark 12; 23—10; 18, and many other places, as 1 Cor. 8; 4, 6: Eph. 4; 6: 1 Tim. 2; 5—6; 16: 1 Cor. 11; 3: Rom. 16; 27: 1 Cor. 15; 24, 28, 15. Augustine says he first discovered the deity of Christ in the works of Plato.

Compare the Hebrew *day*, Gen. 1; 5, with Dan. 8; 14: also Gen. 1; 2, with Deut. 32; 11, where it means a fluttering bird. Jacob, Gen. 25; 29, literally was *boiling a boiling*: so 27; 3, is, at the end, *hunt for me an hunting:* 29; 35, *she stood still from bearing:* 30; 30, blessed thee *at my feet:* 35; 5, *a terror of God*. Gen. 4; 38, is quite misplaced, for when Jacob went to Egypt, Parez had two sons, yet there is only about twenty-four years for this. Joseph was seventeen when sold, thirty when standing before Pharaoh; and nine or ten after this, Jacob goes to Egypt. Gen. 49; 1, is, befall you *in the end of days*. Ex. 1; 17, abundantly is *swarmed:* 7; 19, their rivers is *their Niles:* 8; 17, should be *gnats*, not lice. Ex. 12; 1: Only nine of these wells exist now. The Arabs still shew the Hammam Mousa, or bath of Moses. Ex. 21; 17, tenons, literally *two hands*. 28; 8: Geddes renders this girdle *the fancy work of the shoulder-pieces:* 29; 18, is *a pacifying odour*. Num. 21; 25: Its villages are *its daughters*;

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this is often used: 35; 17, is by *a stone of the hand:* and *v.* 18 is by *a wood of the hand;* and the *great terrors* of Deut. 4; 34, is no more than *appearances:* 32; 5, is *sons of a stain.* All this chapter should be translated as poetry, not prose. In Genesis, the writer has most likely copied, verbatim, several ancient writings; for example, 6; 19, is a pair of animals, but in 7; 2, we have another document altogether. Gen. 35; 8, is *the terebinth tree of mourning*: 22, Migdol eder, *the flock tower,* denoting distant ages. So 25; 1, 4, will not agree with the other account, which gives Abraham only Sarah and her maid for wives, and Ishmael and Isaac for sons. Compare also 28; 10, 19—22; 30—25; 9, 15: so, also, the terms God and Jehovah, which are frequently used in succession at some length. This opinion has been carried much farther. The first account of the creation shews the earth gained from water by a draining or drying process; but in the second account, (2; 4, &c.) the earth is dry, and waits for water to be fruitful. It has been left for the moderns to find a trinity in *Elohim,* the ancients never dreamt of it. Jerome and Origen, Cajetus, Petavius, Drusius, &c., never discovered this.

The date of Job has been much disputed: it abounds with Chaldaisms, Syriasms, and Arabisms, and has several words not elsewhere found in the Hebrew books. *Skin after skin* (2; 4) refers to barter, and not to a man's hide. The remark in Psalm 72; 20, has been added, nobody knows when; it is in many very old copies, yet many Psalms before it are not David's, and many after it are. In some MSS. the 1st and 2nd are one, so are the 42nd and 43rd, and the 72nd and 116th are divided into two. The instruments cannot now be made out. The Kinnur (Gen. 4; 21), Decachord (Psalm 92; 4), Sheminith (6; 1), Shoshanim (45), are thought to be the harp, which, on an old coin, has three strings, the ten stringed harp, the eight stringed, and the six stringed. The Nebel had twelve strings. The Sept. calls it Psalterion, whence our *Psaltery.* Harmer thinks it was the Syrian bagpipe (1; 409.) Jarchi says the *Gitteth* is so named, because first used at *Gath.* The Hagub is in Gen. 4; 21, and Job. 21; 22. The Halil, or Mahalet, (53; 1) is perhaps the present Ethiopian Mahlet *(a flute.)* Neheloth may be the same. The Shoshan udeth (60) and Shoshannim eudith (80) were perhaps lyres. The Keren, afterwards called Shopher, is taken for a *cornet.* The Hetzetzerah is plainly the *trumpet;* but the Tuph is disputed for a tambourine, or the Turkish *kettle drum*: it is the *diff* of Aleppo. The Tzeltzerim have been disputed from *castanets* to *cymbals.* I query whether Nekeb, Ez. 28; 13, is a musical instrument; it is not so in any other place. But the Menanaim, 2 Sam. 6; 5, is one; so is Sheleshim, only found at 1 Sam. 18; 6. Daniel mentions the Keren, Meseruquita *(flute),* Kitros, *Cithara* (*guitar,* or little harp), Sabuca *(sackbut),* Phesenther

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(Nebel) and Sumphenia, either the Hagub or the Syrian Sambonja, as Chaldean instruments; but these names lean to the Greek. The Slh, or Selah, was probably *Da Capo*. Dancing was used, too, Michaelis thinks, from Lev. 23; 41: *Celebrate a festival to the Lord,* for *festival* is derived from a word which means *to go round in a dance.* Psalm 2; 12, will bear to be *reverence sincerely.* It evidently applies to Jehovah, in *v.* 11. Michtam (Psalm 16. &c.) has been translated *a golden poem. Cup* (*v.* 5) means state or lot. The cherub (*v.* 10) was a pure creature of the imagination. What an absurd translation we have in 29; 9: *maketh the hinds to calve.* Here is a pretty desecration of God's name: see Lowth. *Maketh the terebinth trees to tremble,* is near enough. Again, (45; 8) how can Meni be set down as Armenia, as some have done? Compare the Douay. 75; 6: for *south* read *desart.* There is no end to the errors in the version of this book: it should have been translated as poetry, not prose. The 119th has been attributed to David, *young* and *old;* a captive Jew in Syria; Jaddua; a Babylon captive; a sufferer under Epiphanes; and a hundred other things.

The Proverbs are like the wise sayings of Abu Taleb, Abu Obed, Zamachsjari, the Ghulistan of Sadi, &c., or Euripides, Pythagorus, Phocylides, Odin, the Edda, *Havamaal,* &c.: consult also Grotius. 30; 31, has been translated a war horse, greyhound, zebra, cock, and all sorts of things. The literal form is the best in these unknown matters, *the girded* about *the loins.* Many have supposed *Lemuel* another name for Solomon, whom Nathan called Jedid-yah. 2 Sam. 12; 25: This chapter seems written later than Solomon's time, and *v.* 10 is by another author. It has, like some of the Psalms, each verse beginning with a Hebrew letter in succession. The preposition *pros,* James 4; 5, perhaps means *against;* it is translated so in Eph. 6; 11. In 1 Sam. 21; 6, it, literally, is *bread of the faces.* Deut. 24; 1, is *some matter of nakedness.* 1 Sam. 20; 2: *Shew it,* is *uncover my ear.* Psalm 40; 6, is *mine ears hast thou digged;* and the Sept. gives here, "a body hast thou prepared me." See what Paul turns these to. Heb. 10; 8: Num. 11; 7, is, "the eye of the manna," a common Hebrewism for colours: Psalm 147; 14, is "the fat of the wheat:" Gen. 36; 24, is "that found the Yemim:" Gen. 1; 6, the term *firmament* is better as *expanse;* the original is "Rakiah:" 1 Sam. 13; 17, *Shual* is *a fox:* Gen. 6; 4, *Nephilem,* singular Nephel: Gen. 14; 5, calls them *Rephaim:* Deut. 2; 10, *Yemim and Anakim:* Gen. 10; 89, *Gibbor:* Prov. 2; 18, is "leads to the Rephaim:" and 21; 16, is "the assembly of the giants." Jonah's gourd is *Kikagon,* which the Sept. calls *Kolokythe.* Jerome says it is *ivy;* others, the *Palma Christi.* There is also the *Pekaáh,* or *wild gourd,* (2 Kings 4; 39.) Josh. 2; 1: The *Zona* is, in the Sept., "Porné;" it means a prostitute. Heb. 11; 31: James 2; 25: Job 20; 16:

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Rosh means both *poison* and *head*. 1 Cor. 16; 22: *Maranatha* means *when the Lord comes*; doubtless a pious wish in accordance with Matth. 5; 44. Matth. 7; 11: All offerings were *Corban*; those of bread, fruit, &c. were called *Mincha*; the *scape goat* was called *Azazel*. The word *Patriarch* comes from the Greek. *Roshe Aboth* is the Hebrew "Princes of the tribes." Pentecost also comes from the Greek, *Penta Kosos*, or *fiftieth*. 1 Sam. 23; 28, means "the rock of divisions." Luke 18; 12, should be "twice in the Sabbath." The word *Thannim*, translated *dragon*, means a fish; this is Matthew's whale. The Jews had Æthmalotarcha at Babylon, and Alabarcha at Alexandria, and Ethnarcha at Antioch; but the sceptre departed from Rehoboam at Sichem. The serpent (Gen. 3; 1) is called Nachash. Gen. 1; 24, is "the living soul." Lev. 17; 11, is "the soul of the flesh." Our absurd version has, (Judges 15; 19,) actually water coming from a *jaw*. The word is Maktesh, a common name for a rock. *Ivory* is also called *tooth* in Hebrew. 1 Sam. 14; 4, is, literally, "the tooth of a rock," in both cases. *Almah*, a *virgin*, literally is "a person concealed." The "voice of the Lord," in, for example, Psalm 29, is simply *thunder*. The Jews had a custom, when they appealed to Bathkol, that the answer came in the next words they heard any one speak. Ezra 42; 16, is *east wind*, not *east side*. Amos 28 has "wine of the condemned;" the Sept. says "wine earned by their slanders;" the Chaldee is "the wine of rapine." Ruth 3; 9, is "spread thy wings:" so Jer. 2; 34. Job 38; 13: Isaiah 24; 16, are "the wings of the earth." Zech. 33 is, in the Sept., "wolves of Arabia:" the Hebrew word *Arab* means *evening* as well as *Arabia*. Memra, the word which the Jews say "made the world," is a Chaldean term; *Dabar* is the Hebrew for *the word*. Several old copies say, at John 5; 4, the angel Eloueto *was washed;* and the Alex. has *Kyrion* for *Karion*. Abarbenel says the Kenites, (Num. 24; 21,) were Ammonites; and Onkelos also translates it by Shalmaah, both here and in Genesis. Deut. 32; 36, is like Psalm 135; 14: *v.* 38, *your protection* is, literally, *an hiding for you;* and Moses (39) strongly asserts the unity of God, although he uses the word *Elohim*. Basnage says there are only thirty-five years of Daniel's 1260 to come; "and if we reckon Lunar years," after the Chaldeans, "this event must be accomplished in the year 1716." All this folly is of no avail, he ought to have come in "this generation." Paul's quotation from Isaiah 11; 10, (see Rom. 15; 12) fits neither the Hebrew, English, or any other version, but the Sept.; and for *rest*, the Vulgate has *sepulchre*. Lowth tortures the Hebrew into Syriac, or Chaldean, but can make nothing of it. Isaiah 25; 8, is, "He will utterly destroy death for ever." When was this fulfilled? It is usual to say Christ first taught the resurrection. Lowth says this doctrine, in Isaiah's time, was "a popular and common doctrine." The

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Talmud says the Romans were descended from Zepho, or Edom, (Gen. 36; 15,) and that Bosrah means Rome. This name is not in the Sept. Lowth says, on Isaiah 49; 16, that it was a custom for the Jews, like the palmers, to mark their skin. Did the bishop ever read Lev. 19; 28? In the Hebrew there are only three chapters in Malachi, the third having the fourth in it. I cannot agree with Lowth on Isaiah 59; 20: the present text is right. Torturing it to fit Paul's Rom. 11; 26, is no use; nor his next verse, which is not in the Heb. or Sept. from *when* to the end. Abarbanel says the wolf, lamb, &c. mean oppressors; the serpent means the Roman empire, or Edom; the other three are oppressors of the Jews, but will be forgiven, but not Rome. This prophet should be spelt Isa-yah.

Jer. 31; 6, means *destroyers* (the Romans), not *watchmen*: it comes from the root Netsar. See the same in 4; 16, where it is wrong also. Abarbanel calls them *Nazarym*, or *Nazarenes*. Among other things, Jer 31; 22, has been referred to the Virgin Mary. Dr. Blayney shews the utter folly of this. It simply means the weaker shall overcome the stronger, and relates to the Jewish nation. Ezek 38; 2, is very vile: it is "Prince of Rhoz, Meshech, and Tubal;" and so in *v.* 3, the people called Rhossi, near the Araxes, which river the Arabs call *Rosh*. Abarbanel says the people in *v.* 8 are Christians in Judea. Verse 14 has been by some altered to *rise up* instead of *thou knowest;* but it will not bear it. Pointed one way, it means *pour out* (Psalm 141; 8): pointed another way it means *a razor*. It is right as it is. Abarbanel says 39; 2, is "and will strike thee with six plagues." Jarchi thinks it means *deceiving*. Voltaire was decidedly wrong in saying Ezek 39; 18, was a promise of cannibalism. The invitation is to the birds and beasts; they are threatened with it by Moses as a *horrid punishment*, not *promised* it as an indulgence. The Christian hell is, literally, Gie ben Hinnom, "the valley of the sons of Hinnom. Priestley says Gen. 2; 19, should be *living soul*. Our common word *calculation* comes from *calculus*, a pebble, formerly used on the Abacus. Diodorus says Orpheus invented hell 1275 years before Christ, from seeing "the trial of the dead" in Egypt.

Fagius tells us, from the Talmud, that when fire descended on the Jewish sacrifices, there was the face of a lion in it, which "who can doubt of its being a type of Christ?" Garcelasco del Vigo tells us the Mexicans worshipped a great dragon. The Rev. F. Roos, in a German work on the prophecies, tells us, in the supplement, "The world grows worse and worse every year." Karaite means a *scripturist;* and Chasidim, a modern sect, *the pious*. Balaneion, usually translated *bath*, really means driving away sorrow from the soul, (Aug. Con., 280.) Sathor, *mystery*, or, as the Talmud says,

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Romüth, the Roman empire; Lateinos, the Greek name of the Roman church; also *Vicarius dei Generalis in Tenis*, the motto over the Vatican, all in numerals, make 666; but so does Ludovicus; hence this desperate prophecy was saddled by many on the French King. The Council of Nice (327) decreed none should pray *kneeling* on Sunday, only standing; and Eusebius, (7; 8) describing a man at the sacrament, says, "He stood at the table, and put forth his hand for the holy food." The First of Whitgift's Lambeth Articles is complete Calvinism; and the Ninth says, "It is not in any one's will and power to be saved." There were two Zoroasters; one twelve centuries before Christ, who made the Zend, or *kindler of fire*. It differs little from Moses, but adds many visions and nonsense. The second is called by the Persians Zardusht. The pretended Zend of Perron was a forgery. Professor Rask, of Copenhagen, brought home true ones. The Manichean's devil was called Hyle. There are yet, by Norburg, 25,000 families of Mendai Ijahi, or followers of the Baptist, near Bassora. Their sacrament is locusts and honey. The priest wears a camel skin. They say Christ followed John. They baptize once a year. Skeptomai, whence our *sceptic*, literally means "to look about," or "pause and consider," a very useful habit. The *Tanaissa* were the Jewish doctors, through whom came the oral law. There are very ancient Jews in China; they are called Teaou Kin Keaou, or "the sect that plucks out the sinew;" but their Sabbath is the eighth day. Their Thorah has but 52 Paraschoth, for the 52nd and 53rd are in one. They have both Macc., but not Prov., Eccles., Cant. nor Job. The Hummums is corrupted from El Hammam, *the baths*. In John 3; 5, 6, Pnuema is translated *Spirit*, and in *v.* 8 it is both *Wind* and *Spirit;* and in Luke 1; 35, it is *Ghost*. Parkhurst says Elohim means the planets, and Baal was a name of God, (Hos. 2; 16.) Rambam says of Genesis, "Understood literally, this work presenteth us with ideas of the Deity which are most ridiculously absurd." Dr. Clark admits that by *play* (Ex. 32; 6) was meant a "mixed sexual intercourse." *Hades* is translated *hell* in several places out of the eleven in which it is found, and only *grave* once. The angel's speech to Abraham is literally, "A child shall be born of your calf." John 1; 1, is copied from Plato. John 7; 39, is "for as yet there was no Holy Ghost." What becomes of 1; 32, and the tales of the other three historians? Dr. Lamb says *Sabbath* means "daughter of the sun." Hermas (Pastor 3; 3) says candidly he never spoke a true word in his life; and Eusebius (Evan. Prep. 12; 31) tells priests to lie, quoting Plato, as saying the same; and justifying the whole by *the example of the writers of the Old Testament*. Baronius calls him "the great falsifier of ecclesiastical history;" and says he "had nothing in his known life or writings to support the belief that *he himself*

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believed in the Christian religion." Even the word *divine*, or Dii Vini, gods of wine, is heathen; and an *agonia* (Luke 22; 14) has been translated *a winepress.*

Paul, by 2 Cor. 3; 6, *Grammatos*, there is no *new* to it, shews he was well aware of the celebrated Athenian *unspeakably Holy Testament*, for the present Testament had no existence. The six earliest writers do not mention one evangelist. Hermas does not mention the Testament. The Athenian Testament, of which Paul is the minister, was much like the Sibylline books, could be turned to anything, like Paul himself. But what disgraceful fraud is it to fabricate the word *new*, not even put in italics, in order to blind the faithful from this fact, that Paul was a minister of a Sybilline Testament, among his other Protean tricks, and after preaching his own gospel seventeen years, at last (Gal. 2; 2) he goes up to compare it with that of the apostles. *Logos* is not *the word*; it means the *principle of reason.* Hickergill says that 1 Sam. 13; 14, means "a man for my turn;" "he will kill and slay as the priest commands." Here is a confession from a learned parson. Strabo says Jehovah was the name of God at Thebes. Deut. 32: "The works of *Tsour* are perfect." This word is translated mostly by *Creator;* it means "to give forms." Pythagoras, in Welsh, means "a system of the world." Simon the Just added Nehemiah and Malachi to the Canon, about 250 B.C. The term *Huguenot* is from *Eidgenossen, sworn brethren. Sycophant* meant, under Solon, one who informed against an exporter of figs. In the Edda the horse *Rimfaxe* means *frosty mane*, and is the *night; Skinfaxe*, or *shining mane*, is the *day.* It is a wild work. The 25th chapter places hard drinking among the virtues; but the Havamaal of Odin contains beautiful morality. Aben Ezra and Spinosa both say Job is not a Hebrew book, in either drama or composition, but is the work of a Gentile; and Satan is not a Hebrew idea. Faustus against Augustine expressly says, the first four Greek books were written long after the facts they relate, and "they are so full of sottishness and discordant relations, that there is neither agreement or connection between them." Deut. 1; 5, as Le Clerc says, should rather be "to explain this law." 2 Sam. 19; 2, is "Satans unto me:" so 1 Kings 5; 4, is "Satan nor evil." Deut. 1; 5, is dead wrong, it is *on that side*, not this: compare the Douay. Dan. 9; 26: For "shall Messiah be cut off," read "the oblation shall cease," for that is the Hebrew. Formerly the Jews called 1 Kings the prophecy of Samuel. If Genesis was wrote before the captivity, it is odd no one quotes it: reference is often made to it in the Greek book. Spinosa said the Bible did not exist as a book till the Maccabees' time, and we have no Abrahams, Isaacs, or Jacobs among the Jewish names, as now a days. This looks as if Aben Ezra was right, who declared Moses wrote none of the books. Wakefield is wrong in 1 Cor. 14; 27 to 31. He

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ejects the words *prophet* and *prophecy;* but they are in the Greek. The early Christians had no pulpit preaching, they taught one another. Gen. 31; 46: *Gal* is a *circle,* not *a heap.* For *Aceldama,* the Syriac has *Chacelderno. Paradise* is derived from the Persian *Ferdoos,* a *pleasant place.* Nekodim, Amos 1; 1, is translated *herdmen*: in Gen. 30; 33, the same word is *speckled.* The name, Gen. 31; 47, is Syrian; that in *v.* 48 is Hebrew. Josh. 5; 13, is "in Jericho." *Cadish* is put *Rekam* in the Chaldee, *Rakim* in the Arabic, and *Rekam* in the Syriac. *Lod* and *Lydda* have been taken as two towns; but the latter is only the Greek name of the former. *Shalem,* the old name, is preserved in the letters, if not in the sound, for they are Jerushalaim. *Chel,* the court of the women. 13: *Shoparoth,* is the chests in it to receive money.

Gen. 23; 6, is literally, *a prince of God*: and look at 24; 55, where ten *days* is put for ten *months,* after the Sept. and Samaritan. But see Lev. 25; 29, where the same word, ~~amoom~~, literally *days,* is meant, a year of ten months by *v.* 30. In Gen. 21; 23, the Arab oath is "By God, in God and through God," and it is curious, that the Hebrew Bhaillheem, in the above, combines the Arab three. Gen. 20; 16 has been disputed on, in almost every word. (See Raphall's note, p. 116.) The wonders of Sodom may now be shelfed along with "the suppositious statue of Lot's wife." (117.) Lev. 1; 2, should be *beasts,* not *cattle.* Neh. 8; 8, is *explained,* not *distinctly.* Hos. 8; 12, should be *greater parts,* not *great things.* In Phill. 2; 10, the *at* should be *in,* and is so translated thirteen times in this same chapter. Isai. 9; 6, stands thus in the Sept.: "His name shall be called the Angel of the mighty Council, for I will bring peace to the rulers and soundness to himself." So much for *Al Geber,* the *Mighty God:* a mere name (Eli-yah) might as well be called a God. If a name, (Jer. 23; 6,) is to deify a man, why not deify Jerusalem, (Jer. 33; 16,) or the altar, (Ex. 17; 15,) where the same word is used. What business has the first *Lord* to be in capitals, (Mal. 3; 1)? This is pretty thimblerigging. The word is not *Jehovah,* but *Adon,* a *ruler* or *prince. Elohim* is much talked about as plural, so is *Panim,* the *face,* and many more. *Elohim* is translated *God,* in 1 Sam. 5; 7, 1 Kings 11; 33, and many more places. *Jehovah,* the great name, is singular. Psa. 110; 1, is, "Jehovah said unto my Adonai." Isai. 40; 18, 25, have both been fulfilled by the Christians, who have found two equals to God. John 16; 23: The word *ask,* is in *v.* 26, rendered *pray.* Saul's witch has literally, *a Spirit of Ob,* like the Obi-men of Africa. John 10; 16, should be *flock.* In the latter part there are two words, not one twice over, like our stupid version. Tyndal had it so. We have the same word translated *locust* and *grasshopper, wormwood* and *hemlock, lintel* and *doorpost, owl* and *ostrich, nettles* and *thorns, hell* and *the grave, cormorant* and *pelican, fort, castle, munition* and

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bulwark, vessels, furniture, stuff, armour and *weapons, nations, gentiles* and *heathens, heaven, the heavens* and *air*. It is thoroughly disgraceful. Apocrypha is from *Apo tes kryptes*, "removed from the crypt." Gen. 33; 20, is "100 Keshite lambs," which Acts 7; 16, contradicts. Gen. 4; 26: Enos is literally "a wretch." The general term *ouph*, "a flyer," including insects, is often translated *fowl*. *Tzephur humir* is the common name for a bird, *Oith rusher* for one of prey. The *Taninim* of Gen. 1; 21, means *immense fish*, not defined in species. *Liber* means the *inner bark* of a tree, formerly written on. Barnabus, Tabitha kumi, (Mark 5; 41) Abba, Eli, &c., are Aramaic words. "Kadesh Barneæ" is called "Rekam Ghiah" by Onkelos, "Rekas Ghavagnah" in the Gemarra, "Rekam Ghignah" by Jonathan, and "Rekas Higniva" in the Jerusalem Targum. Josh 18; 12, should be "mountains of the west," as the Chaldee and Arabic have it, not "of the sea," as in the Sept. and Syriac. Acts 6; 9, is very badly worded, for by *libertines* the idea would arise that they were evil doers, whereas the word means "those who are made free." Jer. 19; 2, is *Hacharsith*, "the sun gate." Jerus Berac, 13; 2, is as follows: "He that pisseth, let him turn his face to the north, and he that eases nature, to the south." Doubtless, we are nearer heaven for this. 2 Sam. 16; 5, for *Bahurim* the Chaldee has *Almath*. The Bathkol was not confined to the Temple, for Jer. Avod Zarah, 42; 3, speaks of it at Jericho. Gemar Berac, 5; 1, says that the Messiah was born before that time. Menac, 9; 1, has *Mezonechah*, but Aruch has *Zanoah*. The Jerusalem Talmud was written at Tiberias, certainly before Dioclesian's reign, A.D. 282, who is spoken of in Berac, 6; 1: Naz. 56; 1: Avod Zarah, 39; 4: and Kilaim, 32; 3. Most date it at 230. It has six sections—Zeraim, Moed, Nezikin, Nashim, Kedoshim, and Tahoroth. R. Judah was the editor. It often differs from the Babylonian one; for instance: Berac 1; 4, "Tarphon and his thieves" is not in it. Sanh, 47; 1, says Judah was buried in Beth Shaarim, but Benjamin of Tuleda says in Tsippor. There were two Tyres, and it is not certain which is spoken of: see Jer. Kiddus, 64; 4, or Avod Zar. 42; 1. The Syrian mode of changing *shin* into *thav*, has turned *Bashan* into *Batenea*, and this, by their way of changing *Beth* into *Mem*, has become *Mataniss* in the Targums. "Jad al Casjah," (Ex. 17; 16) is in the Sept. "The Lord wars with a secret hand; while the Samar., Arabic, Syrian, Latin, and Rabbin have "The hand upon the throne of the Lord." The Sept. in Isai. 27; 12, for "the river of Egypt," has *Rhinocorura*. Josh 15; 1, in the Arabic has *Rome* for *Edom*, and in Psa. 63, (head) says David was *in the wilderness Idumea*. 1 Sam. 23; 14, 24, the Sept. has "in the strait places," and *in Maserem* the Syrian and Arabic have *Masroth*, Josephus' *Mastheri*.

Becoroth (55; 1) says the Jordan is only so named below Jeri-

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cho. Saligniac (9; 6) records a crocodile eating a man in it. Most likely these were the absurd dragons of the Hebrews. Isaiah 65; 11: Instead of *that troop*, the Sept. has *the devil*; the Vulgate has *Fortune* and *Jupiter* in the margin. This pretended Word of God is an exceedingly loose fish. Look, too, at Zavim, (1; 5,) where "from Gad, Javan, to Siloah," is made out of this very passage. *Beth hene*, the *place of dates*, and *Beth phagi*, the *place of green figs*, are mentioned in the Talmud. There was another *Migdal Eder* besides Gen. 35; 21, see Jer. Kidd. 63; 1: it was close to Jerusalem—"the tower of the flock." The Sept. (1 Kings 9; 13) has *Chabul*, (not *Cabul*: see the Douay) rendered *Orion*, "the coast," which is against all Rabbin: see Jer. Schab. 7, Bab. Schab. 54; 1, and many more. Our text has 22 cities, not 20: see Bab. Tal. Gen. 10; 18: The *Arvadite* is, in almost all the versions, *Aradite*. Jonathan has *Lutasites*. *Zemarite* is *Chamatsi*, in the Targums and Arabic; and *Hamathite* is *Antioch*, in Jer. Targ. Gen. 15; 20: The *Rephaim* are *Aseans* in the Samar. The Sept. has *Titans*. For *Ashteroth Karnaim* (Gen. 14; 5) the Samar. has *Aphinith Karnaiah*; so *Argob* (Deut. 3; 14) is *Trachona*, in the Targum: the Samar. is Rigobaah. Our foolish *Sarepta* (Luke 4; 26) is really *Tsarephath*. 1 Kings 17; 9: The Jews take this and Sepharad to mean France and Spain. In Obad. 20, the Italian for the latter has Zarphath. 1 Kings 15; 20: *Ison* is *Nain* in the Alexandrian; in the Latin it is *Ain*; in the Persian *Nabelis*. Num. 32; 35: Jonathan has "Macletta of Shophan, and Mathar of Garamatha." Eglath Shelihigath (Isaiah 15; 5,) has been twisted all sorts of ways. The Greek and Latin has *Segor* for *Zoan*; so has the latter at Jer. 48; 34: the former has *Zogor*. Compare the rivers in the Samar. with the Hebrew: see *Catophu*, for *Assyria* (Gen. 2; 14): *Naphik* for *Egypt* (24; 2): *Salmaah* for *Euphrates* (15; 18): *Lilak* for *Babel*, (10; 9): *Banias* for *Dan*. (14; 14): *Gablah* for *sin*, &c. Compare the Sept. also. Who would not trust his soul to such books? *Reuben* in the Syriac is *Rubil*; Josephus calls him *Rubelus*. The woman and the seven sons in Maccabees is told, in Gittin 57; 2, as being done before Cæsar. Jer. 29; 24: *Nehelamite* is a *dreamer*: Hamon Gog is the multitude of Gog. Zeph. 1; 4: *Chemarims*, black men. The name, in *c.* 7, is, in the original, spelt different from before: here it is Bel eshe Asar, "Bel is on fire by the enemy;" before it was Bel she Azar. 7; 9, is *thrones cast down* or *set up*. Verse 15, *body*, the word is *sheath* or *scabbard*. Ezek. 1; 1: This was thirty years from the beginning of Nabopolasar's reign, father of Nebuchadnessar, who reigned nineteen years. How is it proved? This was in the eleventh of his son: see for this, *v.* 2. The Chaldeans had a new era then, and one 123 years before, from the beginning of Nabonassar. The Chaldee says it was thirty years after Hilkiah

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found the book of the law at midnight, after the setting of the moon, in Josiah's reign. Zerobabel was no king; the prophets Ezra and Zech. do not date from his reign.

Michælis gives thirty-seven meanings of *Vau*, Nonnius more than seventy: we translate it *and*, Rabbin, *but*. Gen. 9; 25, in the Arabic is "the father of Canaan." The word *prevent*, (1 Thess. 4; 15) means to *precede*, not hinder. Its use in this sense is now obsolete, yet it is continued in our stupid translation. Look at Beth *Hogla*, (Josh. 15; 16) instead of *Agla*. Gen. 28; 2, is "the plains of Aram;" some copies have "Sede Aram," "the fields of Aram." *Tephsah* (1 K. 4; 24) is spelt *Thapsakh* in Hebrew; it means "a ford:" 24; 33, in Hebrew is "Gibeah of Phinehas." Isai. 11; 1, *Netzar* may mean "a branch," or "the city of Nazareth." Metanoite (Matth. 3; 1) should be "bethink yourselves;" 22; 12, is "iphimothe," "muzzled:" see 1 Cor. 9; 9: so is Luke 4; 45. In this the Alexandrian has "Kemoseis." Grotius says the Hebrew name of Mark was Mardocheus. Luke 16; 23, is *to ade* the Greek Hades. John 12; 38, the first "Lord" here is not in the Hebrew, but is taken from the Septuagint: see Isai. 53; 1. Acts 1; 1 it is not *treatise*, but "logos," *word*. Lev. 15; 2, and 22; 4, alludes to a certain disorder: the word is not *flesh* but *reins*. Acts 12; 4, it is not "Easter," but *Pascha*, after the Passover. Easter is a pagan feast, named from the Saxon goddess, Eostre, whose feast was held in April. The Eastern churches kept it on the day of the Passover; others on the first Sunday after the first full moon in the new year. The Nicene Council settled it to be always on a Sunday. Acts 13; 6, the Syriac calls him Bar Shoma, "the Son of Pride." Bar Jesus is "the Son of Salvation." Acts 15; 39, the word is not "contention," but "paroxysm." 16; 1: "His father was a Greek." Henry says on this, "Entails in that nation went by the father, not by the mother." So much for Luke's pretended genealogy, with either Jew or Greek. 16; 16, it is "pythonissa," not *divination*. 19; 35: "Town Clerk;" Grammateus is the word. 20; 1: The Syriac—"Embraced them, and took leave of them with the kiss of love"—ten words more than the Greek. 20; 28, it is not "overseers," but *Episcopos*, "bishops." 20; 35: This saying of Christ's is "no where recorded by the evangelists." 26; 23: "The first to rise from the dead." Henry repeats this folly often. Where was the widow's son, Lazarus, &c. ?

Rom. 12; 2, the word is "metamorphosed," and so 2 Cor. 3; 18. There is too much hell fire in this translation. For example: Acts 13; 2: The original *κρίμα λήψονται* simply means they shall be brought to an account. 13; 1, the "ordained of God" is shameful; the word is "tetatminai," and it is a military term, referring to the different ranks of officers. Also 14; 23, instead of "damned," the word is "Katakekritai," or "condemned." 15; 3: This is Psalm 69; 9. John quotes the other part, 2; 17.

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15; 16: Instead of "the Gospel of God" it is *εὐαγγέλιον* "holy things." Rom. 15; 19: Henry says this is Sclavonia, near Hungary. Paley (*H. Paul.* 15) says it joins Macedonia. 15; 8: A "minister;" the word is *διακονος* "a servant," and it is so put in 16; 1, which is the same Greek word. 11; 18: The word is not "divisions," but *σχίσματα*. 13; 12: The word is not "darkly," but *ἐν αἰνίγματι*, enigmatically. 16; 22: Maranatha is a Syrian word, "the Lord comes." The whole means, "let him be cursed till the Lord comes." Not very charitable, but keeping in sight the coming of Christ in that day. Nabi, an orator, (Ex. 7; 1): a port, (Ex. 15; 20: Judges 4; 4: 1 Chron. 25; 1, 3:) a teacher, (Isaiah 9; 15: Gen. 20; 7.) Roeh is a seer. Schools for the Nebiim, or young prophets, were like monasteries. The Nebiim were Nazarenes devoted to God, solitaries, living by themselves in huts, and wearing hairy mantles. It is curious, but the Hindoo for *prophet* is *Nubea*, and there is a constant confusion of dates between them and the Moslems, who would call *Mungal kee rat*, Monday night, while the Hindoos would make it Tuesday, the Arabs reckoning the day to begin from the preceding sunset, like the Jews.

There are curious analogies between Eastern languages. It would not be difficult to trace the Hindoo nominative *Kitaben*, gen. *Kitazon ka*, dat. *Kitazon ko*, &c. in Hebrew and Arabic. The Affghans had a Jewish origin. Whether they are the eleven tribes or not is uncertain. They say the ark rested on Mount Solomon, beginning lat. 31½° N., long. 69½° E., and stretching north 2½°. Through this range is the Gholaree Pass. Ishmail, Ishmail-khail, Shaudi-khail and several other towns have names derived from the Hebrew. In Irish *seven* means "and," and *Iona*, "dove;" *Columba*, in Latin. Job 31; 27: *Orus* and *Jarecha* are the words used; Shemes and Yeraph are the Hebrew names. Ps. 81; 6, should be *mortar box*, not *pots*. Compare the Douay and Sept. The ark of the law, the money chest of the Temple and Joseph's coffin are each called *Aron* in Hebrew; but the arks of Noah and Moses, "Hathaibhah." The Sept. has *Kibotos* for all these; and they translate *altar* by *Stele*, a *pillar*. The *Edda* says, "There is a place, far from the sun, with gates facing the north. Poison rains there in a thousand openings. The place is made of the carcasses of serpents. There run the torrents in which are plunged the bodies of those who seduce wives, perjurers, and assassins. A black-winged dragon constantly flies round and devours the bodies of the wretched prisoners." In the *Hava Maal*, Odin teaches the art of love.

SECTION XXXV.—NOTES ON THE ELEUSINIAN MYSTERIES. —The date of these is not known. Tertullian, in his Apology, assigned them to Musœus, Epiphanius to Cadmus, Clemens to Melampus, an Egyptian. Sophocles says, Eremolphus founded

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them; others, Orpheus, Ceres, &c. Lactantius says, they were like those of Isis. Homer does not mention them. Cicero says, Aristotle declared Orpheus never existed. They were wrote, probably, after Deucalion's deluge, B.C. 1514, and would, through Egypt and Persia, be tinctured by the Hindoo books, which latter people were taken to be indigenous by Diodorus, (2; 38.) Pausanius says, that they and the Chaldeans first said that the soul was immortal. The Egyptian trinity, of Osiris, Horus and Typhon, came from India, and their Phallus was copied from the Lingam. The Mysteries of Eleusis always ended with the words, *Conx om Pax;* these are Sanscrit words, used at this day in like manner in India. *Canscha* is the object of desire; *Om*, like Amen, begins and ends their prayers; and *Pacsha*, (the final *a* in the first and third is not pronounced,) means change or turn. It is the old Latin "vix." Strabo said, the Temple of Ceres, at Eleusis, held 20,000 to 30,000 men. Alaric ruined it, A D. 396. The service had a "Hierophant," a "Dadouchos," or torch-bearer, "Hierokeryx," or service of the altar, and "Bomo," or attendants. Clemens is not to be trusted, he contradicts himself; now making it a school of atheism, (Coh. ad Gentes., 17,) while (Strom. 5; 650,) the writings are said to be stolen from Moses. Tertullian says, they were invented by the devil, (De Prescrip., H. 40.) Cicero says, these mysteries were the best things in Athens, while Socrates refused to touch them. The affair of Bacchus is an old puzzle. Herodotus (2; 47,) said he was Osiris, and Melampus calls him Dionysus in the same page. Most suppose that there were three all referable to Osiris as a model, but less in power. The first is Zagreus, son of Proserpine and Jupiter, as a dragon (see Pindar): the second is son of Jupiter and Semele; he has, however, no relation to Ceres: the third is the Eleusinian one. Nonnus says, he was the son of the second and the nymph Aura. He is the *Dionysos* of Suidas. He was carried, on the sixth day of the worship, from Ceramicus to Eleusis, with songs and dancing, and at the end took back to Athens. Nonnus says the Athenians worshipped, triply, Zagreus, Bromius, and Jacchus. Eusebius tells us the Egyptian demiourgos, *Kereph*, was blue, inclining to black. This is Vishna over again, to whom the care of Egypt is given in the Puranas. Osiris was perhaps only a general symbol of power, like the Hindoo *Iswarra*, or *Supreme Lord*. Paksha and Canscha are pronounced Paksh and Cansh, because in the Devangari alphabet each consonant has a vowel in it, which when not sounded is marked. The Bengalee would sound the *a* in each, but not the Sanscrit. Most theologies begin by a combat and defeat: Brahma and Mahadeva, Typhon and Osiris (the Roman Adonis), Ormuz and Ahrimanes, Adam and the serpent. The Bishop of Avranches again said Adonis was Moses, while Croese makes Ulysses and Cælypso the same with Lot and his daughters,

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and Fra Paolino makes Menu to be Noah. The triangle came from India, as Fra Paolino has shewn, there being a Yoni, or matrix, under the figure of a triangle, in a lotus flower, which latter was perhaps picked up in Egypt. There is a seal in the Russian cabinet, at the Hermitage, which is not much unlike the Triptolemus in *Millin's Vases*, 2 pl. 31; the former has wings and the latter a trident, which is the only difference. The Hierophants are often seen on vases working at a forge. Ceres, after leaving heaven, took her son Jacchus and sat on the stone of sorrow by the well Callichorus. We have here Hagar again, and the water is alive, in the Sept. Ydatos Zontos, (Gen. 21; 19.) The priesthood of this religion continued in the Enmolpedæ family for many ages, like the Jews and Egyptians.

SECTION XXXVI.—NOTES FROM WILDE'S TRAVELS, 1840. —Rhodes is the Ætheræa of the ancients, from its clear air. The hole in the rock where the cross was placed is shewn; and "a few paces to the right," a silver grating covers the "cleft in the rock," rent at the crucifixion. The Greeks and Armenians now farm the holy places, and the Latins have set up their "opposition shops," shewing the spot where Christ was "nailed to the cross," &c. Underneath the platform is a Coptic chapel, and "a place for preparing coffee." "The mummery of the holy fire" is still carried on, it appears, in a pavilion, in which is the stone the angel sat on when Mary came to visit the tomb. This humbug is transacted on Easter Eve, when the Greek and Armenian bishops go into the above place, and, as all miracle workers should do, they lock every one else out. At night, the fire comes down from heaven, and is seen at the windows. All the deluded devotees bring a torch and light it at this fire, and are, doubtless, much edified. At one time, a dove was let fly out of this place, "to represent the Holy Ghost." Such was the scrambling for this fire on one occasion, among no less than 6000 of these demented creatures, that about 300 were squeezed to death. Nevertheless, "the ceremony still proceeded." One thing exhibited is "a long stick with a silver knob at the end, not unlike a footman's cane." This is to be kissed by the devout, there being with it a piece of the pillar Christ was scourged at; although this pillar is also shewn "in the vaults below, and a third is exhibited at Rome." The service performed by the Greek Christians is a "braying with a forty-nose power, that would be really deafening by itself, were it not overcome by the noise that is produced by the beating of copper drums, about the size of boilers, belonging to the Armenians." Egyptian soldiers, it appears, have to keep "order among the Christians, whose reverence for this spot should produce decorum of conduct, yet they (the Egyptians,) daily witness acts of violence and desecration amongst the very priests themselves," and there are so many chapels and shrines and "sacred spots," in this Church of the "holy Sepulchre," that a

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bare list would, it appears, "be as wearisome and disgusting to my readers, as the scenes I witnessed were to myself." Among the rest of the trumpery is a "portrait of the King of the French." The Armenian bishop, after the above massacre at the holy fire humbug, preached against it; but the Greeks brought him round, and he "resumed the farce," which is "the fly wheel that fills the coffers." The very Latins who began it, themselves, now it has got into other hands, hold it in "extreme contempt." What Josephus calls the Cheesemonger's Valley and Tyropean, is also called the Valley of Millo. The original Salem only stood on Acra. David took and fortified Sion: it is in Benjamin's lot, and Judah's joins it through Gehinnom. Mount Moriah was where Abraham went to sacrifice Isaac, and where Jacob prayed when flying from Esau, and where the angel came to David, when he built the altar in the threshing floor, at least so says the Targum; and also that this is where all generations are to worship God. Herod Agrippa added Bezetha Cenopolis, or the new city. So far from Mark 13; 2, having come to pass, there are part of the walls and some of the towers of Christ's time yet standing and inhabited. The masonry is, generally, "revealed rustic," having deep grooves at the joints. Several of the towers, Josephus expressly says, were left standing by Titus, (Wars, 6; 9 and 9; 1,) besides some of the wall; and there they are at the present day, some of the stones being twenty feet long. Neh. 3; 7: There is no river there now. Kedron also is dry in summer. Solomon's Song is "sung as a love song" "to this hour," "both by the Hebrews and by the Arabs of the desert, from Babylon to Tadmor." Goath is by some thought to be Golgotha. Chebar falls into the Euphrates, near Karkemish. *Strabo* calls it Abonas; *Animianus*, Aboras; and *Ptolemy*, Chaloras: they are not inspired. Ezekiel's Temple, Jeremiah's city, and Zechariah's, occupy the same space.

A mad Arab has prophesied that at the end of the world every body is to run to the Temple at Jerusalem, where the ark and Shechinah will be found, and God, with his angels, who are to raise the dead; and there is to be a Messiah, a "true guide," born in Medina, named Mahomet; all the Jews are to become Moslems, yet nobody is to do right but "Jesus the Son of Maria," who is to "fight with Antichrist at the corner of the city, (of Jerusalem,) as long as it shall please God;" and this brutal nonsense has actually been translated into English by a clergyman, and published for the edification of all whom it may concern. Cyril, the "first patriarch of Jerusalem," stated Christ's tomb to be "in the hollow of the outer wall," and hence, not where it is now shewn. Epiphanius says Adam was buried there, to be sprinkled with Christ's blood, at his own desire. Kranion is the Greek for "a skull," and calvarius is the Latin, and so we get the word Calvary; Golgotha is the Hebrew. The Romans placed a statue of Venus over the

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tomb of Christ, and the fane of Jupiter over the place of the crucifixion. Helena took these down, and built a church, while Adrian set up Adonis over the manger at Bethlehem. The Arabs have enthroned Mahomet over the Schekinah; in time, somebody else will take him down, and give us another idol. So goes the game round the world, and as Solomon says, "all is vanity." There were not many Judges in Israel, but we are now shewn their tombs, covering a quarter of a mile in length; one tomb alone, having fifty-eight graves. Adam Clarke says, these seventeen nations (Acts 2,) were *all Jews:* here then is no miracle at all. Another ingenious interpreter says, that while Peter addressed them, the whole seventeen nations understood him in their own language. !!! This, Mr. Wilde calls an opinion "well worthy of consideration." The "frontlets," worn on the forehead at the synagogue by the Jerusalem Jews, are black boxes about 2 inches in diameter. Some wear them on the arm. When pilgrims get a first sight of the city, they rend their clothes, always putting on their best previous to the time. The Armenian convent on Sion has the stone which closed the grave of Christ; it forms the altar. It is 7ft. 5in. long, and 3ft. 5in. wide and deep. Some of the Maronites of Lebanon lately turned Catholics, but as they did not know Latin, the Pope ordered them to say the service in Syriac, a language not known by their hearers. The Sheep Gate was where Stephen was stoned; and Bethesda has only three porches, instead of five. (John 5; 2.)

At Bethlehem, Christ's manger is a polished, handsome, white marble trough, "like a sarcophagus!" Every writer states the grotto there to have been cut out of the rock. It is no such thing, and is lined with masonry. The whole place is totally unlike Eastern inns, which do not vary with time. Never has an instance been found of a stable cut out of a rock, or down into one, more properly. It is so small that "it would barely have held a donkey; which, in order to reach it, must have been led down a steep descent under ground." The whole idea "is truly preposterous." By Pococke's account, it has been an oven. It is stuck round with shrines of saints and saintesses, "all good people, no doubt, in their way, but too numerous to mention," together with a hand of one of the innocents, killed by Herod, quite plump and fresh. The hole into which they were all thrown is close by. The grave of Lazarus "is a subterraneous vault, cut out of the rock." "We entered by a low door, and descended by a flight of steps, which conducted us, at a considerable depth below the surface, to a small chamber, to the right of which, and still lower, is a grotto or crypt, with a bench on one side, on which a body may have been placed." Out of this place a man comes forth, "bound hand and foot." It accounts for the crying out "with a loud voice," which was never said of any other miracle. Ex. 25; 3, 4, 5: "Blue," "Techeleth," the Vulgate has, "hyacinthum;" "scarlet," "Tolaath Shani;" the

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first is the worm the dye is made of, the second means to repeat. Hence the Vulgate, "Coccum bis tinctum." Our "crimson" comes through the French, *cramoisi*, from the Arabic, *Al Kermes*. *Oroth Eglim Meoddamim* is literally, "skins of red rams." *Oroth Techashim*, which we give as *badger skins*, from the Chaldee, (the Persian says *ram skins*) means a colour, but which one is disputed. The Septuagint, Coptic and Vulgate have a *violet;* the Syriac, *azure;* the Arabic, *black*. Every one who goes to Tyre, sees a fishing net, except me. Wilde finds one too, which is very wonderful, the fish in the Mediterranean being so excellent, Tyre being a sea-port town, and nets rotting if they are not dried. Who can disembark at Heligoland, or any other fishing establishment, without seeing the same. Tyre (never to be found) sends an address to the Emperor Maximian in the fourth century. (See Milman, vol. 2, p. 292.) Its church was the first archbishopric after Jerusalem, and was splendidly rebuilt after the death of Maximian. (See Eusebius.)

SECTION XXXVII.—NOTES ON THE LAW.—The laws of Moses have at least one good quality, they are in general plain and definite. Nevertheless, I cannot agree with Psa. 19; 7. Let us see how *perfect* it is, and that it requires (Deut. 4; 2—12; 32) no addition. We have shewn some necessary additions elsewhere. The feasts are to be kept in due season, (Lev. 23; 4): but where is the mode of reckoning time pointed out by Moses? Nowhere. Take Ex. 31; 14. Where is this *defilement* defined? If Ex. 16; 29, was literally observed, how came people to *find*, not *see?* (Num. 15; 32.) Can Jer. 17; 22, be found in the law, or Neh. 10; 31? Could Lev. 21; 12, be observed? see Deut. 17; 9, or 1 K. 1; 32, 38, &c. What *signs* are given for unclean *birds* by Moses? Do his people never eat *fat?* (Lev. 3; 17.) How is Lev. 19; 27, followed out? These things may be found in the Talmud, a library in itself, containing writings extending over a thousand years, but not in the law. Protestants cry, "Every man shall interpret the Bible, all is plain." The Jews are wiser: see the Mechilta of Torat Cohanim. If Ex. 12; 6, falls on a Sabbath, what is to be done? Where is Zech. 8; 19, in the law? or the command, Deut. 12; 21? or Lev. 11; 35? There are many more points, but these may suffice, for the Jews admit that the law *cannot exist of itself.*

SECTION XXXVIII.—NOTES ON GOD'S ATTRIBUTES.—John 4; 24: We have elsewhere shewn the contradictions to this: see, too, Ezek. 43; 7, or Ex. 31; 18. Has a spirit *soles to its feet?* or can it *write on stone with its finger?* or, Gen. 8; 21, does it *smell?* So much for *Materiality;* now for *Omnipresence*. First see Psalm 139; 7 to 10: then Ex. 19; 20: Numbers 11; 25—12; 5: Gen. 11; 5: Luke 3; 22, and a host more. For *Omnipotence* we have, on one side, Matth. 19; 26: and on the other, Ex. 31; 17: Wisdom 2; 23, 24: or Judges 1; 19. For *Omniscience* we

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have Acts 1; 24, or Eccles. 42; 20: and Gen. 3; 9—11; 5: Num. 22; 9. For *Benificence*, on one side is 1 John 4; 8: Nahum 1; 7: Eccles. 39; 33: and on the other, Deut. 4; 24: Nah. 1; 2: Ex. 15; 3—32; 27—20; 5: Ezek. 6; 12: Hos. 13; 16. *Justice*, Acts 10; 34: or Rom. 2; 11: with Deut. 7; 6: Mal. 1; 2, 3: Rom. 9; 15. *Immutability:* Mal. 3; 6: James 1; 17: Num. 23; 19: with Gen. 6; 7: Ex. 32; 14: Joel 2; 13: Jonah 3; 10: Jer. 15; 6. *Incomprehensibility:* Col. 1; 15: Rom. 11; 33: Isaiah 55; 8: with Ex. 33; 11—24; 10; Gen. 32; 30: Matth. 3; 16. It would be easy to multiply quotations, all equally contradictory. The Bible destroys every attribute we can conceive a God to possess, and this is the book held out to the moonstruck *faithful* as an inspired production. Let us look at Christ's character too:—2 John 1; 10: Luke 14; 26—12; 49—19; 27—22; 36: Matth. 10; 34: Mark 16; 16—4; 12—5; 12, 13—11; 12 to 21—7; 27—11; 2: or Peter's John 18; 10: Luke 22; 57: Mark 14; 71: or Paul 2 Cor. 11; 8: Rom. 3; 7: 1 Cor. 14; 38—16; 22: Colos. 2; 8: Gal. 1; 9: Acts 13; 10. Compare also Mark 13; 11, with Acts 15; 39: Gal. 2; 11. All is absurdity alike.

SECTION XXXIX.—NOTES ON CATHOLICISM.—Supposing one succession of pastors from the Apostles to the present day is essential, and that the Romans have that, verily, this religion is so crowded by forms and ceremonies, that it would be hopeless to suppose a reasonable being could believe it. In *La Hogue*, a class book at Maynooth, a girl at confession is directed to be asked, if, to please the men, she has painted; "or bared her arms, shoulders, or bosom;" or "spoken, read, or sung anything immodest;" or allowed a man "to take liberties with her." Those who want more of this may go to *Dens' Theology*, or *Bailey's Moral Theology*, although they will soon find what the *morality* of theology is. Festivals (Directory, 1842) are "double of the first class, double of the second class, double major, double, semi-double, and simple." Let us look at a few of these:—*Candlemas day* is a second double, so is *the Circumcision, Passion Sunday*, the *Nativity*, the *Conception*, &c.; while the *Assumption*, the 15th, 17th, 18th Sundays after Pentecost, Peter and Paul's day, &c., are first double; the 16th being only a semi-double, and the 11th, &c. only doubles. December 19, 20, 22, &c., are not even *singles*, but *Feria;* yet Beckett's day is a first double. "The altar represents Mount Calvary," also "the table on which our blessed Saviour" supped, (Pref. 6.) The candles "represent the light of faith and the fervour of charity," (Smithfield for the latter); the crucifix represents "the passion and death of Jesus Christ;" the *aurice*, or white cloth on the priest's head, "signifies the rag of linen with which the Jews blindfolded our Saviour;" "the *alb* represents the white garment which Herod put upon Christ;" Luke 23; 11, Vulg.; (only Matth. 27; 28, says he had scarlet, and Mark 15; 17, and John 19; 2, say purple;)

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the *maniple, stole,* and *girdle,* "figure the cord and fetters" Christ was bound with; the *chasuble* "represents the purple garment." Besides these there is a white, black, purple, green and red dress, each worn on definite days, when days are definite; but p. 7 shifts a number of days to others. The *Annunciation* is one of these which ought to be definite, one would think. In the Pope's letter to Lord Shrewsbury, (12) he says Gregory, "by the torch of the Catholic faith, first enlightened Britain;" he alludes to the torches of Smithfield, I suppose. I should never have made a priest, for at Moorfields mass is said at eight, nine, and ten every day (5). This would make me drunk, unless I diluted the wine plentifully. I not believing in transubstantiation, wine might be consecrated for a month, if anybody likes, yet I'll be bound it will make people drunk, if they drink enough of it. This would test the story well. In 10 the name of God is in plain print, but HIM is in capitals. At any rate they pay for their own religion, which their successors do not. I quite agree with the grant to Maynooth and any others, as but small restitution; but I do not know how our Protestant government can give, as they did at Woolwich, Sydney, &c., grants of freehold land to build Catholic churches on, in which the Protestants will be duly consigned to hell. Catholics are fast increasing, that is certain, and that their priests have zeal, may be seen (43) where mass is said "in a loft over a slaughter house," and "in a wash house," for want of better places. They have 556 churches, 9 colleges, 20 convents, 3 monasteries, and 711 priests, exclusive of Ireland and the colonies, besides all the other grades in the church.

SECTION XL.—NOTES ON PROTESTANT PERSECUTION.—We are very fond of calling the Catholics names, and referring to bloody Mary. Why do we not look at home? The 26 Henry VIII., c. 1 and 2, abolishes the Pope's authority, and sets up the King in his room, giving him the first fruits and tenths, and making it *treason* to deny the supremacy. 35 Henry VIII., 3, confirms the above. 1 Ed. VI., 12, makes denying it *by words* liable to fine and jail at will; by *writing,* a premunire; and by *printing,* high treason; this godly brat being about ten years old at the time. This was repealed by Mary, and re-enacted by *good Bess.* ~~1 El.,~~ which on all but peers imposed an oath that shut every Catholic out of army, navy and civil offices of every kind. 5 El., 1, made it treason to say the Pope had authority in England, the second time; the first it was a premunire. It also bound parsons, persons who had degrees at any university, barristers, benchers, attornies and law officers to take the oath, or lose all their goods, with a prison at pleasure; and a second refusal was treason. 24 Hen. VIII., 12: Procuring any testament, judgment, &c. from Rome, a premunire. 25 Hen. VIII., 21: The same for taking a license, dispensation, &c. from Rome. 13 El., 2: Publishing a bull or any

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instrument whatever, *high treason;* and *aiders* or *comforters*, a premunire; and those who did not give information, *misprision of treason*. 3 and 4 Ed. VI., 10: Using the established Catholics' prayer books, &c., imprisonment at the King's pleasure, the third time. 13 El., 2: Bringing crosses from Rome, a premunire. 3 Jas., 5: Any Catholic book, "containing superstitious matter," was to be burnt, and the owner fined for each 40*s.*, with right of search, which was largely used, (see Rymer 22; 213) and their goods stole right and left. 27 El., 2: Catholic priests, if caught in England, *high treason;* those who received them, *felony, without clergy;* those educated by the Jesuits abroad, if they did not return in six months, *high treason;* giving money to the Jesuits or their colleges, *a premunire*. 35 El., 2: Suspected priests to be put in jail, till they declared themselves truly. 3 Jas., 5: Informers to get one-third the forfeiture of priests. 23 El., 1: Fine of 200 marks for saying, and 100 for hearing, mass, with a jail till paid. 1 El., 2: Fine of 1*s.* for not going to church. 23 El., 1: £20 per month for the same. 23 El., 6: No conveyance or lease to bar the seizure of any land or goods for the above fines. 3 Jas. 4: A fine of two-thirds the land, instead of the £20 per month; and £10 per month for keeping a servant who does not go to church. 1 El., 2: Parsons not using the Prayer Book made by the Holy Ghost's help, but afterwards altered, were sent to jail for life for the third offence. 1 El., 2: Speaking ill of the Prayer Book, third offence, imprisonment for life. 5 and 6 Ed. VI., 1: The same for hearing any other form of prayer. 1 W. III., 18: Persons refusing the oaths to be *sent to prison, without bail*. 23 El., 1, and 3 J., 4: *High treason* to convert any one to the Catholic religion. 3 Jas., 5: Fine of £100 for not having children baptized at the parish church, and £20 for being buried elsewhere; being married elsewhere lost the husband his wife's portion, and the wife her jointure; and if the wife had no lands, a fine of £100; and if she is a Catholic, she loses two parts of her jointure and her dower for life, and cannot have any of her husband's goods, at his death. 26 G. II., 33, makes the marriage invalid also. 7 Jas., 6: Wives not going to church, £10 per month, or one-third of the land at pleasure. 11 W. III., 4: Papists compelled to support their Protestant children, and Chancery may educate them and regulate the access of the parents to them, and if they educate them as Catholics, they are "disabled to have any office of trust or profit in church or state." 31 G. III., 32: No Catholic schoolmaster can educate a Protestant child. 23 El., 1: Keeping a schoolmaster who does not go to church, £10 per month; and schoolmaster put in jail for a year for teaching "contrary to this act." 1 Jas., 4: Unlicensed schoolmasters and their keepers, £2 per day each; persons going abroad for education are disabled to buy or inherit land, cash or goods; those sending them forfeit £100; the ship which takes them is

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forfeited, with her tackle, and the master and crew forfeit all their goods, with one year in jail. 3 Jas., 5: Children going abroad forfeit all lands and goods to the next Protestant relation. 11 W. III., 4: The senders forfeit £100 to the informer. 3 C., 2: The sender and the sent cannot hold an action at law or suit in equity, nor to receive any legacy; and to forfeit goods and lands for life. 7 Jas., 6: Those refusing the oaths, a jail till the sessions, and then *a premunire;* married women, *a jail till they take them, no bail;* and men not to be lawyers, physicians or apothecaries, "or any liberal science for gain." 25 Jas., 2: All civil and military officers are to take the sacrament within three months, or lose their office. 7 W. III., 27: Persons refusing the oaths cannot vote for a member of Parliament. 3 Jas., 4: Going abroad without £20 bail not to turn Catholic is felony. 1 W. III., 3: Catholics lose the Crown of Britain. C. II., 30: Catholics cannot sit in Parliament, nor be present at debates there. 3 Jas., 5: Armour and gunpowder of Catholics taken from them, and kept elsewhere *at their expense.* 1 W. III., 15: Catholics' houses to be searched for arms. 1 W. III., 15: Catholics cannot have a horse, valued at more than £5, under a fine of three times the value. 3 Jas., 5: No Catholic can present to a living or school, &c.; and they are all excommunicated, which bars suits at law from them. 1 Jas., 5: None to come in the King's house; fine, £100. 30 C. II. makes the fine £500. 3 Jas. 5: Fine of £100 for coming within ten miles of London. 1 W. III., 9: All refusing the declaration of 30 C. II. to "forfeit and suffer as a Popish recusant convict." 35 El., 2: Removing five miles from their house, fine of goods, lands and money for life. 3 Jas., 5: Catholics cannot be executors. To hold land, they must take the oath of 18 G. III., 60. 3 G. III., 18: Their wills must be enrolled and estates, or the declaration in 30 C. II. taken, or their estates are forfeit. The land tax acts levy double on Catholics. 1 G. II., 50, forfeits land given to Catholic purposes. 3 Jas., 4: £2 reward for *presenting* a Catholic. 21 Jas., 4: For laying information in the proper county, not to affect those against Catholics. 3 Jas., 4: £60 a year for not taking the sacrament, and ecclesiastical punishment also. 11 W. III., 4: £100 reward for finding a priest or Jesuit; perpetual imprisonment for saying mass.

Burns gives the following list of seizures: 3182 religious houses with £104,785 yearly income, and 47,721 inhabitants. James I. said he got £36,000 a-year by Catholic fines: see the Hardwicke Papers, 1; 446. Stowe tells us Henry gave a woman a religious house for making a good set of sausages; also, that he lost Jesus Bells, near St. Paul's, to Sir Miles Partridge, at dice. In Charles the 1st's time, Archbishop Usher and eleven other Irish bishops published, that to give Catholics toleration, or let them use their religion, was "a grievous sin." Would not these demoniacal laws

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make any reasoning being say they could only have been dug out of hell? Yet how much would such a man be mistaken. These are parts of the mild, meek, benevolent, tolerant religion of the lowly Jesus, as served out by the creatures of the *reformed Protestant religion*, the people who declaim against the Catholics for persecution. There were 101 more Catholics butchered by *good Bess*, &c., up to Chas. II., than were massacred by Mary and all who preceded her; yet she has been christened *bloody Mary*.

SECTION XLI.—NOTES FROM MILMAN.—"There is a striking analogy between the Sheckineh, or luminous appearance which dwelt between the cherubim, and the pure immaterial fire of the theism which approaches nearest to the Hebrew, that of the early Persians." In the Sept., Deut. 23; 17, was interpolated: here Moses condemns the Pagan mysteries, a strange anachronism. Hyde and Prideaux say Zoroaster was a pupil of Daniel, from the similarity of the Persian to the Jewish belief. The Liturgies of the Zendavista contain the pure principles of Magianism. The names of the angels are allowed by the Jews to come from Babylon. Stephen says the law was given "by the disposition of angels;" and in the Sept. (Deut. 33; 2) angels are interpolated: see also Josh. 15; 5, 3, who says the Jews got their law from angels. The "angel of the law," the Metatron. We have also the Memra, or Divine Lord of the Hindoo; the Vach of Brahma; the Honover, or Word of the Persians. The Alexandrian and Platonic writers have the same. The Persians, too, have a Messiah, who is to restore the law of Zoroaster. Zoroaster is "star gazer" in Persian. Rabbi Akiba excepted from heaven "he who reads foreign books." Aba, or Father Schaul, excepted those who pronounced the name Jehovah; also Jeroboam, Ahab, Manasseh, Balaam, Doeg, Achihophel, &c. Another apocryphal book is the Ascenso Isaiæ. Archbishop Lawrence has published this from the Ethiopic. Mary and Joseph were of the tribe of Judah, hence Elizabeth, being of Levi, must have been farther off than a first cousin. Abarbanel says divorces were admitted sometimes from *betrothed* maids, without stating the cause; hence the "Lathra," *secretly*, of the Greek historians of Christ. Neander says (Lebon p. 19,) there is most likely a mistake about Cyreneus, in Luke. Was the visit of the sorcerers to Christ before or after Luke's account of his presentation in the Temple? (See Sliermacher's Essay on Luke; and on the opposite side, Hug's Introduction.) No one can decide this. Kepler calls the star in the east, a conjunction between Jupiter and Saturn. This is making bad worse; yet Bishop Munter agrees with him. Milman talks of the "vagueness and uncertainty, possibly, the scientific inaccuracy" of this story; and well he may. He then asks for "the same latitude of expression" in the Greek books "on astronomical subjects, as necessarily must be in the Old Testament;" that is to say, these inspired

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stories must be pitched overboard. In the little village of Bethlehem, the Greek church has canonized 14,000 children as killed by Herod, and in the present liturgy it is 144,000, for Rev. 14: 3, is the epistle for the day!!! Jeremy Taylor hoists in the 14,000. Strauss says, "The supernatural birth of Christ, his miracles, his resurrection and ascension, remain eternal truths, *however their reality as historical facts may be called in question.*" Milman says the Greek books "Judaise too little for the Petrine Christians," those who looked on them as a new law, and "too much for the followers of Paul, who rejected the law." Weisse, who repels Strauss, does not bring us to a much better conclusion: he says, Mark was the original Gospel, and rejects John as nearly all spurious. Before this question can be settled, three of the Gospels must be rejected, and the Acts altogether, with all the miracles; this will clear the way to truth. Strauss is all mythic, Weisse nearly so; even Herod is only a symbol of power. The relation is a creed, not a history. Milman looks at the question in three ways, and the third is the truth: "We may consider the evangelists as ordinary historians, credible merely in proportion to their means of obtaining accurate knowledge." This is what I take them for. Inspiration is the fatal rock on which we have been split for so many ages; but when it is said of things deliberately recorded as facts, by writers said to be inspired, that it is "of slight importance" whether "these were actual appearances or impressions on the mind of those who witnessed them," this comes so near throwing down the cards and giving up the game, that the difference makes but a small matter. Nor can I agree that, if "a severer faith" should "enter into a pure alliance with reason," as it has with me, that "Christianity would still have its moral perfection, its rational promise of immortality." To me, such promises are utter moonshine. I look for immortality from a far higher source. The stories of the Gospel of the Infancy are now current in the English Christmas carols. Judas, the Galilean rebel, was the man on whom the Pharisees thought to fix Christ, in asking him the legality of paying tribute to Cæsar. John the Baptist was usually at Bethabara, the ford of the Jordan where, according to tradition, the Jews crossed into Palestine. The Jerusalem Talmud adduces Isaiah 16; 12, (Taanith, fol. 64; 1) as to be the case with the appearance of their Messiah. Tradition says Quarantania was the Wilderness where Christ was tempted by the sight of the kingdoms of this world. Luke 12; 33: Because the Sanhedrim alone could judge a tribe, a prophet, or the high priest. Marcion rejected Luke 14; 7, 11, (see Hahn.) The double story of the money changers being driven out, is thus settled by Milman:—"I confess, indeed, for my own part, that even if it be an error in chronological arrangement, in one or the other of the evangelists, my faith in the historical reality of the event would not be

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shaken." No more is mine; all that is "shaken" with me is the inspiration of the writers, and that has been shook utterly to pieces long ago. A Brahmin, in Sanscrit, is called "Dwiga," the *twice born*. John 3; 22, 36, calls himself only the Paranymph, or attendant.

The name of Sichem the Jews had turned into Sichar, which means *a lie*, (John 4; 5) as an insult to the Samaritans, who (Beracoth 1; 8) might be traded with by the Jews, or used as servants, or lodged with, but no favors must be received from them. We have not got the Book of Joshua, the Samaritan chronicle. Luke 4; 17: In the present Jewish Liturgy, the 16th of Isaiah would be read about the end of August. The Jews and Galileans are (Erubin) quite contrasted. The Galileans are said to have no teacher, and therefore no doctrine; nor had they pure speech, and therefore not pure religion. Luke and Matthew give the Sermon on the Mount at different times, and the accompanying incidents shew it is one transaction: they would not have happened twice. Milman admits that the spirit of Christianity was something "diametrically opposite to Jewish," (vol. 1, p. 205.) How was it likely, then, that they could suppose it came from God, if they believed their own religion did? Milman says that in the Oriental, Platonic and Stoic philosophy, "we might find, perhaps, a counterpart to almost all the moral sayings of Jesus." John 5; 2: Milman (1; 215) says the waters at certain periods probably "bubbled up from some chemical cause connected with their medicinal effects;" and we know that many learned men have rejected the verse which speaks of the angel as spurious, and it is wanting in many MSS. "On the Sabbath the beneficent works of the Almighty Father are continued as on any other day," (1; 217.) The French alone preserve the double meaning of Christ: "Vous êtes Pierre, et sur cette Pierre," &c. John and Matthew are completely at variance as to the date of this speech. Matth. 10; 3: Thomas and Didymus, the Syriac and Greek words, both mean a *twin*. Judas is Thaddai in Syriac, but where does Lebbeus come from? The identity of James the son of Cleophas and the James whose death is described by Josephus, "must remain amongst those questions on which we can scarcely expect further information, and cannot therefore decide with certainty." Matt. 4; 24: Kuinoël shews that Hippocrates and other Greek authors always used madness and being possessed with the devil as the same thing. So much for the pigs. The Jews say Christ cast out devils by uttering the name Sem Hamphorash, the Tetra Grammaton. Solomon did the same. (Josephus, Ant. 8; 2.) Matth. 11; 2: Josephus says John was imprisoned in Macherus; Macknight thinks Tiberias. Matth. 17; 1: Tradition says Christ was metamorphosed on Mount Tabor, but the histories indicate Cesarea Philippi; perhaps Moses' Paneus was the scene. John 10: Christ is reduced to fly, yet stops to cure a blind man,

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and then returns back to those from whom he had just fled. Macknight says the recognition of the man was at a subsequent time, during the Feast of Dedication. All is uncertain. John 9; 1: Opening the eyes of the blind was to be a sign of the Messiah, (Midrash, Psa. 146; 8: Isai. 42; 7) such a miracle not having been done by any prophet; yet, strange to say, anointing the eyes of the blind was a breach of the Sabbath on that day, as Kuinoël tells us. Luke 9; 53: Greswell, to reconcile the latter parts of the four histories, is actually obliged to make Christ travelling in the opposite direction, when "his face was as though he would go to Jerusalem." Milman says he probably turned aside, when the Samaritans would not receive him, to Scythopolis, the Jordan valley and Perea, for (John 10; 40,) he went *again* into the country beyond the Jordan, implies he had been there before. Luke 10; 38, 42, and John 10; 22, 39, compared, shew Luke relating a thing of no consequence, and omitting one of much; an objection common to all Harmonies, as they are called, and fatal to the whole history.

Dan. 1; 1: Josephus (Wars. 4; 6, 3) refers Daniel's prophecies to the Romans destroying the Temple. So do both the Talmuds; the Babylon one in Gemarra Massech Nasir, 5, and the Jerusalem one in Massech Kelain, c. 9. Matth. 21; 19: Kuinoël says there are three kinds of figs in Palestine. The early ones blossom in March and ripen in June; the Kerman ripens in August; and the kind which has leaves through the winter and fruit in the spring. In tropical countries, St. Helena for instance, the fig is an evergreen, and has fruit all the year round, or nearly. Matth. 22; 25: Sohar on Genesis, (fol. 24, col. 96) decides that the wife of two husbands goes to the first in heaven. Matth. 23: Milman says, "This appalling condemnation was, as it were, the final declaration of war against the prevailing religion." (1; 317.) This is sound sense, yet Christ says he did not come to subvert the law. He intimates that the destruction of the Jewish temple (p. 319) was necessary to establish the new religion, or it would have been too much regarded. God never changes like man; he does not put on a new religion in this way. Luke 22; 11: At passover time every body kept open house, as Josephus and the Talmud tell us. No one paid for a lodging, except that he left behind him his earthen jug and the skins of the animals he sacrificed. John 13; 1: Milman says (1; 329) "The fact is clear, that Jesus celebrated the passover on the Thursday." It is only clear in the first three, John makes it on the Wednesday. The Jews could not buy or sell any thing whatever on the passover eve, as John makes them do. At the paschal supper, the Hallel Psalms, 113 to 118, both inclusive, were sung; the first part at the beginning and the latter part at the end: see Buxtorf, Lex Talmudica, p. 613. Matth. 21; 17: Lightfoot says Bethhana was the place of dates; Bethphage, the place of green figs; and Gethsemane, the place of oil presses. Matth. 26;

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57: Many say Christ was examined twice; once privately in the house of Caiaphas, and again publicly in the Gazith, the room which the Sanhedrim sat in at the Temple. Matth. 26; 65: Lev. 10; 6, and 21; 10, forbid the high priest rending his clothes for the dead, but in national distress he did so: see Josephus, Wars 2; 26, 27, and 1 Macc. 11; 71. Tradition says the Jews had not power over life and death for forty years before the Temple was destroyed: see Jer. Sanhed, 18; 1. Rasselquist thinks the crown of thorns was made from the Naba or Nabka, an Arab plant having small sharp spikes.

Matth. 27; 19: The Roman governors of foreign parts were not allowed to have their wives with them for many years. Tacitus (Ann. 3; 33) says this law had fallen into neglect under Augustus, and positive disobedience under Tiberius, and a motion in the senate, made by Cœcina to enforce it more rigidly, failed. The inscriptions on the pallisades of the part of the Temple court which was only open to the Jews, were in Hebrew, Greek and Latin. (360.) Matth. 27; 45: Milman says, "Its irrelevancy has already been admitted by Origen, and its authority rejected by every writer who has the least pretensions to historical criticism." Gibbon says, "The celebrated passage of Phlegon is now wisely abandoned;" and as to the earthquake and the ghosts, they were only seen by the Christians, being invisible with the Jews. Michaelis thinks "those who assert a supernatural eclipse of the sun, rest on the most dubious and suspicious tradition;" yet poor old Ferguson pretended to compute back and show there was one, long before La Place discovered the equations necessary to do this. Milman (p. 377) calls the earthquake an "atmospheric commotion." 1 Cor. 15; 5: Milman says it "does not appear possible that Peter could be one of the disciples near Emmaus." He thinks Paul dictated Kleopa, which got changed to Kepha. Matth. 28;17: Milman (1; 382) says, "Excepting among the immediate disciples, the intelligence of the resurrection remained, it is probable, a profound secret." Yes, it is certain it did so; and a fatal certainty it is to the whole story. Christ did a great deal, and lost his life to make the Jews believe, and did not do the thing which must have ensured that belief,—come down from the cross, or shew himself alive after his burial. Acts 1; 1: Milman says, "There is no certain date in the Acts of the Apostles, except that of the death of Herod, A.D. 44." "Perhaps, from Jerome to Dr. Burton and Mr. Greswell, no two systems agree. Gal. 2; 1, which might have been expected to throw light on this difficult subject, involves it in still greater obscurity." The fourteen years "is by no means certain," and "from whence is this period to be calculated." "All is doubtful, contested, conjectural," "the cardinal point of the whole calculation, the year of our Saviour's death, being as uncertain as the rest." Acts 8; 27: Pliny tells us (6; 29) that Candace meant *Queen* in Meroe,

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like Pharaoh and afterwards Ptolemy did *King* in Egypt. Strabo says of Tarsus, that the people of it were remarkable for philosophical studies, travelled much, and often settled abroad. (14; 673.) Aretus, king of Arabia, had Damascus when Paul was there, after his three years in Arabia. Peter and James were at this time the only apostles at Jerusalem. Acts 20; 31: Milman says, "There can be no doubt, that they (the early Christians) still looked for the speedy if not the immediate consummation of all things;" and they had a right to do so. The solemn prophecy of God was most positive to that effect, and has now been broken 1800 years. (see 1; 22.) Acts 21; 18: Eusebius says this James was neither of those of that name who were apostles, but a relative of Jesus. Chrestos is *a good man*, and was used by early writers for Christos, *the anointed*, as conveying an idea to the Gentiles; the latter would only do so to the Jews. Acts 18; 21: This is doubtful. Milman is against the visit to Jerusalem here. Josephus and Tacitus cannot be reconciled on the time of the administration of Felix in any way.

John 21; 25: Irenæus (De Her. 5; 33) says, most positively, that Christ prophesied as follows, every word of which is to be literally true:—"Venient dies in quibus vinea nascentur singulæ, decem millia palmitum nabentes, et in una palmite decem millia brachiorum, et una vero bracchio rena millia flagellorum, et in une quoque flagello denia millia dotrorum, et in imoquoque botro dena millia acinorum, et unumquod que acinum dabit viginti quinque metretas vini, et cum apprehendit aliquis sanctrorum alias elamabit. Botrus ego melior sum me sume et per me Domimim benedict." "In those days it shall come to pass that a vineyard shall grow, each vine having ten thousand stems, and each stem having ten thousand branches, and every true branch having ten thousand twigs, and each twig having ten thousand bunches, and each bunch having ten thousand grapes, &c." Quite equal to the worst Jewish or Arabian tradition. "The religion of Jesus, instead of diffusing peace and happiness through society, might, to the superficial observer of human affairs, seem introduced only as a new element of discord and misery into the society of man." (3; 1.) If the word "superficial" was left out, this would be a melancholy truth, for the deeper the subject is examined, the more fully it is established. At the death of the first Christian emperor, if Constantine was a Christian, his sons piously murder the nephews of their father and one of their own brothers, although they were brought up in the "true church;" and Julian, saved from death by a bishop, and hid under an altar, throws away Christianity and rejoins the Pagans. The "weak and voluptuous" Constans headed the Athanasians, and the "weak and tyrannical" Constantius, the Arians, and then begins the usual cut-throat work, in the name of a God who has said, "Thou shalt not kill," till "the streets of Alexan-

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dria and Constantinople were deluged with blood." (p. 2.) "The ferocious and ignorant populace of the large cities, which found a new aliment in Christian faction, for their mutinous and sanguinary outbursts of turbulence, had almost been better left to sleep on in the passive and undestructive quiet of Pagan indifference," (p. 3.) Leave out the word "almost," and we have the bitter truth. We then have two rival councils sitting at the same time, "each asserting itself the genuine representative of Christendom, issuing decrees, and anathematizing their adversaries," (p. 16.) The Arians "enforced submission to their tenets by the scourge and by heavy penalties," (*ib.*) Here is the installation of a Christian bishop in his church (p. 20):—"The soldiers were obliged to hew their way, through the dense and resisting crowd, to the altar. Mardonius passed over the murdered bodies to the throne of the Christian prelate." Three thousand are said to have fallen in this pious affair. Again, p. 21:—"Thus it has always been, the sect or party which has the civil power in its favour, is embarrassed with no doubts as to the legality of its interference; when hostile, it resists, as an unwarrantable aggression on its freedom, that which it has not scrupled to employ against its adversaries." These home truths have truly existed from the days of Joshua to the present moment, for, while I write these words, a victim is in a dungeon for matters of opinion.

Hilary of Poictiers denounced Constantius as Antichrist and a tyrant, not only in civil, but religious matters, the sole object of his reign being, to "make a free gift to the devil of the whole world, for which Christ had suffered." Lucifer, of Cagliari, declared the Emperor was worse than Ahab, Pharaoh, Belshazzar, &c., calling him base, cruel, and hypocritical. This is always the case; whichever party has the power persecutes all opponents. "The same savage ferocity of manners, half a century before had raged against the Christian Church which now apparently raged in its cause." So it has continued to the present day. Here is another Christian bishop, (3; 43):—"The son of a soldier, at one time condemned to death." He began as a worker in copper, then gold: "his dishonest practices obliged him to give up the trade." He was twice expelled Antioch. Here is another, (p. 44) who, to Arianism added the "total denial of the divinity of the Holy Ghost." Here is what Hilary says: "Deserting our spiritual charges, abandoning the people of God, neglecting the preaching of the Gospel, we are hurried about from place to place," "and all on the account of a few wretches who, if they had the least remaining sense of religion, would say, with the prophet Jonah, 'Take us up and cast us into the sea,'" (p. 45.) "The Arians, and Semiarians, and Anomeans, mingled in tumultuous strife, and hurled mutual anathemas against each other," (p. 47.) "The solemn dedication of the church of St. Sophia was celebrated by a prelate who

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denied the similitude of nature between the Father and the Son;" and so things went on till Julian threw all back into Paganism. Julian was a most able prince, and during his short reign he reunited the whole Roman empire, reformed the army, the court, the law, and the religion, besides writing as a philosopher and a man of letters. When he came to the throne, Christianity was "in a state of universal, fierce, and implacable discord," (p. 54.) "The chief cities of the empire had run with blood shed in religious quarrels." "Society seemed to be split up into irreconcileable parties; to the animosity of Pagan and Christian, were now added those of Christian and Christian," while Julian, the learned Pagan, gave toleration to all, because "neither fire nor sword could change the faith of mankind." "Persecutions only make hypocrities." "No wild beasts are so savage and intractable as Christian sectaries." While himself sacrificing in a temple, he was interrupted by a blind Christian bishop, and he merely said, "Peace, blind old man, thy Galilean God will not restore thine eye-sight," and went on with his sacrifice, (p. 81.) In one dispute he confiscated their property on their own maxim, for, as he remarked, wealth "prevents them from attaining the kingdom of heaven." This wise Pagan was a very different man to the Christian savage Firmicus Materus, who, in his address to the former emperors, used these words: "Destroy, without fear destroy, ye most religious Emperors, the ornaments of the temples. Coin the idols into money, or melt them into useful metal. Confiscate all their endowments." "God has sanctioned by your recent victories your hostility to the temples;" to which was added the denunciations of the Mosaic law.

The death of Julian must have been a noble sight. Milman properly rejects, as wanting authority, the speech which bigotry so long placed in his mouth. His death-wound was received on his expedition to Persia. He declared himself ready to die; that he was joyful that the better and purer part of his being was to be so soon released from the gross body; that his conscience uttered no reproach. The gods of heaven sometimes bestowed an early death as the best reward to the most pious men. He had foreseen he should fall by the sword; and that it was as cowardly to avoid death when our time is come, as it is to seek it before that time. He lamented the death of his friends in the same battle, although he was resigned to his own; and he died conversing with two philosophers on the immortality of the soul. The Christian Emperor Valentinian was a furious persecutor. One set of accused persons his satrap, Maximin, had promised by an oath they should not die by fire or steel; and when he had thus gained his ends, he had them beaten to death with straps loaded with lead; their leader was burnt. No Pagan seemed safe at this period, and tortures as well as death were openly resorted to. Men of the greatest learning were con-

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signed to death. Simonides was burnt. Magical books were a certain source of death; and numberless libraries were entirely burnt by their owners for fear of magic being found among them. Every man's life lay at the mercy of his servants, who had only to secrete a book of that kind, and then give information. Theodosius, in 391, made inspecting the entrails death; and, in 392, sacrificing any animal was also death. This is Christianity, which is said not to have been propagated by the sword. "The Christians believed in the existence of the heathen deities with perhaps more undoubting faith than the heathens themselves," (p. 144.) Their idols were nothing but the demons; things represented were "spirits of malignant and pernicious power." So that nothing satisfied the Christians but the destruction of their temples. "The idols, it is true, were but wood and stone, but the beings they represented were real." In this insensate course of destruction the monks led the way. At the removal of some foundations at Alexandria, indecent images were found, for in the worship of Serapis, the most beautiful women were persuaded to submit to the embraces of this god, who, in the dark, was substituted by a priest. These images being exposed in the market-place by the Bishop, all parties took arms, and "the streets ran with blood." One priest boasted he had slain nine men himself. This outbreak made the Emperor finally order the destruction of the temples and statues. On that of Serapis and several others the cross was found, in many parts. That hieroglyphic, as a symbol of life, is much older than Christ. Eunapius, a Pagan writer, thus deplores the destruction: "The temples were turned into tombs for the adoration of the bones of the basest of men, who had suffered the penalty of the law, whom they made their gods," (p. 159.) One law "confiscated at once all the property of the temples" at Rome, "and swept away the privileges and immunities of the priesthood;" and this violence "was aggravated by the bitter mockery of the Christians." "They scoffed at the small number of the sacred virgins." Ambrose thus ridicules the Roman gods: "It was the goose and not the deity that saved the capitol. Did Jupiter speak in the goose." Theodosius (394) issued another edict, making almost any kind of Pagan worship high treason; hanging a chaplet on a tree, forfeited the estate; burning incense in a house, forfeited the house "to the imperial exchequer." This, I suppose, is not propagating a religion by the sword. In 408 came out another edict by Honorius, which swept away the provision for festivals, and gave the temples still standing for public offices. "All images were to be thrown down." None but Christians could fill any of the great public offices in the state and army. This latter was afterwards repealed. Basil taught that "slaves were not bound to obey their master, if he should order what is contrary to the law of God," (p. 195.) Gregory "at one time assumes the language of an Indian faquir. Instead of rejoicing

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in the sphere opened to his activity, he boldly asserts his supreme felicity to be total inaction," (p. 200.) Arianism completely triumphed in the Roman empire at one time, for when Gregory was made Bishop of Constantinople, "the Catholics had no church; they met in a small house," (p. 201.) Gregory was brought in by an armed force, who drove out the Arians. Chrysostom consigned to hell fire, of which he is very fond, all "unnatural" "soul-slaying fathers" who prevented their sons from becoming monks. P. 220: "Christianity is likewise a moral power; and as that moral power or guide, religion and the ministers of religion cannot refrain from interposing in all questions of human conduct, as the interpreter of the divine law to the perplexed and doubting conscience, it cannot but spread its dominion over the whole field of human action." I always knew that some dissenters and the Catholics held this opinion, but I did not know the Church of England was so bad. In the fight which was waged by the early Christians, they were not very nice as to means. P. 221: "Of necessity, perhaps, they were "not always cautious or discreet," in resorting to these means. The moral power of the Gospel, "became contaminated in the incessant strife, and forgot its end." Chrysostom fell out with the Empress, and she threatened him with a Council; whereupon he held forth as follows:—"Herodias is maddening, Herodias is dancing, Herodias demands the head of John:" (his name was John.) In order to piously settle this dispute, on Good Friday, during divine service, the soldiers went to St. Sophia and forced their way, "not merely into the nave, but up to the altar." "Many were trodden under foot, many wounded by the swords of the soldiers, the clergy were dragged to prison, some females, who were about to be baptized, were obliged to fly with their disordered apparel." "The waters of the fount were stained with blood, the sacred elements were scattered about, their garments were bedewed with the blood of the Redeemer." (!!!) Constantinople, for several days, had the appearance of a city which had been stormed.

Ambrose, one of the greatest men of his day, Archbishop of Milan, "treats the Scripture as one vast allegory, and propounds his own fanciful interpretations, or corollaries, as if they were the plain sense of the sacred writers. No retired schoolman follows more out the fantastic analogies and recondite significations which he perceives in almost every word." "Every word or number reminds him of every other place in the Scripture in which the same word or number occurs, and stringing them together with this loose connection, he works out some latent mystic signification." (p. 251.) Ambrose excommunicated the Christian Emperor Theodosius, for butchering 7000 of his subjects, innocent and guilty, through some squabble at Thessalonica, and before he readmitted him, he made him do penance in the outer porch; and the master of the Roman empire was seen, "stripped of his imperial ornaments, beating his

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breast, tearing his hair, prostrate on the pavement, and watering the ground with his tears." More fool he. The first blood judicially shed in honour of Christianity was Priscillian's, a noble Spaniard, and several followers, (385.) Maximus, the usurping Emperor of Gaul, has the honour of this, and a few foreign bishops. Mucius, afterwards an abbot, went to a monastery with his son about eight years of age, but had to give him up. They were placed in separate cells, and the child beaten to see if it would affect the father, who ought to have affection for nothing on earth; "nevertheless, for the love of Christ," the father's heart was hardened, till, when he was nearly arrived at perfection, he went to throw his child into the river, and "the work of faith and obedience" would have been finished, if the others had not prevented him. Cassian (4; 27) relates this as an act of the highest religious heroism. Paula, the disciple of Jerome, after giving away a large fortune and leaving her children beggars, at last deserted even them, and went away to the Holy Land. "Her infant son and marriageable daughter watched with entreating looks her departure; she did not even turn her head away to hide her tears." Jerome celebrates this as the height of female religious heroism. I call it one of the most soul-devastating superstitions that ever entered the human mind. At the end of the third and beginning of the fourth century the language held in the church was "that the bishop is to be honoured as God;" "they are as much greater than the king, as the soul is superior to the body." Even Psalm 82 has been applied to them,—"Ye are Gods." Cyprian, in his Epistle to Cornelius, demands implicit obedience to the priest of God, who is the sole infallible judge or delegate of Christ.

Bingham names patriarchs of Alexandria, Cesarea, Jerusalem, Ephesus, Constantinople, Thessalonica, Sirmuium, Rome, Carthage, Milan, Lyons, Toledo, and York; yet there was not much overlooking done, or it would never have been necessary to decree, as was done at the Council of Illiberis, (Granada) A.D. 303, that the bishops and clergy were not to be itinerant traders, they were only to trade in their province. (Can. 18.) Gambling and usury are forbidden. The fourth Council of Carthage ordained that the clergy might obtain their living by working as artisans or in agriculture, if they did not neglect their duty. (Can. 51 and 2.) Before a century had elapsed after Constantine allowed bequests to the Church, it had led to such immense evils, that one of the most pious Emperors had to restrict it, and Jerome agrees it was necessary to do so. He charges the whole of the clergy with legacy-hunting, asserting that "they used the holy and venerable name of the Church to extort for their own personal emolument the wealth of timid or expiring devotees; so that Valentinian's law withheld from the Church what was permitted to "the lowest of mankind, Heathen priests, actors, charioteers, and harlots." The well known

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statute of mortmain is for the same purpose, or these pious fathers would before this have had every inch of land in the kingdom. Among other Christian sins, drunkenness seems to have prevailed much. "The austere preacher of Constantinople reproved the loose hymns to Venus, which were heard even at Christian weddings. The bride, he says, was borne by drunken men to her husband's house, among choirs of dancing harlots, with pipes and flutes and songs, full, to her chaste ear, of offensive license." This is curious Christianity. Asterius Amasenus, a Christian writer of the fifth century, says that the men changed their wives as quickly as their clothes, and that marriage chambers were set up as easily as booths in a market. I never read this as a general fault of the Roman heathens. Jerome quotes a man who had had twenty wives marrying a woman who had had twenty-two husbands. These, however, were not divorce cases. Tertullian, in his 9th chapter, on Penitence, draws this amiable picture of the Christian religion. The fitting dress of a penitent is sackcloth and ashes, "to darken the body with filth, to depress the soul with anguish. It allows only the simplest food, enough and no more than will sustain life; constantly to fast and pray, to groan, to weep, *to howl day and night before the Lord our God, to grovel at the feet of the priest,* to kneel at the altar of God, to implore from all the brethren their deprecatory supplications." This is the kind of trash which brings religion into contempt, together with the infernal laws of Theodosian, which made heresy a capital offence, and the fatal error of the early Christians, who were proud to have the Roman Emperors at the head of their religion, an error felt to the present day. It is difficult to define the best division of civil and religiouspower.

The absurdities of the early writers, too, are very great. The baptismal water was compared to the blood of Christ, the Red Sea, and a hundred fanciful things, up to an actual metamorphosis; which is pretty much the case with Augustine, who says, "from whence comes the redness of the Christian baptism, if not from the consecrated blood of Christ?" With all this on one side, on the other the Christians, till as late as the time of T. Aquinas, kept up the custom of burying valuables with their dead, and of putting a piece of money in the mouth of them, after the Pagans, who did so to enable the fare to be paid to Charon; and for the old festivals they substituted feasts in honour of their martyrs, when, to enable the feast to be luxurious enough, fairs were often held near the churches, (p. 437.) The very Agapæ themselves are said by Lipsius to have been derived from the Silicernium of the heathens. Faustus, the Manichean, thus speaks: "You have but substituted your Agapæ for the sacrifices of the heathen; in the place of their idols, you have set up your martyrs; you appease the manes of the dead with wine and meat offerings." These seem also to be taken from the Jewish feasts. There was the good Christian sin of drun-

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kenness kept up, too, in these feasts in the churches, for Augustine in his reply to the above states, that those who do get drunk do so against "sound doctrine;" and when we find the Council of Orleans forbidding "dancing and dissolute behaviour" in the churches, that of Agde (Sens) condemning the music, singing women, and banquets, and that of Trulla, held at Constantinople in the eighth century, forbidding to deck out tables in the churches, verily Christianity is a curious compound, especially when we remember that it was in Trieves, a Christian city, where the streets ran with blood, from the quarrels of two parties in the Circus. At the close of the fourth century there is a list in Godefroy on the Theodosian Code of 125 feasts, and yet, strange to say, Milman tells us that Christmas-day, Pentecost and Epiphany were not yet general holidays. This looks very like leaving out the part of Hamlet. Hume tells us the money offered at the shrine of Becket was immense, while that at the shrine of God was next to nothing. The mysteries and mimes generally performed in the churches were principally "the lowest kind of buffoonery;" they "had degenerated into the coarsest scurrility," "witless obscenity," "the most abominable indecency," (p. 451.) Procopius goes farther respecting the Empress Theodora, who performed as a "dancing girl" in these disgusting mimes.

Credulity courts fiction, and fiction believes its own fables. "That some of the Christian legends were deliberate forgeries can scarcely be questioned. The principle of pious fraud appeared to justify this mode of working on the popular mind. It was admitted and avowed that to deceive into Christianity was so valuable a service as to hallow deceit itself," (p. 471.) "Every ordinary incident became a miracle, every inward emotion a suggestion either of a good or an evil spirit. A mythic period was thus gradually formed, in which reality melted into fable, and invention unconsciously trespassed on the province of history," (p. 472.) This is both true and honest, and now, through this process, nobody knows what to believe, and there is no safety except in believing nothing at all. "The example had been set by some, probably, of the foreign Jews, whose apocryphal books were as numerous and as wild as those of the Christian sectaries. The Jews had likewise anticipated them in the interpolation or fabrication of the Sibylline verses. The fourth book of Esdras, the Shepherd of Hermas, and other prophetic works, grew out of the Prophets and the book of Revelations, as the Gospel of Nicodemus and that of the Infancy, and the various spurious Acts of the different Apostles, out of the Gospels and Acts." (p. 473.) Dr. Lardner, in his History of the Apostles, 1; 30, says that the Hebrews, James, 2 Peter, 2 and 3 John, Jude, and the Revelations may be read, but must "not be alleged as affording alone sufficient proof of any doctrine." The 18th verse of Matth. 1 begins quite another story, to the end of the 2nd chapter, and Epiphanius says this was not in the copies of the first Jewish

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converts, who took the birth of Christ to be only analogous to that of Samuel and others in the Jewish history. A vast number of Scripture paintings have been taken from the spurious Gospels and Acts. We really can trust hardly anything whatever before the art of printing in any matter of faith. Eusebius, the Church historian, who gathered up Socrates, Sozomen and Theodoret, avows and glories in saying, he only tells us where there is virtue and praise, all the rest "I think it right to pass over;" and yet he tells us bad things enough, hence we may imagine what is left behind. He was supported, too, in the times he lived in, and Milman admits, (p. 475) "strict impartiality could not be expected from a Christian writer of that day." It was the age of "pious frauds," as Mosheim calls them, and holy forgeries. Many of the first churches were the Basilicæ or town halls. Some were ancient temples, and with the house the Christians seem to have received a portion of the religion, for if the Jew and the Pagan were each to take their own from the liturgy and forms of the Christian religion, there would be but little left. The Gospels are an imitation of the Jewish historical books, and the Epistles of their prophetic writings with a dip into the Sybilline verses. The book of Revelations is a bad imitation of the worst part of Daniel and Ezekiel.

The early writers had some curious notions too. Jerome tells us he flogged himself for his regard to profane literature. Milman says his latter works shew that he did not do it effectually. The early writers were such savages, that they denounced sculpture and painting. Tertullian, on idolatry, (*c.* 3) declares every art which frames an image, to be idolatry, and he reproaches Hermogenes with two deadly sins, painting and marrying. The Council of Elvira denounced paintings on the walls of churches, and it has since become common, so that the Catholic Church is no more infallible than any other, for, at first, the cross alone was the magic symbol of Christianity, a symbol, to the Jew and heathen, of the vilest kind, the instrument of punishment of the vilest criminal. We cannot now see the force of this. It was as if a man should start a new religion in the present day, propagate it by twelve men taken out of Billingsgate, and hold up, for the symbol of the faith, a gallows. The early Christian symbols were the dove, fish, ship, anchor, &c. The fish, Ichthys, meant, in the old anagram, Ιησοῦς Χρυστὸς θεοῦ γιὸς Σωτὴρ. The symbolism soon, however, went all over the Old Testament, and Jonah in the whale's belly, Sampson with the gates of Gaza, Job on the dung heap, Tobias with the fish's liver, and a host of others, were all symbols of Christ. The four rivers of Eden were the representatives of the four Gospels: Paganism was even imported, and Christ painted with Apollo's lyre. On the catacombs, at Rome, there is a strange mixture of the Christian and Pagan symbols. Rochette has fully traced these to the Christians. Munter has found the Jordan represented as a

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river God. A great puzzle among the Fathers was held upon the person of Christ. Justin, Tertullian, and Clement, all maintain his form was quite mean. Celsus denies a god would reside in a mean body. Origen does not know what to say at this, wanting to stick literally to Isaiah, but he scuffles it about as well as he can, and then hops off to the 4th verse of the 44th Psalm, as he calls it, quoting from the Sept., "ride on in thy loveliness and in thy beauty," which is about as germane to the matter as if he had quoted Timothy Flanigan's pig. In our version it is the 45; 4: see also the Douay. If it means anything about Christ, which it does not, it contradicts Isaiah 53; 2: see the Douay on this, too. But the whole argument is nonsensical. Look at these prophecies, Isaiah 11; 11. Was that done in Christ's day, or was it the very reverse? "And they were all scattered." Compare Isaiah 9; 6, and Zech. 9; 9, with the Douay, and Luke 1; 32, 33. When did this last happen? Being crucified is a curious way of being great and having a kingdom given him.

All the Christian apologists affirm that they had no altars nor images. The Gnostics had figures of Christ in company with Plato, Pythagoras, and other philosophers. The Carpocratians had Marcellina, who did not live till the middle of the second century. Severus had in his chamber, images of Abraham, Orpheus, Pythagoras, Apollonius and Christ. Two of the old Gnostic figures are thought still to exist; one, a profile head, beardless and young, with the word "Christ" in Greek on it and a fish underneath; the other, a head also, without the nimbus or glory, has the hair parted on the forehead and falling on the shoulders, as in the letter of Lentulus to the Roman senate, if that is not a forgery. The Virgin and Son have been painted black in many cases. The picture of Mary, said to be by Luke, is very like one of Isis nursing Horus, so Rochette says. Figures of Paul and Peter are on many of the old monuments: Peter with a single tuft of hair, and Paul with a high nose and bald, as described in the Philopatris, (12.) With respect to these symbols, Cardinal Bona (De Cruce Vaticana) says as follows: first, the cross alone was the symbol; then, the cross with a lamb at the foot of it; then, the cross with Christ clothed, holding up his hands in prayer, but not nailed to it; then, the cross with Christ nailed to it, but alive and with open eyes; till, in the tenth or eleventh century, he is represented as dead. I thought the Catholic church was infallible. One of the earliest churches ornamented with paintings, was that of Felix. "The object of this embellishment of the churches, was to beguile the rude minds of the illiterate peasants, who thronged with no very exalted motives, the altar of" Felix. (p. 517.) No, no; they went there for the feed,—"these gross and irreligious desires led them to the church;" and it was hoped, that through these paintings, "an involuntary sobriety and forgetfulness of the wine-flagon would steal over their souls."

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Milman raises the question as to whence we got our chaunt, and leans to my opinion, that it is Jewish: if he goes into a synagogue I think he will learn more, he will find at once it is Eastern music, from its ending on the third, instead of the key note. I should not be inclined to carry it higher than Ezra. Alas! poor Christianity, here we have it again, (p. 528):—"No sooner had Christianity (and we are talking of the early ages, mind) divorced morality as its inseparable companion through life, than it formed an unlawful connection with any dominant passion; and the strange and unnatural union of Christian faith with ambition, avarice, cruelty, fraud, and even license, appeared in strong contrast with its primitive harmony of doctrine and inward disposition. Thus, in a great degree, while the Roman world became Christian in outward worship and in faith, it remained heathen, or even, at some periods, *worse than in the better periods of heathenism*, as to beneficence, gentleness, purity, social virtue, humanity, and peace." Here, then, is the melancholy result of these two great religious systems. The Jewish prophets tell me that the Jews became worse than the Canaanites, who were butchered, man, woman and child, for their sins; and a Christian priest tells me that Christianity has brought the human race into a state *worse than the better periods of heathenism*. I am under the necessity of owning that Milman is right. The heathen persecutions were bad enough, but they never came within miles of the horrors of the Inquisition, the slaughter of wholesale millions in South America, or the Protestant fighting half-an-hour with a fellow creature to cut out his heart. Had not mankind have better said with Shakspeare, "*a plague on both your houses?*"

Bloodshed, it appears, too, is a necessary adjunct to Christianity. Too true is this in more ways than one. "Military Christianity, which grew out of the inevitable incorporation of the force and energy of the barbarian conquerors with the sentiments and feelings of that age, and which finally produced chivalry, was, in fact, the substitution of inhumanity for Christian gentleness, of the love of glory for the love of peace. Yet was this indispensable to the preservation of Christianity, with its new Eastern antagonist," "Unwarlike Christianity would have been trampled under foot, and have been in danger of total extermination by triumphant Mohammedanism," (p. 529.) Again, the Christians' "dreams came direct from heaven; a new system of Christian omens succeeded the old; witchcraft merely invoked Beelzebub or Satan, instead of Hecate; hallowed places only changed their tutelary nymph or genius for a saint or martyr," (p. 533.) These are home truths. Referring to the spread of Christianity, Milman says, men were "influenced, no doubt, by the profound religious dread of assuming that for an ordinary effect of nature which *might* be a divine interposition; they were far more inclined to

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suspect reason of presumption, than faith of credulity," (p. 535.) This is true, but with me the thing is settled at once: a miracle is only a proof to him who sees it, and God is just. "A clergyman who, in a credulous or enthusiastic age, dares to be rationally pious, is a phenomenon of moral courage." "The charge of irreligion, or the not less dreadful and fatal suspicion of heresy and magic, was the penalty to be paid for the glorious privilege of superiority to the age in which the man lived, or of the attainment to a higher and more reasonable theology." (*ib.*) Such a theology as mine, for instance, which, Heaven knows, keeps me tight enough up to my collar. I am convinced my religion would make men infinitely better than they are, and I have no doubt but mankind before long will come to it. Many centuries of cruel bloodshed and desolation, both for and against Christianity, were required to establish it; but those who read the signs of the times, may see it will not take a long while in getting it down. People are now throwing down their Bibles by thousands, and that upon conviction and through rational argument; and what do they get in return for them? I wish every priest in the kingdom would point out that those who have no Redeemer cannot afford to be rascals. A friend, over my shoulder, says "this would be against the cloth, and play the devil with the loaves and fishes." I think not: it is in the essence of mankind to have a God, a heaven, and a priest. Let the priests make a good, plain, practical, and undisputable moral code, come from where it may, (much may be got for it from the Bible,) and lecture on this and useful knowledge; instead of any party being the worse, I am convinced all would be better. Such a creed would humanise revolutions too, and they may be looked for. The day is gone by for believing and squaring everything by the Bible. It was a memorable speech which the Rev. W. Vernon Harcourt made from the chair of the British Association, at Birmingham, that for geology, astronomy, and chronology, the Bible was no authority whatever: see the report of it in the *Athenæum*, Sept. 28, 1839. The days of Galileo's humiliation have gone by. Buffon would not now be made to recant his theory of the earth, because it was opposed to some ill-understood text in the Bible; nor would Columbus now be in danger of his life, in impiously and frantically saying that the world was round, because Augustine had denied the Antipodes. The orthodox Fathers contended for the literal account of the creation, which is now proved to be nonsense; and Raphall, in his notes on the Bible, cannot allow the translation to be "periods," not *days*, so that the orthodox must settle it the best way they can. Milman says, "The evil was, not that the Fathers fell into extraordinary errors on subjects of which they were ignorant, but that their errors were canonised by the blind veneration of later ages, which might have been better informed," (p. 538.) Gregory I. declared the Lombard invasion

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a sign of the last day, which day has been looked for from "this generation" through 1800 years, during which, angel worship, martyr worship, and a thousand other fantasies have had their day. Augustine denies this in his De Civi Dei (8; 27); but in 17; 10, he asserts miracles were performed at tombs, and this belief has produced the grossest absurdities. In closing these notes on Milman, I strongly recommend the book as the work of a learned and intelligent man, with a most powerful mind.

SECTION XLII.—NOTES FROM MATTHEW HENRY.—The firmament divides the waters in the clouds from those in the sea, yet it reaches to the fixed stars, (Gen. 1; 14, 15) and as low as where the birds fly, (*v.* 20.) David, although a man after God's heart, was born in sin: see Ps. 51; 5. On the ages of the patriarchs, he says, "When we are told how old they were when they begat such a son and how long they lived after, a very little skill in arithmetic will enable a man to tell how long they lived in all; yet the Holy Ghost sets down the sum total for the sake of those who have not so much skill as that." It would have been well if this clearness had obtained in greater things. The Jews say Methusaleh died seven days before the flood. On Gen. 9, he says "The rainbow has fiery colours in it to signify that though God will not again drown the world," he will burn it. The Arabic Catena says Melchisedec was the son of Heraclim, the son of Peleg, the son of Eber, and his mother's name Salathiel, daughter of Gomer, son of Japheth, son of Noah. The goodness to Abraham (Gen. 23; 3, &c.) in Canaan makes his descendants' conduct more vile. Abimelech is the generic name of the Philistine kings. Moses is Egyptian; Joachim was his Jew name. Num. 26; 38, only gives six sons of Benjamin, yet he had ten, (Gen 46; 21): and Ohad (Ex. 6; 15) is not in Num. 26; 12. Moses consulted God; Joshua, the Urim, but only through the priest, (Num 27; 21): but see Josh. 4; 1. Num. 31 belongs to the Book of the Wars of the Lord. Midianites are from Abraham by Keturah, (Gen. 25; 2.) Some, with Jethro, lived south of Canaan; but those warred on (Num. 31) were east. God tells Moses to avenge Israel, but he tells the people (*v.* 3) to avenge God. Num. 31; 7: All are killed, yet (Judges 6; 3) they are a powerful nation. Num. 31; 47: "The priests, the Lord's receivers"! "The Lord said" is not used in Deut. Num. 13; 1, 2: God sent. Deut. 1; 22: The people send. Urim and Thummim were lost in the captivity of Babylon. Jeremiah put together the history to the end of Kings, and Ezra the rest. He says Joshua is a type of Christ!!! Priests carried the ark over the Jordan. Where did they come from? Eleazer and Ithamar were all. The Jews entered Canaan five days under forty years from Egypt, hence they did not wander thirty-nine. Josh. 5; 13: This was Christ, who "frequently appeared in human shape," before born of Mary, and "he is called Jehovah. 6; 2."

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" He here appeared as a soldier. To Abraham in his tent, he appeared as a traveller." " Christ will be to his people what their faith expects." " Christ had his sword drawn, which served first to justify the war," second, " to encourage" Joshua, &c. " Perhaps, in allusion to this, Christ is called the *Captain of our Salvation.* Heb. 2: 10." All Josh. 6; 1 to 5, is from Christ. Josh. 6: The priests carry the ark, not Levites. " Work for God was then bloody work, and cursed was he that did it deceitfully, keeping back his sword from blood. Jer. 48; 10," Lev. 27; 29: It was " a Cherem, a devoted thing." Josh. 12: " Those were some of the great and famous kings that God smote; for his mercy endureth for ever." Josh. 12; 8: The Jews' tradition is that the Girgashites went into Africa on the approach of the Jews. Hosea often calls Ephraim the ten tribes. The Jews say an image of the sun was put on Joshua's tomb through the standing still. Judges 6; 21: This is Christ! called (*v.* 23) Jehovah! 11; 31: Nothing could come out of the house but a living being, hence a human sacrifice was intended from the first. Lev. 27; 29: Several learned men make the preceding a figure of Christ! From Phinehas to Eli was 250 years. Judges 13; 3, is Christ! notwithstanding *v.* 16: he is called Jehovah, *v.* 19! Sampson is a type of Christ. 14; 9: The lion was an unclean beast, (Lev. 11; 26) not to be touched.

1 Sam. 1; 1: Ramathurim Zophim is " the double Ramah," or lower and upper town. Zophim is *watchmen.* Prophets were called watchmen, and perhaps one of their schools was there. There is no prophet from Moses to Samuel mentioned, except Judges 6; 8. 1 Sam. 2; 10: The Messiah is first mentioned, " his anointed." It is not known when the priesthood was transferred to Ithamah's line, but Eli (1 Sam.) was from him. Query Babylon, 1 Chron. 6; 15. The ark was above 40 years at Kirgathjearim; Sam. 7; 2, say 20. 1 Sam. 28; 14: " That the devil, by the divine permission, should be able to personate Samuel is not strange, since he can transform himself into an angel of light. 2 Cor. 11; 14." " Who ever perished being innocent? Job 4; 7." Yet Jonathan fell and was innocent. " Little more than the river Jordan lay between Beth Shem and Jabesh Gilead, and Jordan was in that place passable by its fords." Abner (2 Sam. 3; 27) was killed in Hebron, a city of refuge. Uzzah was a Levite, but priests only might touch the ark. Num. 4; 15, is the law. " Even the mercy-seat would not save him." His long familiarity with the ark occasioned his presumption. The Jews say Ahaz made his dial (2 K. 20; 11) out of the brass of the altar he set aside, (*v.* 14.) The Jews say one of Jeroboam's calves, at Dan, was took by the King of Assyria, (2 K. 15; 29): see Hos. 8; 5. 2 K. 17; 27: This would only be a priest of the calves of Jeroboam. 2 K. 10; 7: " Sons or grandsons." Jehoash did evil, (2 K. 13; 11:) Amaziah did good, (2 Chron. 25; 2): yet Jehoash beat Amaziah, (2 K. 14; 13.)

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Jeroboam the second and Asa, each reigned forty-one years; yet Jeroboam did evil (2 K. 14; 24,) and Asa, good (2 Chron. 14; 2): and Hoshea was a better king than many, yet Israel was destroyed for ever in his reign. Hezekiah was superior to all others, (2 K. 18; 3, 5): yet (*v.* 15) he had to rob the Temple to save his kingdom. Moses set up a serpent, but Hezekiah broke it up for Nehushtan, a piece of brass. Ezra 4; 2: 2 K. 17; 3, 24, and 2 K. 19; 35: Josephus says a plague, and perhaps Hezekiah had it, (20; 7) a boil being its mark. Hezekiah had no faith, or he could not have expected to die (20; 3), for his son Manasseh was not born for three years after this, (21; 1, and 20; 6): hence, if Hezekiah died, the line of David would have failed. Manasseh, one of the worst of the kings of Judah, reigned fifty-five years, longer than any other, and died in his bed. The Jews say he caused Isaiah to be sawn asunder, and this is referred to Heb. 11; 37. He went farther than any former king, setting up idols even in the very Temple. 2 K. 23; 20: "The most acceptable sacrifice that had ever been offered on them." The ark was most likely burnt in the Temple, although 2 Mac. 2; 4, 5, says not; but at this time Jeremiah was a prisoner.

During David's time the altar was at Gibeon; and this was, perhaps, the cause of there being two priests, Zadok and Abiathar. The Urim was consulted before the ark. 2 Chron. 4; 1, is not in Kings. 2 Chron. 4; 16: Hiram was not Solomon's father. 2 Chron. 15; 19: No war. 1 Kings, 15; 16: Plenty of it. Cyrus a type of Christ, (Ez. 1.) Sheshbazzer is Zerubbabel's Chaldean name. Jews doubled their number only, in Babylon. "If we date the captivity, with the first, from the fourth of Jehoiakin, it was about 52 years since the Temple was burnt; if from Jeconiah's captivity, it was but 59," (on Ez. 3; 18.) Where then is Jeremiah's 70 years. Eliphaz descended from Temon, grandson of Esau, (Gen. 36; 11): Bildad, perhaps from Shuah, Abraham's son by Keturah, (Gen. 25; 2): Zophar, perhaps Zepho, a descendant of Esau, (Gen. 36; 11.) These are only guesses. 38; 1: This is Christ. (?) 51; 17: "That which pleased God was not the feeding of a beast and making much of it, but killing it." Isai. 6; 1: Christ. (?) 7: 8: They were destroyed in eleven years, and the ten tribes driven out. 7; 16: "He means not Immanuel, but Shear Jashub"!! 8; 3: "His wife, because the wife of a prophet, is called the prophetess." Who is to distinguish such a use of the word, and the use in Judges 4; 4: or 2 Kings 22; 14: Neh. 6; 14: Luke 2; 36? 8; 2: This faithful witness aided in idolatry, (2 Kings 16; 10, 11) which a prophet should have foreseen. 21; 13: Dedan, Abraham's son by Keturah; Temar, (*v.* 14,) Kedar, (*v.* 16,) from Ishmael, (Gen. 25; 3, 13, 15.) 2 Kings 16; 7: Syria and Assyria, distinct kingdoms. Ezek. 19; 3, means Jehoahaz, and *v.* 5 Jehoiakin. Jer. 44; 19: "All the prophets being inspired

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by one and the same Spirit, there must needs be a wonderful harmony and agreement in their predictions"! Jeremiah says he writes, (51; 60): but see *v.* 64, he did not write this. Chapter 52: Thought to be by another person. Ezek, 8; 2: Saw "the man Christ Jesus," and (*v.* 3) "was miraculously lifted up between heaven and earth, as if he were to fly away with eagle's wings." Verse 23 was "the Mount of Olives." By Sodom perhaps Moab and Ammon were meant, the posterity of Lot who dwelt there. In Ezekiel's religion there was no evening sacrifice, (*c.* 46.) Moses said four lambs, (Num. 28; 9): Ezek. says six and a ram, (*v.* 4.) On the new moons, Moses says three-tenths of a deal to a bullock, and two-tenths to a ram, and half a hin of oil: Ezekiel, (*v.* 7) a whole ephah for each, and a hin of oil. Moses says, (Num. 28; 11) two bullocks, seven lambs and one ram: Ezekiel (*v.* 6) says one bullock, six lambs and one ram. Ezek. 46; 24 has boiled offering: Moses has none. 47; 12: "This part of the vision is copied out into St. John's vision very exactly. Rev. 22; 2." Isai. 52; 14, is thought to mean Jeremiah. 4; 33, is, probably, "he lowed like an ox"! 5; 5: Dr. Lightfoot says this was the hand of God; the rabbin say the angel Gabriel. Mene, in Hebrew and Chaldee, is "he has numbered and finished:" Tekel, in Chaldee, is "thou art weighed," in Hebrew, "thou art too light:" Upharsin, properly, "and Pharsin" or "Peres." Parsin, in Hebrew, is "the Persians," in Chaldee, "Paresin" is "to divide." These "may easily be made to signify death, judgment and hell. At death, the sinner's days are numbered; after death, he will be weighed and found wanting; and after judgment, the sinner will be cut asunder and given to the devil and his angels."!!! Chap. 7 should be before chap. 5.

Mistaken prophets are, 2 Sam. 7; 2: 1 Sam. 16; 6. Some say (2 Sam. 23; 15) David longed for the Messiah, the water of life. The Temple was began 430 years after Egypt; Moses, 40; Josh. 17; Judges, 299; Eli, 40; Samuel and Saul, 40; David, 40; Solomon, 4. 2 Kings 23; 18: Samaria was not built; the nameless prophet died (1 Kings 13) in Jeroboam's reign, and Samaria was built by Omri, (1 Kings 16; 24) several kings having been between these two in Israel. Samaria in Hebrew Shemeren, (1 K. 16; 24.) "There is a time when keeping back the sword from blood, is doing the work of the Lord deceitfully." "Jer. 48; 10: Foolish pity spoils the city." This remark is on 1 Kings 20; 42: Elijah's chariot and horses were a band of angels. "Angels are called in Scripture cherubim and seraphim, and their appearance here" "answers to both." "Seraphim signifies fiery, and God is said to make them a flame of fire: Psa. 104; 2. Cherubim, as many think, signifies chariots, and they are called the chariots of God: Psa. 68; 17." 2 Kings 5: Elisha had but one servant, "and he proved a base liar. They that heard of Elisha at a distance honoured him, and got good by what they heard; but he that

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stood continually before him to hear his wisdom, had no good impression made upon him either by his doctrine or his miracles." 2 K. 9: On the horrible massacres of Jehu—"There he was fighting for the King his master, but received orders from a higher King to fight against him." 7; 19, &c.: Some say this is the Seleucidæ; the little horn, Antiochus; and the prophecy fulfilled in the history of the Maccabees. Calvin says it is the Roman kingdom, and the little horn is Cæsar. Mede says it is the Papal kingdom, and the little horn is the Pope. Luther says it is the Turkish empire. "Prophecies sometimes have many fulfillings," says Matthew Henry, and therefore it may mean all these! Isai. 44; 28: "Saying to Jerusalem, Thou shalt be built." Cyrus said no such thing; he only gave orders for the building of the Temple. From Cyrus taking Babylon to the fall of Darius is only 130 years in the prophecy of the edict to rebuild the Temple, (Ezra 1; 1:) whereas Xenophon and Thucydides state it at 230. 9; 25: Some end the 70 weeks, or 490 years, at the death of Christ; some, three years and a half after, when the Apostles left the Jews and turned to the Gentiles; others make them end thirty-seven years after his death, at the fall of Jerusalem. 10; 5: "The man Christ:" also seen thus by John, Rev. 1; 13 to 15. 12; 9: "St. John's revelation closes as Daniel's did, Rev. 22; 11." Rev. 10; 5, 6: "The mighty angel whom St. John saw, is brought in with a plain reference to this vision here." Dan. 12; 7: "There are many particular times fixed in the Scripture prophecies which it does not appear by any history, sacred or profane, that the event answered (!) Isai. 16; 14." Of the two translations of *lo ruhamah*, (Rom. 9; 25, and 1 Pet. 2; 10) this sinner merely remarks, "it comes all to one"! Hos. 1; 2: "At this time there lived and prophesied Joel, Amos, Micah, Jonah, Obadiah, and Isaiah"!!! Hos. 1; 10, is fulfilled in the numbers "brought to Christ," which accomplishes "the promise made to Abraham, Gen. 17; 5, and 22; 17." Hos. 2; 16: Both these signify "husband," and Isai. uses one, (54; 5) "Thy Maker is thy Baal;" yet Isaiah wrote in and after Hosea's time! Hos. 9; 15: Gilgal in Hebrew is the same with Golgotha in Syriac. Grotius thinks the above referred to killing Christ. Judges 3; 28: Fords. Hos. 11; 1: "Historically of the calling of Israel out of Egypt, and prophetically of the bringing of Christ thence." 12; 14: "The angel he wrestled with is called God, and therefore is supposed to be the Son of God." 12; 7: He is a merchant; margin, He is Canaan, "Canaan sometimes signifying a merchant." Amos 1; 1: The Jews say this earthquake was when Uzziah (2 Chron. 26; 16) attempted to burn incense. Josephus (11; 11) says half a mountain was carried four furlongs off by it.

Obad. 1: The Rabbin, by Edom, here understand Rome. 20: The Jews say these are France and Spain, and that Edomites mean

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Christians. Zarephath belonged to Zidon, (1 Kings 17; 9.) Mic. 2; 13: "Christ is the Church's King, he is Jehovah." Luke 1; 32: Not one of these things happened to Christ. Mic. 4; 8 to 13: Some refer this to the "defeat of Sennacherib;" others, "to the destruction of Babylon;" others, "to the successes of the Maccabees;" others, to "the spiritual victories obtained by the gospel of Christ." Habbakuk, the Rabbins say, was the son of the woman of Shunam, rose to life by Elisha; and Jonah, the son of the widow of Zarephath, raised to life by Elijah. Their later chronologists place the former in the reign of Manasseh, and the latter (see 2 Kings 14; 25) leads to no date. Zech. 1; 3: "Christ, under the law, appeared on a red horse, denoting the terror of that dispensation, and that he had yet his conflict before him, which he was to resist unto blood; but under the gospel he appeared on a white horse, (Rev. 6; 2, and 19; 11,) denoting he has now gained the victory and rides in triumph, and hangs out the white, not the bloody flag." Are there two Christs? see Rev. 6; 4. After the above quotation, he actually says, "this angel that talked with him was Christ himself;" so that Christ points out another Christ on a red horse!!! Zech. 1; 19: These horns are "Rehum and Shimshai, Ez. 4; 8:" and "Sanballat Tobiah, the Ammonites and Arabians, Neh. 4; 7"!! 2; 1: This is Christ! In his third note to Zech. 2; 6 to 9, he says again, "Christ, who is Jehovah," &c. (3; 3, and Ex. 28; 2.) Zech. 3; 3: see Ezra 10; 18: The Chaldee paraphrase refers to this. 3; 5: "Joshua had no clean linen of his own, but Christ will provide for him." The Jewish Messiah was not to be a priest, or he would have been of the tribe of Levi, not Judah. 3; 8: Christ is here speaking himself and of himself. Zech. 9; 6: Some think this means Alexander the Great, born in adultery by a pretended Jupiter. Zech. 14; 4: Christ; "literally fulfilled." Acts 1; 12: "It was the last place his feet stood on this earth." Did the mount cleave, and each half take a walk? or is it not a single mount to this day? Verse 5: Azal, "the separate place." Mal. 3; 6: "All true Christians are sons of Levi." Elijah, with his cake and cruise, (1 Kings 17; 14,) bringing something out of nothing, could as well have done this without a cake or oil. "Never were Moses and his writings so arraigned and ridiculed by any Jews, or Mahomet and his Alcoran by any Mussulman, as Christ and his gospel, by men that are baptized and called Christians."

Matt. 1: "Unless it can be proved that Jesus is a son of David and a son of Abraham, we cannot admit him to be the Messiah." "By Jechonias is meant Jehoiakim." "The Jews always reckoned their genealogies by their males." It is brought down to Joseph "to shew, that the kingdom of the Messiah is not founded in a natural descent from David;" or in other words, that all the prophets were liars. "The mystery of Christ's incarnation is to be

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adored, not pried into." Christ was born of a married woman, to recommend marriage "against that doctrine of devils which forbids to marry." Jerome was very angry with Helvidius for denying the perpetual virginity of Joseph's wife. Christ was born in the 35th year of Herod's reign. Matth. 2; 1: "Wise men:" it is Magoi, "magicians." The same word is used, Acts 8; 9, 11, and 13; 6, of Simon and Elymas the sorcerers, "nor does the Scripture use it in any other sense; and then it was an early instance and presage of Christ's victory over the devil, when those who had been so much his devotees, became the early adorers, even of the infant Jesus." The Romish tradition says they were three kings of Colen. "One of the ancients says they were fourteen." Tradition says Joseph and Christ went into a temple in Egypt, and all the idols fell down, as Isaiah prophesied. (19; 1.) Matth. 2; 15, he admits, means the delivery of Israel from Pharaoh, but Eccl. 1; 9, "that which has been shall be again."! Tradition, in the Greek church and in the Ethiopian missal, says 14,000 children were killed by Herod. Matth. 2; 18: This prophecy was fulfilled. Jer. 40; 1: Ramah is not Bethlehem. Matth. 3; 1: Repent ye, "Metanoeite," would be better "bethink yourselves." Matth. 8; 3: "He did not say as Elisha to Naaman, 'Go, wash in Jordan,'" "but spake the word and healed him." What did he do in John 9; 7?

Genesaret lay "between Bethsaida and Capernaum"! Matth. 15; 2: "Rabbi Joses determined, that to eat with unwashed hands was as great a sin as adultery." Matth. 17; 2: The word is μεταμορφώθη, "metamorphosed"! 19; 18: Moses gave the law of God, as we are told, but Christ says he here merely winked at a crime. 23; 35: "Barachias, which signifies much the same as Jehoida." Matth. 27; 45: The words are, "over all the earth." This was fulfilling "the Scriptures," (Joel 3; 15, 16.) This lying scoundrel says, on Matth. 28, that the soldiers "saw the angel descend from heaven, saw the stone rolled away, saw the body of Christ come out of the grave"!! Mark 5; 2: Matthew said two: "if there were two there was one, and Mark doth not say there was but one." Mark 15; 33: "The scripture was fulfilled," (Amos 8; 9: Jer 15; 9.) There is little more "credit to be given to the Christian traditions concerning the writers of the New Testament than to the Jewish traditions concerning the writers of the Old." Luke 1; 3: "Theophilus, a lover of God," not thought by many ancient writers to be a man's name. Luke 1; 5: The name of Aaron's wife, (Ex. 6; 23.) Christ was three years and a half preaching; this is the "half week," (Dan. 9; 27): and the "time, times and half a time," (Dan. 12; 7: Rev. 12; 14): and "by 42 months and 1260 days. Rev. 11; 2, 3"! ($3.365 \times \frac{365}{1} = 1277\frac{1}{2}$: "it is all one.") "The Evangelists are not supposed to write these genealogies either of their own knowledge or by divine inspiration." Cainan is in the Septuagint, and Luke used that,

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and was obliged "to take it as he found it"! By the ending "he was both the son of Adam and the son of God." Magdalene, "the plaiter of hair."

Luke 23; 15: Herod "thought Bedlam a fitter place for him than Tyburn." It appears, Herod and I think alike. On Luke 24; 16, after hobbling at it in various ways, he finishes with "No matter how it was, but so it was"! 24; 13: "I suspect they were going homewards towards Galilee, with an intention not to enquire more after this Jesus; that they were meditating a retreat, and stole away from their company without asking leave or taking leave." Luke 24; 50: "The Mount of Olives was pitched upon long since to be the place of Christ's ascension. Zech. 14; 4"! This is a commentary upon the very passage that says he ascended from quite a different place nearly a mile off,—Bethany. John only of the Apostles died a natural death. Some say he wrote his Gospel at 90 years of age; others, at 100. Some of the Fathers who supposed the four living creatures in John's vision to represent the four Evangelists, make John himself to be the flying eagle." John 1; 17: The law of Moses "could not give life"!!! and he calls the Son of God, as he is said to be, a "true scape-goat." 2; 14: "God's Temple must not be made a pigeon-house." 4; 8: As a reason for sending for meat to be eaten outside the city, "perhaps his purse was low." 8; 24: "That I am." It was Christ (Ex. 3; 14) who said "Ehejeh Asher Ehejeh," "I will be what I will be." 11; 54: There is no such city. "Some think Ephratah;" "others, Ephron." 2 Chron. 13; 19: It is Ephrain. 12; 15: "Christ took care it should be punctually fulfilled"! "Though he comes but slowly, (an ass is slow-paced,) yet he comes surely." John 11; 1: "His Hebrew name was probably Eleazer, which, being contracted, and a Greek termination put to it, is made Lazarus." 19; 14: Several Greek and Latin MSS. read "the third hour," as Mark says, (15; 25): "and it appears by Matth. 27; 45, that he was upon the cross before the sixth hour." Now the time between the third and sixth hour was the time of Temple service. The sixth hour of the Romans would be six o'clock in the morning, the first hour of the Jewish day. 19; 16: "He (Pilate) delivered him not to his own officers, but to the prosecutors, the chief priests and elders." See 18; 31. If it was not lawful, why were they made to do it? It is not true. The Jews would have stoned him, the witnesses beginning, (Deut. 17; 7: Lev. 24; 16.) Tradition says Christ's mother wove his coat without seam when he was a child, and like the Jews' clothes in the wilderness it never grew old; and grew as he grew, doubtless, as theirs did. Samson, "an eminent type of Christ," when killing the Philistines, was thirsty; so was Christ on the cross! Tradition says Longinus was the soldier who speared Christ, and some drops of blood falling on his eyes, cured a disorder he had in them. Acts 20; 35, is not in any

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Gospel; it is a saying of Christ's, "and doubtless there were many more." Of the Acts, many Greek copies call them "of the holy Apostles," and one, if not more, "by Luke the Evangelist." One copy is only the Acts of Peter. 1; 12: To reconcile this with Luke 24; 50, which states it 15 furlongs off, at Bethany, he says, "upon that part of it where the town of Bethany stood." There never was a fouler falsehood. The Mount of Olives was close to Jerusalem, and Bethany is two miles off. Acts 26; 24: "Festus, the Roman governor, is of opinion that the poor man is crazed, and that Bedlam is the fittest place for him." Rev. 16: 19: "When the Bishop of Rome fell as a great star from heaven, (Rev. 8; 10) his tail drew a third part of the stars after him. Rev. 12; 4." 1 Cor. 3; 15: "On this passage of Scripture the Papists found their doctrine of purgatory," a doctrine invented in barbarous ages, to feed the avarice and ambition of the clergy. "This is plainly a figurative fire." 15; 6: "This was in Galilee. Matth. 28; 10." 15; 29: The latter sentence "though it consists of no more than three words besides the articles, has had more than three times three senses put on it by interpreters." 12; 2: This was himself; he went "above the aërial heaven on which the fowls fly, above the starry heaven," "into the third heaven, where God most eminently manifests his glory." Heb. 7; 3: "This must not be understood according to the letter, but the Scripture has chosen to set him forth as an extraordinary person, without giving us his genealogy;" and to find out whether a man is the Son of God, it requires two genealogies, each proving him to be the son of his father, a man. Rev. 1; 1: "It is a revelation from God to Christ, though Christ is himself God." Matthew "was not a prophet." "In the prophetical books the name is always prefixed, as Isaiah, Jeremiah, &c." This is another falsehood; the name is not prefixed to Daniel, and it begins in the third person. Rev. 1; 4: "Not seven in number or nature, but the infinite perfect Spirit of God." Rev. 9; 1: Some think this was "Boniface, the third Bishop of Rome," who "having now ceased to be a minister of Christ, he becomes the Antichrist, the minister of the devil; and, by the permission of Christ, who had taken from him the keys of the Church, he becomes the devil's turnkey."

Rev. 9; 16: This is Turkey. "In general, it tells us the armies of the Mahometan empire should be vastly great, and so they were." 9; 17: "This is a prediction of great guns." The Turks "were raised up to punish the antichristian apostacy." "Popery is a bloody religion, and seems resolved to continue such." "They allow both spiritual and carnal impurity." 11; 4: Zerobbabel and Joshua were "the two olive trees and candlestick. Zech. 4; 3." 12; 5: "Some understand Christ; others, Constantine." 12; 17: Remnant of her seed, "the Albigenses." 12; 15: "The flood of error and heresy which was breathed by Arius, Nestorius," &c.

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Verse 16: "The swarms of Goths and Vandals." 13; 1: "By the description of it, it should be more likely to be a land monster, but the more monstrous every thing about it was, the more proper an emblem it would be to set forth the mystery of iniquity." The "glorified saints" are put in "the place of the heathen deities," and prayed to. The first beast was the secular power of Rome, the second is the power ecclesiastical, so Dr. More says, while the Papists say it is Apollonius Tyanœus. 13; 17: Pope Martin the Fifth prohibited Catholics to deal with heretics, "which is a very clear interpretation of this prophecy." 14; 8: "By Babylon is generally understood Rome, which was before called Sodom and Egypt." 15; 2: The sea of glass, "this world, as some think, a brittle thing that shall be broken to pieces; or, as others, the gospel covenant, alluding to the brazen sea;" "others, the Red Sea." 16; 2: The first vial poured on the Romish clergy; second, on their whole religion; third, on the Jesuits; fourth, on the "German Emperor;" fifth, on Rome; sixth, on Turkey; Armageddon, Mount Megiddo; seventh, on the Prince of the Air, "the devil." 17; 1: Rome. 17; 8, "was" Pagan Rome "is not" as before, but is "a seat of idolatry and persecution." "All idolatry and cruelty are the issue and product of hell." Ezekiel is "a phophecy from whence this in the Revelations borrows many of its images." 22; 19: So to the law, (Deut. 4; 2) and to the prophets, (Mal. 4; 4:) yet Moses did diminish the law in Deut., and Christ diminished both law and prophets in his quotations; and this very book was for a long time rejected as *too bad* for even the *most pious fools* to suck in. It would have been well if it had been kept out, but we are to have the whole hog, it appears. 22; 20: "If any say where is the promise of his coming," "his coming will be sooner than they are aware." This has been cried 1800 years. As he did not come in "this generation," he settled his own prophecy; and, as Sir Walter Raleigh said, "that is the true El Dorado, and none but fools look for any other."

SECTION XLIII.—NOTES ON MYTHOLOGY.—It will not do to pass by the mythological part of the subject without notice, so largely as it is held on the continent, but I cannot get it down. The early chapters in Genesis may, very likely, be an allegory, as Paul states them (Gal. 4; 24): but I really think there is as much evidence for the existence of such men as Paul, Christ, Moses, &c., as we have for anything we receive. What they have said and done is another matter. The only thing that ever made me listen to the other side, was the curious assimilation between names and things, thus:—Matth. Henry says Delilah means a consumer, and Nabal means a fool; but the most curious is Barabbas, which is, literally, in the language of the time, the son of the father; and more than this, Griesbach and Michælis clearly prove that in the older copies it was Jesus, the Son of the Father, and that the

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word Jesus was left out in later copies on purpose: see Marsh's Michælis, vol. 1, p. 316, 516. Barabban is the word from the idiom in Matth. 27; 16: Mark 15; 11: Luke 23; 18: John 18; 40, which last has it both ways. If Strauss, in his immortal Leben Jesu has not made me a mystic, I suppose nobody will. Volney is the best writer on it. There is a clever work by L. Mitchell on it, clever in all but the mystic part; that is old and bad. The six days in Genesis is a copy, made worse, of Zoroaster's six gahanbars, or periods. It follows it close through the creation, but has a lizard for the serpent. Prometheus made man out of clay. Plato, like Moses, had a double *homo* in his Androginæ. Origen and Augustine laugh at the tale of the garden and serpent being taken literally. Talleyrand says the Jews lived in the wilderness by robbery, which they called manna. Bacchus drew wine from a rock before Moses drew water. The Persians had fires to direct their march; Alexander copied this plan: see Herodotus. Sir W. Drummond says the Jews carried an idol in their ark, which is probable, for why should 50,070 people be killed for looking into an empty box? See also 1 Sam. 4; 7: 1 Kings 12; 28: Ezra 1; 3—7; 15 to 19. Bacchus stopped the sun; so did Jupiter, to have a double night with Alcmena. What was the Lord to do with the thirty-two virgins (Num. 31; 40)? Were they given to the priests, or sacrificed? for that is the meaning of the term. Hercules was three days in a whale's belly, but he roasted the whale's liver, and fed on it. Osiris was called *the holy word*, and rose from the dead. Atys was called *God our Saviour*. Bacchus descended to hell, and in three days brought up his mother. The Hebrew god is flesh, by Gen. 6; 3: fond of wine, Judges 9; 13: going from tent to tent, 1 Chron. 17; 5: eating veal, Gen. 18; 7, 8. The Pentateuch is not mentioned in Psalms, Job, Joshua, Judges, Samuel, nor Kings or Chronicles, till Josiah's time; and 1 Chronicles must have been written after the return from Babylon, as *c.* 3 speaks of Zedekiah. The names of the angels are Chaldean, or Persian: so is *Israel*. Diodorus does not mention the Jews as a nation; and the scene between Alexander and Jaddua is, perhaps, a copy of the well known one between him and the priest of Jupiter. Celsus declares the first Christians were Mythics: neither of the Plinys mention them at all.

The tribe of Levi is similar to that of Brahma, the Persian Magi, the Chaldeans among the Babylonians, Druids, Lamas, &c. One thing alone ought to settle the Christian religion with a rational being: *this generation* is enough, or Paul's 1 Thess. 4; 17, in the first person and present tense, as it is. Daille says the Fathers are so "full of frauds" that they "are absolutely not to be believed: they would forge whole books to serve the ends of the priesthood." Jortin says the same. Blondell says they were

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greater liars than the heathens. Casaubon says "they distrusted the success of Christ's kingdom without the *aid of lying*." Their New Jerusalem descended forty days from heaven: Tertullian saw it himself. Burnet says the Athanasian Creed was forged in the eighth century. Dr. Middleton honestly owned that "the earlier miracles," those of Christ, "are not supported by any better evidence than the latter," those of the Catholics. Beausobre says Hermas was an avowed liar, and said that "faith was only fit for the rabblement." Augustine (sec. 33) declares, on his eternal salvation, he preached to a whole nation who had no heads. Who can wonder, after having such a leader as Paul? (Rom. 3; 7.) Chrishna's father was a carpenter: a star appeared at his birth, he was laid in a manger, and was called *Saviour*, through undergoing many incarnations to redeem the world from sin. A Hindoo *virgin*, Rohini, brought forth a son of God; Foh was another born of a virgin; Mademoiselle Creusa was another; so was the Talapoin Somonocodom born of a virgin. Plato, long before Christ, was made the Son of God. The Egyptians had the same, centuries before Christ. Epiph. (Adv. Her.) says, Joseph was an old man, having six children by a former wife; and the Gospel of James says, when Mary was accused by him of being with child, although brought up by the priest, she swore by the living God *she did not know who begot the child*. Not one word about the Holy Ghost is there; while Ambrose says, "Maria per aurem impregnate est," *got with child by gold*. Justin (Apol.) says of Christ, "We say no more in this, than what you say of those whom you style the sons of Jove." Not one apostle mentions Christ's going to heaven: Matthew says he was to be constantly with them on earth. Chrishna was crucified in India, and also in Egypt, (Rev. 11; 8.) Prometheus is crucified in Æschylus; but the original must be referred to, for the lying translators put in *bound*, to keep the faithful from knowing the truth. Some early Christians said Christ was crucified in the sky: this is still nearer Chrishna. Buddha and Chrishna seem alike, each the son of a virgin, each a carpenter, each crucified, each rose from the dead, and is a shepherd and saviour, and both washed their friends' feet. In Moor's *Hindoo Pantheon*, plate 98 shews Chrishna with a glory round his head: so is Buddha in the India House Museum. Both are black, but the former has negro features. Arrian speaks of the Hindoo trinity as three in one; and Sir W. Jones says, the 9th avatar, or incarnation of Vishnu, was 900 years B.C. Barrow takes Stonehenge to be a temple of Buddha. Skelton, one of the orthodox, admits that the cross was worshipped in Egypt, India, and Arabia, "long before Christ came among us." In Mexico it was worshipped time out of mind. Their virgin was pregnant by the sun, their son was crucified between thieves, rose after three days, ascended through the clouds, and was to return and save

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mankind. These things were stifled as much as possible by the pious Spaniards. Pliny says of the Druids, that their rites are so similar, "you might suppose them given by the Persians." There are hundreds of pictures, in Catholic churches, of a black Mary and child. The Rev. Mr. Maurice says, the *solemn fact* is *decidedly established*, "that from the remotest eras the Indian nations have adored a triune deity." The grand statue in Elephanta has one body and three heads. Baptism was used by the Jews, Hindoos, and Egyptians: the former baptized, by proxy, the dead, (1 Cor. 15; 29.) The fountain of Enon (John 3; 23) was sacred to the sun, as its name implies, and was at Locris, in Greece; there might be one in Judea for the same use. Scholtz has Ainon; Ænon is the proper name. Wickliffe calls it Ennon; the old Douay, Ænon; the present, Ennon; the English, 1611, Aenon; my other copies agree with the present English.

In Egypt, fire and air were often used in baptism. With the latter, a fan was used: compare Luke 3; 17. The priests of Priapus were called bishops of Christ. Socrates and Sozomen both say, Christ's monogram was found under the foundation of that god when it was destroyed. Tertullian speaks of the Persian *sacraments* and baptisms. The Hebrews and John are quite in the style of Philo: he uses logos much. Constantine, who died more a Pagan than a Christian, pretty well amalgamated the two systems in most parts. We have the heathen mythos under a new name. Julian said, "Let me be regarded as the most impudent of impostors, if among those who embraced your sect under Tiberias and Claudius, *there was a single man* of birth or merit." This desolating religion has watered the earth with blood from the horrors of Joshua, through the cruelties of the nine crusades, the massacres, burnings and embowellings, the butchery of the Spaniards in America, and the cruel persecutions up to 1842. The *suttee*, or more properly, *sati*, from *sat*, the Sanscrit for *good*, is mentioned by Diodorus but not by Mani. (Book 5.) They are made to put on their richest jewels, which become the prey of the priests, who have the ashes sifted for them. They are about 1800 in number yearly. The numerous pictures of a black virgin and child which are in the continental churches, are by some accounted for by Cant. 1; 5: (compare 6; 1:) hence Christians cannot tell whether one of their gods is black or white. Most probably they were copied from those of India. The Hindoo word *aum*, pronounced *om*, is similar to the Hebrew Jhvh, and is only pronounced in secret: *a* means Brahma; *u* is Vishnu, the preserver; and *m* is Chiven, the destroyer. The Mobeds and Destours of the Persians are practical men. Zoroaster stated the best action man could perform was to cultivate the earth. The original name of *Fot* was *Baits*, which means an egg in Hebrew. The Chinese have no *b* or *t*. Vishnu's first avatar was as a fish. He deluged the world, but saved one family. He then became a

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tortoise, boar, half man half lion, dwarf, a species of genii, and three times as a Hercules. The last was Buddha or Chrishna; the tenth is yet to come. The first six were in the golden age. This is far better than the Bible, because each of these represent the earth in its various stages:—the ages of water, lizards, mammoths, beasts, man, invention or conquered difficulties, higher invention, and, lastly, moral reformation. The Kalki, or reign of the white horse, is yet to come; and here the Vedas are as silly as the Bible every bit. The Egyptians got their religion and baptism from the Hindoos. The Birman Godama was a god and man. Excommunication comes from India, in the pariah. Fot came from the right ribs of a virgin. The king caused all the children of his age to be killed: Fot was saved by shepherds. He, at thirty, began to drive out devils and work miracles. His book says, "Heaven and earth shall pass away: despise, then, your bodies, which are made of the perishable four elements, and only look to your immortal souls." This was B.C. 1027. Plutarch tells us the Egyptians sacrificed a red ox to Typhon (the deluge), which ox was loaded with the sins of the people. All these systems are the same. Aliz, in Phœnician signifies joy; hence the Roman Elysian Fields. Wilford says the Vedas contain Leviticus nearly word for word.

Some Siberian convicts, when asked if they were not better than before, answered "We do not see much difference, and we do not break our heads about such matters." Kames 3; 174. The Prayer Book was put to trial by duel, in Castile, (209.) Livy and Appian overflow with omens and other fooleries, (209.) "What Procopius observes of the Sibylline oracles is equally applicable to all other prophecies," (211.) The Athanasian Creed is an "unintelligible jargon," yet we are to be damned if we do not believe it, (220.) The Persian followers of Ali translated the Koran; those of Omar, will not. The Catholics are not the only people who "speak nonsense to God Almighty" by praying in an unknown tongue. Zoroaster saw a man in hell without his right foot, and he asked God who he was. The reply said he was a king who had never done good but once, when he pushed his food to a sheep whose chain would not let him reach it with that foot, whereby it went to heaven. Many councils were held to settle what kind of light the disciples saw on Mount Tabor; it was settled to be the light which encircled God, (261.) Two devils once said "The day on which God made his mother was a fatal day to us," (274.) Buffon says not a single American beast of a hot climate is found out of America. Here "we must unavoidably admit a local creation," (2, 240.) The long lives of the patriarchs are copied from the Hindoo Yogues. The Dwapaar Yogue, the time of Noah, limits life to one thousand years. The Reig Beid defines God (Brahm) to be as "present in every part of space;" "his omniscience is self-inspired, and its comprehension includes all possible species." What say the He-

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brew books? They make him a wholesale murderer; even trying to kill Moses, his servant, at a public house, (Ex. 4; 24) and unable to accomplish it. Halhed tells us that Rajah Prickut, 4000 years ago, had a History of India, in twelve books and 3020 chapters. This still exists; and Diodorus S. tells us the Chaldeans reckoned 403,000 years in which they had observed the heavens. This is nearer the mark than Moses. Some of the piles of Trajan's bridge over the Danube were lately drawn. It is well known water petrifies wood. These were so for ¾ of an inch; hence it takes 2000 years per inch. Yet large trees are in museums petrified through, which from their size would take about 150,000 years. In one of the triads of the Druids they say, "There are three things which none but God can do: to endure the eternities of the circle of infinity; to be in every state of existence without changing; and to reform and renovate everything without loss." Here is a definition of the deity worth a thousand Bibles. In our old times we had queer superstitions. Here is one of Ben Jonson's masques. Mass is never said at night except at Christmas, after which, "Enter Christmas with two or three of the guard. He is attired in round hose, long stockings, a close doublet," &c.

Besides the Jewish, Hindoo, Egyptian, and Persian trinities, we have Monimus, Aziz and Ares, in Syria; the triple Baal Shalisha in Canaan; Odin, Vila and Ve, in Scandinavia; Aponiti, Churunti and Intiquoaqui, in Peru; Mexitle, Tlaloc and Tezcalliperca, in Mexico; perhaps some deification of the three sons of Noah or Adam. Strabo says a virgin was yearly sacrificed to the Nile. Nothing is so certain as the extensive use of the cross ages before Christ's time. There is one on the Budhist temples at Donoughmore and Brechin, and several on the Irish round towers, which were built long before Christ, by an Indian race after the Lingam. There is not one of these in England, nor in Scandinavia, although they have been attributed to the Danes, nor in Wexford or Waterford, which the Danes fully possessed. There are only two in Scotland. The Caucasus and India have many. Kill (cella) were afterwards founded near most of the Irish ones; one superstition driving out the other. The old had deified the Shannon, and the new has St. Shannon. *Kill Malloch* is from *Mallock*, the Irish Apollo. The word Hindoo in Sanscrit means the moon, and we have Hindoo buns, and Surage buns, or children of the moon and sun, repeatedly spoke of in the Shasters. The Pundits assign the pyramids of Egypt to Padma Devi, for his temples. This name means literally *the goddess of the lotos*, figuratively, the *deity of desire*, or *generation*. Sir W. Jones tells us that some devotees tried to burn the genitals of Sheevah, but would have been destroyed by him, if they had not agreed to worship the same things; this set up the Lingam. The priests of this god are naked. *Budd* in Irish means *the sun* and also *the Lingam*. Manetho's shepherds are found

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in India; they are the *Pali* of the Vedas. Herodotus says the three largest pyramids were built under Philitus, a shepherd king. So do the Sanscrit records, which call them *Ruem adri, Retu adri*, and *Rajat adri*, or *the Mounts of Gold, Silver, and Jewels.* The Hebrew rites have, in all likelihood, come from India, the priority of date being clearly with the Gentiles. They placed men on pillars seven days, like Moses going on the Mount, and Lev. 8; 33: Ez. 43; 25: declared their names, (Ex. 28; 29:) used bells, (Ex. 28; 34. Sanscrit is their holy language, as Zend is that of Persia, and Pali in Burmah. There is a singular affinity to these in the Irish. The *Vendidat*, the oldest part of the Zendavista, is a very ancient book. Zoroaster must be 800 B.C., and he speaks of far older times; for ex. Zend. 1; 14, *Giamschid* Again, the Dabistan, a treatise on twelve religions, by an Arab named Moshab, has a chapter on the religion of Hushang, long before the Persian Moses, whom he calls Zeradust. *Baltinglass* is really *Baal tinne glasse*, or *Baal's fire green.* Aiche Baal-*tinne* at the vernal, and Aiche Shamain at the autumnal equinoxes, are still kept. A common salute is *Bal dhia duit*, "Baal to you."

Chrishna, Archer tells us, broke more milk pitchers than the friend of Kitty of Colerain. A tyrant ordered all the male children to be killed at his birth. The serpent figures in almost every mythology; certainly before the times of Moses. It is among the hieroglyphics of Egypt, Arabia, Persia, India, Ireland, North America, Mexico and China: the cross is as common ages before Christ was born. The Irish letters are names of trees, and odd enough, *Beth* means *a birch tree* and also *knowledge.* In the East India Museum is a Lingam and Yoni with four heads. The same thing is on the round tower of Devenish in Ireland. These are Budha symbols, and Budhism was driven out of India by the Brahmins, ages before Christ's time. May-day is still kept in India (Asiatic Researches, vol. 2) to Bhadani, which is the moon or Venus, the Astarte of the Phœnicians. This dates 4000 years before Christ, for the vernal equinox to be on the 1st of May, at the rate of 72 years to a degree, and it is a Budha worship, which, therefore, must be as old. The Shaster says the mother of the east was Sanatree, not Eve. In Ceylon women collect money from each house for Buddha on May-day. Cain's children are much noticed in the Puranahs, as Wilford has shewn. Malcolm says the Dabistan, which was compiled from the Ghebers, relates many kings before *Kaiomurs*, long before Zoroaster, and before them a prophet *Mahabad*, or *the good Abad*, and thirteen successors all named Abad. The last one, Azer Abad, resigned, and the people lost their arts, and returned to live in caves: "the human race became as beasts of prey." The Chinese worship the goddess Puzza, who came down from heaven to bathe, and was got with child by eating a lotus. The boy became a hero and a legislator: the goddess

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went back to heaven. Wilford says the *Yoni* of the Puranas was "the female nature," as the Lingam was the male. In the Servarasa, a combat is related between the Lingagahs and the Yonigahs; the latter expelled the former. Wilford traces the Greek Deucalion to *Des cal yun*, the contraction of *Deva cala yavanah*. The latter word is always called *Yun*. In the Puranas we have the deluge. "Satyavatia having built the ark, and the flood increasing, it was made fast to the peak of Nau Baudha, with an exceedingly long cable. During the flood, Brahma was asleep." "Yoni took the form of the hull of a ship, since signified by the Argha, and the Lingam became the mast." The female power appeared as a *dove* when the flood was over. The Indian gods are generally born of virgins: when they are *niracara*, or bodiless, they are invisible; but when *sacara*, or visible, they are *pratyasha*, or embodied. Skelton says "the Egyptians, Arabians, and Indians," long before Christ's time, "paid a remarkable veneration to the sign of the cross." In Egypt it signified "eternal life." (Com. Sense, 45.) The Egyptian Thoth has three crosses, the Irish Tuath has one, so has the Scandinavian *Teutates*. The Buddhists make much use of a lamb, which (Rev. 13; 8) literally appears to have been slain from the beginning of the world: see Indian Antiq. 2; 361. In the *Dublin Penny Journal* is given a figure of Buddha crucified, and pretends it is Christ. The figure wears a kilt, there is no INRI, and wears a large metal crown, not one of thorns. IHS formed Υ H Σ was the monogram of Buddha ages before Christ was born. Another was Φ P H, and taken as numerals. Each made up 608, viz.:—Υ 400, H 8, Σ 200, and Φ 500, P 100, H 8. Buddha crucified may now be seen on the Brechin round towers, the date of which is lost in antiquity, with an elephant and bull, the animals Buddha's soul entered after his death. Buddha's mother and his disciple Rama are on the same tower. Artemedorus, 104 B.C., records the *mystery of the virgin* in Ireland. The elephant is still worshipped in Birman. Strabo says the ancients wrapped in allegory everything relating to God and nature, (10; 474.) There is another cross, three miles from Ferns, ages older than Christ, on a column covered with Indian symbols, among which are the bulbul, the boar of Vishnu, and Buddha's lamb. Basnage (3; 19, 19) records that Venus was figured with a cross and circle. Jupiter, Saturn, and Osiris have crosses, and the two former a horn with it. Plato said the letter X was printed on the universe. Jerome and the fathers could not deny these things, and attributed them to the devil. Why, then, did their second God assume such a livery?

At Forres, in Scotland, is another pillar covered with Indian hieroglyphics, and with a fine cross on it. When early monuments have no letters on them, it indicates they did not exist. In Knockmoy, Galway, is yet a figure of Apollo killing Python with arrows, on

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an old temple. There are Eastern kings above it, and doves. Rifand gives the figure of a man crucified in a sitting posture, in the temple of Kalabche, in Nubia, and the head dress is precisely the same as on one of the figures on the pillar at old Kilcullen, which is filled with Buddhist priests and other Indian figures, and its date lost in antiquity. The Puranas say that at the year 3100 of the Calliyogue, King Saca will come and remove all evil. *The new birth* comes from India, where, to this day, as Wilford tells us, they pass through a golden image of the Yoni. Holes in the rocks were used by others, which Tertullian calls *cunni diaboli*. Christ alludes to these (John 3; 10, and Matth. 7; 13.) The great pagodas of Benares and Mathura are built as crosses; so is the Mithraic temple at New Grange, and there are crosses and Lingams enough in them. The followers of Brahma, and also Siva, always speak of the Christians as Buddhists. The cross was used in the Temple of Serapis, and was seen at its foundations when it was destroyed, (Herodotus *Clio.*, 130.) The Persians laid their offerings on trefoil, another proof of the eastern origin of the Irish of old. The cross has lately been found at a ruined city in America, near Palenqui, and is described in a work, published 65, Regent's Quadrant. It has been attempted to pass off the Indian crosses on the Christians! whereas the Pope actually several times excommunicated those who paid any reverence to them. (See Borlase, 162.) The Puranas make their Saviour who is to come the son of a serpent. In one case his mother conceived him at one year and a half old, a serpent gliding over her in the cradle. She told her son to play with serpents, they being his relations. The round towers of Ireland are formed of a material unknown to the monks, or they would have built their abbeys of it. They are many ages older than Christ. Maddin Nag is the name of Venus in Irish, and Maddina Nag is her Chaldee name. Caomi they call Orion; Job calls him Cimeh. The virgins of the sun in Peru were vestals like the Roman ones. The Arabians have taken great care of their Koran, which is divided, as its usual designation, Al Forkan, signifies, into portions. The Perek of the Jews, a word from the same root, is the title of each chapter of the Massictoth of the Mishna, each grand division being called Seder. The Koran is often called Al Moshaf, *the volume*, and Al Kitab, *the book*. It has 114 Sowar or chapters, (in the singular, Sura) agreeing with the Hebrew Sura or Tora. The 53 sections of the Pentateuch are called Sedarim, a similar word. They are not numbered, but named usually from the first word of importance, similar to the Jewish Sedarim. The chapters are divided into Ayat, or verses, like the Hebrew Ototh. The seven editions of this book differ in the number of verses, but have all the same number of words, 77,699, and also letters, 323,015. It is likewise divided into sixty portions for reading in the mosque, called Ahzab, like the Hebrew Mishna, which has sixty Massic-

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toth. Mohamedans consider Ezekiel to have been a Jewish judge, and to have succeeded Othniel. They call him Ebn al Aguz, or the son of the old woman, because he was born after the manner of Isaac.

Moses contains the same letters as Mises, the Egyptian Bacchus; and with reference to the plural Elohim, although again and again God is declared to be one, even by Christ, (Mark 12; 29,) we forget our own word, *the heavens*, which is plural also, in the Hebrew, Shemmim, and Chaldee, Shemmai. Bell (Pantheon, 2; 237) tells us the Sybil images were set up in the church at Sienna. Every Christian emperor, down to Gratian, was also Pontifex Maximus. Paganism and Christianity were not much unlike. Riemann (His. Ath., 233) quotes Polybius as saying miracles were only invented as fables for the vulgar; and Chrysostom says they are "only proper to excite sluggish and vulgar minds, men of sense have no occasion for them: they often carry an untoward suspicion with them," as John 2. How the Christian religion could be aided by giving a party of Jews, already *well drunk*, fifteen firkins more wine, enough to send dozens of sober men under the table, I know not; but the juggle between Christ, his mother, and the servants, is plain enough: see Ephes. 5; 18: or 1 Tim. 3; 3—5; 23, &c. Here we have the apostles preaching sobriety, and their master giving to men, already *well drunk*, a complete finisher: see Anacreon, who uses the same word, *methyonta, dead drunk*. Beausobre says Matthew was copied from the Gospel to the Hebrews, which began thus:—"It happened in the days of Herod." He thinks the Egyptian Gospel equally old; it is quoted by Clemens, Origen, &c. He thinks the Essene Christians wrote it: see his *Manich.*, 1; 455. No Roman law against the Christians can be found; but many by them against the Pagans. *Saviours* and *Christs* were common terms among both Jews and Pagans: see Psalm 105; 15, "Touch not my Christs, and do my oracles no harm." Parkhurst (under *Protectors*) makes Hercules a *type of Christ*. Mal. 4; 2, speaks of the Messiah as *Chemosh*, the Moab idol. Hebrew has no adjectives, and if the sense of the translation was right, it should stand *the righteous sun*. Parkhurst infers Tammuz to be the expected Saviour: "his other name, *Adonis*, is almost the very Hebrew *Adonai*, or *our Lord*, a well-known title of Christ." Firmicius admits this, piously saying "the devil has his Christs," (de Errore, 46) and Adonis had his *sacrament*, (*ib.* 45.) He was called "the beauty of holiness," (see 2 Chron. 20; 21,) and Firmicius can only prove they are not the same by a different ointment being used by Christ's priests.

All the insignia of Christ are found in all the old Pagan fables. Bryant shews the Phœnicians had a sacrifice in which the King only could offer the victim, being his only son. Jones says the date of Chrishna was probably as old as Homer. "This," he says,

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" we know very certainly," (Asiat. Res. 1; 259.) " A connection existed between the old and idolatrous nations of Egypt, India, Greece, and Italy, long before the time of Moses," (*ib.*) Crishna was crucified between two thieves: he was worshipped at least 330 B.C.: see Celt Druids. Bentley made a sad blunder about him, finding, by some astrological moonshine, that he lived A.D 600, forgetting all planetary conjunctions are periodical. The Sepoys in the Indian army sent to Egypt, recognised him at once in Thebes, and worshipped him. Parkhurst tells us the Greek hymns to Apollo began with *Elleleu Ie. Bell Panth* (2; 72,) gives Horace's account of *Mercury*, who was called *the word*, going down to hell and ending the torments there; while we have nothing for it but the ambiguous 1 Peter 3; 19. Gonzales says the Indians had a temple to *Parituræ Virginis*, the virgin bringing forth: so had the Gauls, long before Christ's time. The wording of Joshua 10; 12, &c., leaves it more than probable the sun was worshipped then: leaving out the narrative, it is, "Then spake Joshua to the Lord, sun, stand thou still." Prometheus was prëeminently God and man, and saved the human race. His last male follower fled at his death, and only women bewailed him; the earth shook, graves opened, rocks rent, the sun darkened, &c., quite as well as with Matthew. It is an old tale, a dozen ways before Christ. The tragedy of Prometheus was acted at Athens B.C. 500. Minucius expressly accuses the Pagans of using crosses everywhere, with men on them. " Not a jugum is erected but shews the sign of a cross;" hence they " ought not to be objected against the Christians:" see Reeve's Apol. 1; 139. Socrates says they were used as Nilometers, and when Constantine had one brought into the church at Alexandria, it was considered a profanation. Potter (Antiq.) tells us the Athenians were regenerated by being slipped through a woman's shirt; this is better than Tertullian's *cunni diaboli*. The Pagans had a pit for their new birth, over which a sacrifice was made, the blood trickling on those below. This comes near Christianity, (Heb. 12; 24: 1 Peter 1; 2.) Parkhurst says the Vandals had a god called Triglaf, with three heads; this was " the trinity of Paganism."

Lucan speaks of a Gaulish god called " Hesus, with cruel altars, horrid god." Pythagoras held opinions so like Christ that the Fathers tried to prove him a Jew and a disciple of Ezekiel. Most of the early Christians believed the Metempsychosis. Soame Jennings held it not long ago. Montfaucon shews the Pagans had aquaminaria, vases of water, at the temples, with which they sprinkled themselves. The Goddess Nundina is named from the ninth day, on which the male Pagans were sprinkled, and females on the eighth. On St. Martina Church, at Rome, built over a temple of Mars, the inscription shews it was only a change of name. The Church of the Virgin stands over that of the Bona Dea. St.

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Apollonarius superseded Apollo. Look at Gruter's Inscriptions and Boldonius; and we have "To Mercury and Minerva, tutelary gods," and "To St. Mary and St. Francis, my tutelaries." "To the divinity of Mercury," and "To the divinity of St. George," &c. Both systems used the I.H.S.; and the present one must have been early corrupted, for Eusebius says that at Constantine's burial, *masses* and prayers were said for his soul. Compare the creed of Pythagoras with the murdering and destroying picture of God drawn in the Bible. The Pagan says "God is neither the object of sense, nor is he subject to passion." "There is but one only God:" see Celt Druids. Confucius's 24th maxim is "Do to another what ye would he should do to you," and *vice versa*; this, he says, is the only needful law, "it is the foundation and principle of all the rest." Justin says, in his Apology, Christianity was brought "from countries lying beyond the limits of the Roman empire." How, for one instant, then, can it be true? Judea was under the Romans in Christ's time. Dioclesian's Edict calls the Christians Manichees. Cotelerius, in a note on Ignatius's Letter to the Trallians, says it would be quite absurd to doubt that in the Apostles' time many believed Christ never existed. Augustine tells us some said he was God, not man; others, that he was man, not God. Ignatius tells us others said he was neither; and at last, to prevent quarrelling, it was agreed at Nice he should be both. Irenæus, in his nonsense about the grapes, only parodies an Indian address to a king.

SECTION XLIV.—NOTES ON CHRIST'S QUOTATIONS FROM THE TALMUD.—I have given sufficient extracts from the Talmud to shew the reader it is not the contemptible book Christian writers so shamefully pretend. As a whole it did not exist in the time of Christ, but, both in tradition and in separate treatises, much of it did. Many of Christ's best moral maxims are in the Old Testament and elsewhere. Ex.: Matth. 5; 3, and Prov. 16; 19, or Micah 6; 8: Matth 5; 5, and Ps. 37; 11: Matth. 5; 8, and Ps. 24; 3, 4: Matth. 5; 16, and Prov. 4; 18: Matth. 5; 38, 39, and Prov. 20; 22—29; 29: Matth. 5; 42, and Eccles. 4; 5, or Deut. 15; 8: Matth. 6; 7, and Eccles. 7; 14: Matth. 6; 9, (last sentence) and Eccles. 23; 9: Matth. 5; 3, and Menander, whom Justin quotes so largely: Matth. 6; 13, and 1 Chron. 29; 11: Matth. 6; 14, and Eccles. 28; 2: Matth. 6; 19, 20, and Eccles. 29; 11: Matth. 6; 25, and Ps. 55; 22: Matth. 7; 12, and Tobit 4; 15: Matth. 22; 37, and Deut. 4: 5, or Lev. 19; 18. It would be easy to extend these collations through the other Gospels and Epistles, but our business here is with the Talmud, and as few can read that book, I shall extract from it in English. Matth. 5; 7: Schabb. 151; 2: "Whosoever has mercy on men, on him also has God mercy." Matth. 5; 39: B. Kama, 92; 2: "If thy neighbour call thee ass, place upon thyself an ass's saddle; for thus it is written,

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Gen. 16; 9: 'Return to thy mistress, even though thou art much vexed with her.'" Matth. 5; 44: Schabb. 88; 3: They who receive scorn but scorn no man, who bear reproaches and return them not, who shew love to men and rejoice not in tribulations, of them the Scripture says (Judg. 5; 31) 'they shall love him, and be as the sun going forth in his might.'" Also, Siphra 174; 1: "An Israelite who rejoices in the adversity of his enemy is perfectly impious." Matth. 5; 44, and Sanh. 48; 2—49; 1: "Suffer thyself to be cursed, but do not curse others:" also, Sohar Gen. 67; 263: "It is commanded a man, that he pray for the impious, so that they may be converted for the better and not descend into hell." Matth. 5; 46: P. Aboth. 5; 10: "Whoever says, what is mine is thine, and what is thine let it be thine, he is pious." Matth. 7; 1: Sohar 4; 1: "Whoever lends to any one in public, with him God deals according to justice; but he who does it secretly, with him rests the divine blessing." Matth. 6; 6: Sohar Gen. 114; 454: "It is not needful that a man pray aloud, but he should pray in a low tone that his words may not be heard." Matth. 6; 9, and Bammidbar Rabba 17: "God is the father and Israel are his children." Sohar Ex. 55; 217: "There is no holiness in heaven unless there be holiness on earth." Matth. 6; 10, and Sanh. 28; 2: "Prayers which say nothing about the kingdom do not deserve the name of prayers." Matth. 6; 11, 12: Rosch. Hasch. 17; 2: "What thou hast done against me is forgiven; now go to thy creditor and seek forgiveness of him." Matth. 7; 2, and Schabb. 127; 2: "He who judges his neighbour justly, shall so be judged himself." Matth. 18; 4: Zanchuma 36; 4: "It is great glory to a young man when he becomes as little children." Matth. 32; 36 to 39: Mendlesohn says a Pagan asked Hillel to learn him the whole law, and the reply was, "Son, love thy neighbour as thyself; this is the text of the law, all the rest is commentary." It would be easy to largely extend this section, but enough has been said to prove Christ's system of morals is anything but original, and that the writings from whence it could be gleaned lay close to his hand. It was studying these writings, that made him thirty years old before he began his attempt. We shall see, too, what the Septuagint can help us to, before we have done.

SECTION XLV.—NOTES ON CHRISTIANITY.—Paul so evidently preaches a religion of his own, having gone three years to Arabia without even seeing the Apostles, (Gal. 1; 17) and then being fourteen years more before he compared his gospel with theirs, (Gal. 2; 1, 2) together with his endless contradictions, and the go-bye he gives the unfortunate genealogies of Matthew and Luke, (1 Tim. 1; 4, and Titus 3; 9) together with his Athenian *New* Testament, the word *new* being a *pious forgery*, (2 Cor. 3; 6) as may well cause us to lay him totally on one side. No other letter writer makes an attempt at any system, as we have seen. Let us,

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then, look at what we have in the Gospels. For this end we must analyse these books.

PROPHECIES OF CHRIST.—Matth. 3; 3: 4; 4, 6, 7, 10, 15, 16: 8; 19: 11; 10: 12; 7, 18 to 21, 40: 13; 14, 15, 35: 15; 8, 9: 21; 5, 13, 16, 42: 26; 24, 31. Mark 7; 6: 11; 17: 12; 10: 14; 21, 27. Luke 1; 76 to 78: 2; 35: 3; 4, 5, 6: 4; 8, 10, 11, 12, 18, 19: 7; 27: 19; 46: 20; 17. John 1; 23: 2; 17: 6; 45: 7; 52: 10; 34: 12; 15, 38, 40: 15: 25.

MIRACLES, SO CALLED.—Matth. 4; 24: 8; 2 to 16, 24 to 33: 9; 3 to 6, 18 to 25, 20 to 22, 27 to 30, 32, 33: 12; 10 to 13, 22: 14; 19 to 21, 25, 29 to 31, 32: 15; 22 to 28, 30, 35 to 38: 17; 2, 3, 18, 27: 19; 2: 20; 30 to 35: 21; 14, 19 to 21. Mark 1; 23 to 27, 30, 32, 34, 39, 40 to 42: 2; 3 to 12: 3; 2 to 5, 10, 11, 14, 15: 4; 37 to 39: 5; 2 to 16, 22 to 42, 25 to 29: 6; 5, 7, 39 to 44, 48, 51: 7; 25 to 30, 32 to 35: 8; 5 to 9, 22 to 25: 9; 2, 4, 17 to 27; 10; 46 to 52: 11; 12 to 20. Luke 4; 33 to 36, 38, 39, 41: 5; 4 to 7, 12, 13, 17 to 25: 6; 6 to 10, 18: 7; 2 to 10, 12 to 15, 21: 8; 2, 23 to 28, 27 to 33, 23, 24, 27 to 34, 41 to 55, 43 to 48: 9; 15 to 17, 29 to 36, 38 to 42: 11; 14: 13; 11 to 13: 14; 2 to 4: 17; 14: 18; 35 to 43. John 2; 1 to 11: 4; 46 to 50: 5; 4 to 9: 6; 10 to 13, 19, 21: 9; 3 to 7: 11; 4 to 44.

PARABLES OF CHRIST, which, as they were *intended* not to be understood, it is useless to waste a word on them.—Matth. 13; 11 to 14: Mark 4; 11, 12: Luke 8; 10: Acts 28; 26. Matth. 7; 24, 25, 26, 27, 28, 29: 11; 8 to 19: 12; 43 to 45: 13; 3 to 9, 18 to 30, and 37 to 40, 30, 31, 33, 41 to 53: 15; 13 to 20: 16; 6 to 12: 18; 11 to 14, 23 to 34: 20; 1 to 16: 21; 28 to 32, 33 to 41: 22; 2 to 14: 24; 32 to 35, 37 to 39, 40 to 42, 43, 44, 45 to 51: 25; 1 to 13, 14 to 30, 31 to 46: 26; 6 to 13. Mark 3; 23 to 26, 27, 30 to 32: 4; 3 to 29, 30 to 32: 8; 15 to 21: 12; 1 to 9: 13; 28. Luke 5; 36: 8; 5 to 18: 10; 30 to 36: 12; 16 to 20, 36 to 41, 42 to 48: 13; 6 to 9, 18, 19, 20, 21, 23 to 30: 14; 7 to 11, 12 to 15, 16 to 24: 15; 3 to 6, 8, 9, 11 to 32: 16; 1 to 8, 19 to 31: 17; 7, 8: 18; 1 to 5, 10 to 14: 19; 12 to 24: 20; 9 to 16: 21; 29 to 31. John 10; 1 to 18.

FAITH.—Matth. 17; 20: 21; 21: 23; 23: Mark 4; 10: Luke 17; 6: 18; 8.

WORKS RECOMMENDED.—Matth. 4; 17: 5; 5, 7, 9, 19, 21 to 44: 6; 1 to 9, 14 to 19, 25, 28. 31, 34: 7; 1, 6, 12, 15, 16: 8; 22: 10; 5 to 42: 12; 31, 32, 36, 37: 18; 4 to 6, 8 to 11, 15 to 17, 22, 35: 19; 4 to 12, 18 to 24, 27 to 30: 22; 18 to 21, 24 to 32, 37 to 40: 23; 2 to 36: 24; 4 to 31. Mark 1; 15: 3; 3, 5 to 8, 10 to 21, 28 to 29: 5; 23, 24, 39 to 47: 6; 8 to 11, 29: 7; 7 to 23: 8; 3 to 11: 14; 15: 15; 12 to 17.

SAYINGS.—Matth. 5; 3, 4, 5, 6, 8, 10, 11, 12, 13, 14, 15, 16, 17, 18, 20, 45, 46, 47, 48: 6; 20, 21, 22, 23, 24, 26, 27, 29, 30, 32, 33: 7; 2, 3, 4, 5, 7, 8, 9, 10, 11, 13, 14, 17, 18, 19, 20, 21,

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22, 23, 24: 8; 11, 12, 20: 9; 12, 13, 15, 16, 17, 37, 38: 11; 4 to 6, 21 to 30: 12; 3 to 8, 25 to 45, 48 to 50: 13; 3, 11 to 13, 16, 17: 15; 3 to 7, 10, 11: 16; 2 to 4, 13 to 28: 17; 7, 9, 11, 12, 17, 22, 23, 25: 18; 7, 18 to 20: 19; 14, 17: 20; 18 to 28: 21; 3, 4, 22, 24 to 27, 43, 44: 22; 42 to 45: 23; 37 to 39: 24; 2: 26; 2, 18, 21, 23, 24, 26 to 29, 32, 34, 36 to 46. Mark 2; 17, 19 to 22, 25 to 28: 3; 33 to 35: 8; 27 to 38: 9; 38 to 42: 12; 42 to 44. John 4; 7 to 30, 34 to 38: 5; 17, 19 to 22, 26 to 38: 6; 32 to 58, 61 to 70: 7; 7, 8, 16 to 24, 28, 29, 33, 34, 37, 38: 8; 12, 14 to 19, 21 to 59: 9; 35 to 41: 10; 25 to 30, 32, 33, 35 to 38: 11; 7 to 10: 12; 7, 8, 23, 36, 44 to 50: 13; 7 to 38: 14; 1 to 14, 15 to 31: 15; 1 to 11, 18 to 27: 16; 1 to 33: 17; 1 to 26.

Here, then, we have this Christian *scheme*, consisting of prophecies meant for quite other things, miracles which no one in their senses can believe, parables not intended to be understood, a few recommendations to have *faith* in we do not know what, sayings which are to no purpose, and a list of works which contains the elements of a thousand discordant things called religious, and a recommendation to repent, because the end of the world is coming, which every other writer repeats, and the falsehood of which has been manifest 1800 years. This *scheme*, too, is worked out, as to Matth. 6; 12, by jails full of debtors, and *v.* 15, by hanging, the whip, pillory, dungeon, irons, fine, and transportation, forming, together with fifty millions of murdered beings, the *mild* and *beneficent* thing called *Christianity*, under which, *not the benighted Catholics*, but the *reformed Protestants* have become, as the Homilies tell us, *worse than Jews and Pagans*, although among all the various sects, perhaps, twenty-two millions a year are expended in order to make people better.

SECTION XLVI.—NOTES ON THE ARITHMOI.—Besides the mistakes in the ages in the three copies of the law (see p. 199), there are the following: see also Ezra, § "Contradictions."

Gen. 46; 27 70	Acts 7; 14, and Sept. 75
Exo. 12; 40, and Sept. ... 430	Acts 7; 6..... 400
Num. 3; 39 22,000	Num. 22; 28, 34 (Sept. 22,150) [22,300
2 Sam. 8; 4 (Sept. 7000) 700	1 Chron. 18; 4 7000
„ 10; 18, and Sept. 40,000 [horsemen	„ 19; 18, and Sept. [4000 footmen
„ 24; 9, & Sept. 800,000 [and 500,000	„ 21; 5, and Sept. [1,100,000 & 470,000
„ „ 13, (Sept. 3) 7 years	„ 21; 12, & Sept. 3 yrs.
„ „ 24, and Sept... 50	„ „ 25, and Sept. 600
1 K. 4; 26, (*v.* not in Sept.) 40,000	2 Chron. 9; 25, & Sept. 4000
„ 5; 11, (Sept. 20,000 baths) [20 measures	„ 2; 10 (Sept. *measures*) [20,000 baths

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1 K. 5; 26, (Sept. 3600)...3300	2 Chron. 2; 18, and Sept. 3600
„ 6; 2, (Sept. 40, 20 and 25) [house, 60, 20 & 30 cubits	„ 3; 4: 60, 20, and the [porch 120 cubits
„ 7; 15, 16, & Sept. 23 cubits	„ „ 15, and Sept.... 35 [cubits
„ „ 26, (not in Sept.) 2000 [baths	„ 4; 5, and Sept. 3000 [baths
„ 8; 15, ... 18 cubits	„ 3; 15 ..... 35 cubits
„ 9; 23 (not in Sept.)...550	„ 8; 10, and Sept. 250
„ „ 28 (Sept. 120) ... 420	„ „ 18, and Sept. 450
„ 10; 17, and Sept.....3 lb.	„ 9; 16, and Sept. 300 [shekels, 11½lbs.
„ 16; 15, 16, (not in Sept.) [27th year	1 K. 16; 23, and Sept. 31st year
„ „ 23, 28, and Sept. 43rd [year	„ „ 29, (Sept. has *2nd year of Jehoshaphat*) 38th year
2 K. 1; 17, (not in Sept.) 2nd [year	2 K. 8; 16, and Sept....5th year
„ 3; 25, and Sept....12th year	„ 9; 29, and Sept. 11th year
„ „ 26, and Sept.... 22 years	2 Chron. 22; 2, (Sept. 20) 42 [years
„ 17; 1, and Sept. 12th year [of Ahaz, Jotham's son	2 K. 15; 30, and Sept. ...20th [year of Jotham
„ 18; 1, and Sept. 3rd year of [Hoshea began Ahaz	Pekah reigned 20 (2 K. 15; 27,) Hoshea (17; 1) 9, Ahaz (14; 1, 2) began in the 17th of Pekah, and reigned 16, or 4 years after Hoshea's death; the Sept. is the same
„ „ 9, and Sept. ...4th year	2 K. 18; 10, and Sept. 6th and 9th year, although 3 have passed.
„ 24; 8, and Sept. ...18 years	2 Chron. 36; 9, and Sept. ...8 [years
„ 25; 8, and Sept.....7th day	Jer. 52; 12, and Sept. 10th day
„ „ 19, and Sept.....5 men	„ „ 25, and Sept. ...7 men
„ „ 27, and Sept....27th day	„ „ 31, (Sept. 24) 25th day
1 Chron. 11; 11, (Sept. *trau-* [*matics*) 300	2 Sam. 23; 8, and Sept. ... 800
Ps. 68; 17 (Sept. 10,000 fold [thousands) 20,000	2 Chron. 14; 9, and Sept....300
Dan. 1; 1, and Sept....3rd year	Jer. 25; 1, and Sept....4th year
Dan. 1; 21, (Sept. *Enos.*) 1st [year of Cyrus	Dan. 10; 1, and Sept. 3rd year [of Cyrus
„ 2; 1, and Sept....2nd year	„ 1; 1, 5, 18... Daniel was [3 years at school
Matth. 1; 17 ... 42 generations	Luke 3; 23, &c. 55 generations

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Matth. 8; 28.....2 men
„ 12; 40 ... 3 nights and 3 [days
„ 18; 1 ..... 6 days
„ 27; 2.....1 angel
Mark 16; 5 ..... 1 man
Luke 4; 25 ..... 3½ years
John 19; 14 .....6th hour
Acts 1; 3 .....40 days
1 Cor. 15; 5 12
„ „ 6 500
Mark 5; 2.....1 man
„ 15; 42—16; 2 ... 2 nights [and 1 day
Luke 9; 28 ..... 8 days
John 26; 12 ..... 2 angels
„ 24; 3 ..... 2 men
1 K. 18; 1...more like 2½ years
Mark 15; 25 .....3rd hour
Luke 24; 13, 33, &c....one day
Mark 16; 14 11
Matth., Mark, John, 13 at most

In Ezra, the Sept. differs, as to numbers, as follows; there are plenty of other differences:—2; 24, is 43: 28, 423: 39, 1007. In Nehemiah the differences are these:—7; 11, is 2618: 24, adds "the children of Asen, 223;" 26, Bethlehem 123; Atopha 56; 30, 620; 33, 152; 34, 1252; 66, and the same *v.* in Ezra are, literally, "four ten thousands, two thousands, three hundred, sixty;" 68, is "their mules, 270;" 71, 2030; 72, 2200.

Farther notes from the Sept. I am obliged to refer to the third volume, for this reason, I wish them translated by some other person, as I am not very orthodox.

END OF VOL. I.

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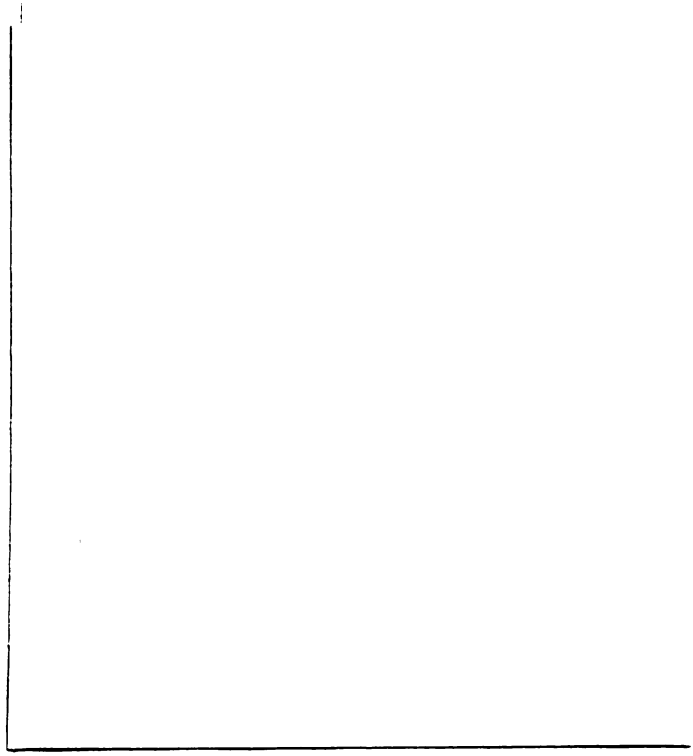

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